

A
C O M M E N T A R Y,
W I T H
N O T E S,
O N T H E
F O U R E V A N G E L I S T S
A N D T H E
A C T S O F T H E A P O S T L E S, &c.
V O L. I.

COMMENCEMENT

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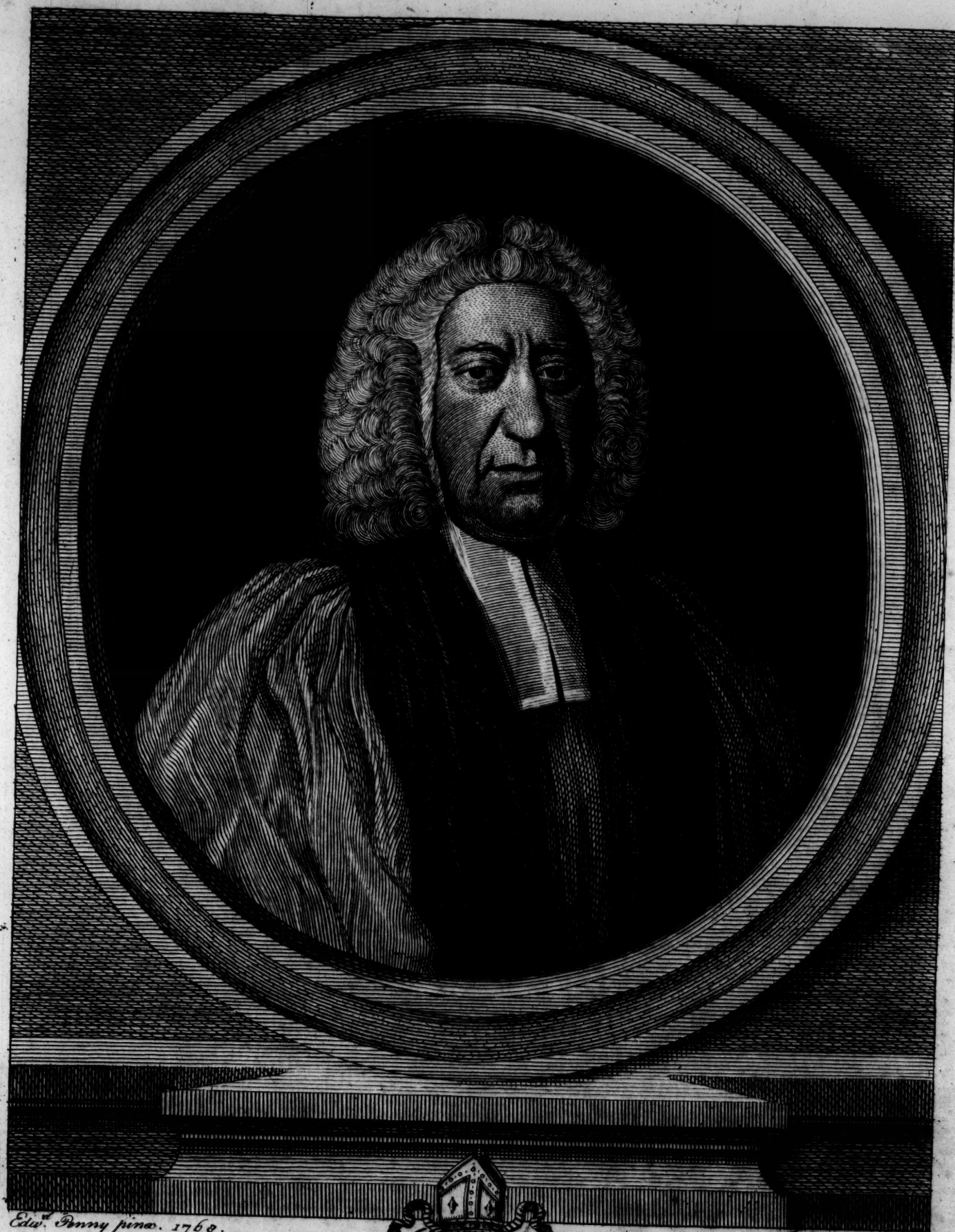
FOUR EVIDENCE



ACTS OF THE APOTHECARY

VOLUME





Edw. Penny pinx. 1768.

J. Chambers sculp.

ZACHARY PEARCE D.D.
LORD BISHOP OF ROCHESTER.

Published according to Act of Parliament January 8. 1776.

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K. Bible h. Pub. Josephs

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A C T S O F T H E A P O S T L E S;

TOGETHER WITH A NEW TRANSLATION OF
ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS,

W I T H A
P A R A P H R A S E A N D N O T E S.
T O W H I C H A R E A D D E D O T H E R
T H E O L O G I C A L P I E C E S.

B Y Z A C H A R Y P E A R C E, D.D.
L A T E L O R D B I S H O P O F R O C H E S T E R.
T O T H E W H O L E I S P R E F I X E D,
S O M E A C C O U N T O F H I S L O R D S H I P ' S L I F E A N D C H A R A C T E R,
W R I T T E N B Y H I M S E L F.

PUBLISHED FROM THE ORIGINAL MANUSCRIPTS,
B Y J O H N D E R B Y, A.M.
H I S L O R D S H I P ' S C H A P L A I N, A N D R E C T O R O F S O U T H F L E E T A N D L O N G F I E L D.

—Πολλῆς ψείρας τελευταῖον ἐπιγένημα.

Longinus de Sublim. cap. 6.

Tanta inchoata res est; ut penè vitio mentis tantum opus ingressus mihi videar.

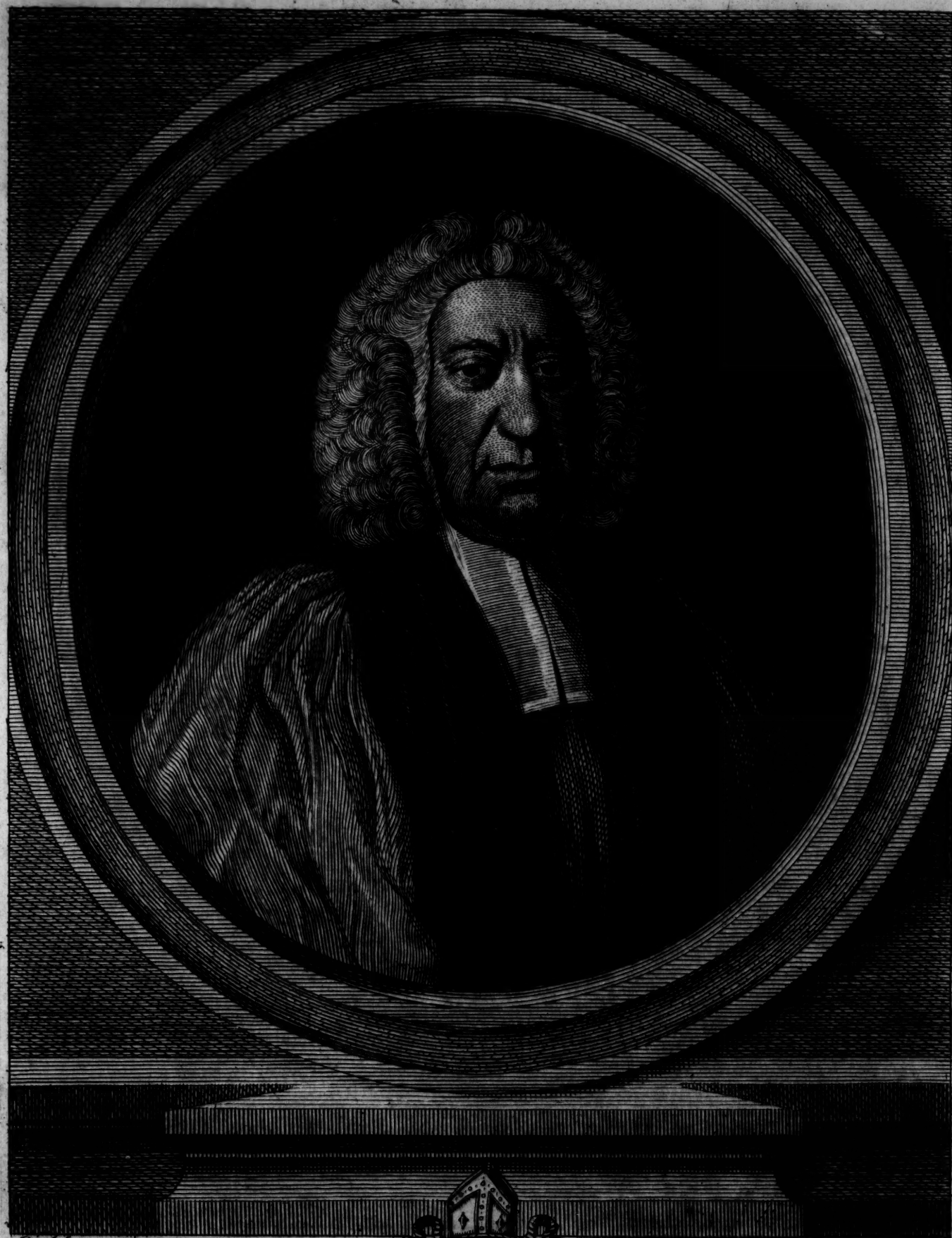
Ex Epist. Virgilii ad Augustum de Æneide sua.

I N T W O V O L U M E S.

V O L. I.

L O N D O N : P R I N T E D B Y E. C O X ;
F O R T. C A D E L L, I N T H E S T R A N D.
M D C C L X X V I I.

✓



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I N T W O V O L U M E S.

V O L. I.

LONDON: PRINTED BY E. COX;
FOR T. CADELL, IN THE STRAND.

MDCCCLXXVII.

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THE HISTORY OF THE

I Picture to his before Your Majesty the last Labour of a learned
Bishop, who died in the 70th year of his Calling. He is
now beyond the Reach of all earthly Honours and Rewards; and
only the Hope of joining others to imitate him, makes it now
to be remembered, that he enjoyed in his Life the Favour of
Your Majesty.



The tumultuary Life of Princes seldom permits them to in-
vey the wide Extent of rational Interest, without losing Sight
of private Men: to exhibit Qualities, which may be imitated
by the highest and the humblest of mankind; and to be at once
amiable and great.

Such

T O

T H E K I N G.

S I R,

I Presume to lay before Your Majesty the last Labours of a learned Bishop, who died in the Toils and Duties of his Calling. He is now beyond the Reach of all earthly Honours and Rewards ; and only the Hope of inciting others to imitate Him, makes it now fit to be remembered, that he enjoyed in his Life the Favour of Your Majesty.

The tumultuary Life of Princes seldom permits them to survey the wide Extent of national Interest, without losing Sight of private Merit ; to exhibit Qualities, which may be imitated by the highest and the humblest of mankind ; and to be at once amiable and great.

Such

Such Characters, if now and then they appear in History, are contemplated with Admiration. May it be the Ambition of all your Subjects to make Haste with their Tribute of Reverence; and, as Posterity may learn from Your Majesty how Kings should live, may they learn likewise from your People, how they should be honoured.

I am,

May it please Your Majesty,

With the most profound Respect,

Your Majesty's

Most dutiful and devoted

Subject and Servant,

SOUTHFLEET in KENT
JANUARY 6, 1777.

JOHN DERBY.

D E D I C A T I O N

Such Characters, if now and then they appear in History, are
contemplated with Admiration. May it be the Ambition of all
your Subjects to make them their Tributes of Reverence;

A D V E R T I S E M E N T.

and, as Possibility may learn from Your Majesty how Kings should

HAVING been charged by my most honoured Patron, the very learned and pious Author of the following *Commentary and Notes*, &c. in his Last Will and Testament, with the Care of their Publication, I have used my best Endeavours to fulfil the important Trust, by giving the publick a faithful and, I hope, a correct Edition of them, from the original Manuscripts in his own Hand.

The Miracles of Jesus vindicated, which were first printed in 1727 and 1728, of which there have been five several Editions---and *Epistolæ Duæ*, published in the Year 1721, but long since out of Print, are given, with a View not only of rendering the Work itself more complete by their intimate Connection therewith, but likewise of preserving them from the usual Fate of fugitive Pieces.---The *Two Letters*, never before printed, to the Reverend Doctor Daniel Waterland, upon the Eucharist, are added, more fully to confirm what the Bishop has advanced upon that Subject, in his Notes on the Four Gospels, and also on the First Epistle to the Corinthians.

It is thought necessary to inform the Publick, that the following Work was nearly ready to be laid before them in March last, when a sudden fire, at Mess. Cox and Bigg's Printing-Office, in the Savoy, consumed the whole Impression. The Original Manuscripts were PROVIDENTIALLY preserved by being in the Hands of the Editor.

With all convenient Speed will be published,

D I S C O U R S E S

PREACHED ON SEVERAL OCCASIONS.

BY THE LATE LORD BISHOP OF ROCHESTER.

T H E

L I F E

O F T H E

A U T H O R.

THE curiosity of mankind seems naturally to require that a posthumous work should be accompanied with an account of its Author; because he that leaves behind him what is worthy to be published, must be supposed to have lived with a character worthy to be known. It has been therefore considered by the Editor of the following *Commentary*, &c. as an important part of his duty, to communicate some memorial of the learned Prelate, by whose friendship they were intrusted to his care.

Dr. Zachary Pearce, late Lord Bishop of Rochester, was born the eighth of September, 1690, in the parish of St. Giles, in High Holborn, where his father followed the business of a distiller, with great success; and, having at about the age of forty, acquired a competent fortune, he purchased an estate at Little Ealing, in the county of Middlesex, to which he retired, and which he enjoyed to his eighty-fifth year.

The family, as far as it has been traced, was eminent for longevity, so that our Author entered the world with an hereditary claim to length of days, which it is evident he did not defeat by negligence, intemperance, or vice.

The first part of his literary education he received in a private school at Great Ealing, from whence, having, undoubtedly, attained a considerable proficiency in the learned languages, he was, on the twelfth of February, 1704, removed to Westminster-school, where he was soon distinguished by his merit, and elected one of the forty King's scholars. He seems, in the latter part of his life, to have recollected this distinction with pleasure; for, in a collection of minute memorials written by himself not long before his death, he has inserted an epigram spoken by him in praise of Dr. Sprat, who was then Dean of Westminster.

After six years spent at Westminster, he was elected to Trinity College, in Cambridge, in the year 1710, having endured the constraint of a grammar-school to the twentieth year of his age. Why his removal was so long delayed, no other reason can be given, than that Doctor Busby used to detain those boys longest under his discipline, of whose future eminence he had most expectation; considering the fundamental knowledge which grammar-schools inculcate, as that which is least likely to be supplied by future diligence, if the student be sent deficient to the University. To this long continuance of his initiatory studies, he was perhaps indebted for the philological reputation by which he was afterwards so happily distinguished.

Of his life, from the year 1710 to 1768, he has left a *short narrative written by himself* in November, 1769, the seventy-ninth year of his age; in which he has related principally his publick transactions, and the series of his preferments. This *narrative*, for whatever purpose it was left, has been thought necessary to be published, without any alteration, as being more satisfactory, at least of more authority, than any other account that could be given of him.

“ Zachary Pearce had his education in the the Royal School at Westminster,
 “ from the foundation part of which he was in the year 1710 elected to Tri-
 “ nity College in Cambridge, and in the year 1716, he caused his first edition
 “ of *Cicero de Oratore*, with notes and emendations, to be printed at the press
 “ of that University. When that work was almost finished, a friend of
 “ his, and fellow of the college, asked him, *Whom he designed to dedicate*
 “ *that edition to?* His answer was, ‘ That he had not the happiness to be
 acquainted

“ acquainted with any of those great men, to whom such things are usually
 “ dedicated.”

“ His friend immediately replied, *I have the honour to be so well known to*
 “ *Lord Parker,* (the then Chief Justice of the King’s Bench), *that I will un-*
 “ *dertake to ask his Lordship’s leave for your dedicating it to him, if you will give*
 “ *your consent for my doing so.* Mr. Pearce returned the gentleman his thanks,
 “ and readily consented to it. His friend soon after went to London, and
 “ from thence wrote a letter to Mr. Pearce acquainting him, that Lord
 “ Parker gave leave, and the edition was soon finished with a dedication to
 “ that Lord, and a copy of the edition was sent to him from Cambridge,
 “ where Mr. Pearce was obliged to stay on account of the near approach
 “ of the time (October) for the annual election of fellows at Trinity Col-
 “ lege, for which he was then one of the candidates. This, Mr. Pearce,
 “ in a letter sent with the book to Lord Parker, assigned as a reason for his
 “ not waiting upon his Lordship in person with his present of the book.
 “ Dr. Bentley, the master of that college, went soon afterwards to Westmin-
 “ ster; and at a visit which he made to Lord Parker, his Lordship mentioned
 “ to the Doctor, that he was pleased with Mr. Pearce’s performance, and
 “ that he hoped he would elect Mr. Pearce to fill up one of the vacancies
 “ among the Fellows, which were then six in number. This the Doctor
 “ promised to do; and this circumstance is here mentioned, chiefly with a
 “ view to something in the sequel of this account.

“ When Mr. Pearce had been elected one of the fellows of the college, and
 “ had made an oration in the college-hall on Nov. 5, in that year, to which ex-
 “ ercise he was appointed, he went up to town, and made a visit to his patron
 “ Lord Parker, who received him in a very obliging manner, invited him to
 “ dine with him the next day, at Kensington, and there put into his hands a
 “ purse which contained fifty guineas. Mr. Pearce, at times, renewed his visits
 “ to his Lordship, and was always very kindly received by him.”

In the edition of the book *De Oratore*, he has never departed from Gruter’s
 edition, which he considers as the current reading, but when he is supported
 by the authority of some manuscripts; for though he declares his opinion to
 be, that many passages must be amended by conjecture, he thought nothing

of his own could be worthy of insertion into the text. He has endeavoured not only to rectify depravations, but to clear obscurities; but has written with great brevity, having, he says, no design to make a shew of his literature, though others take a different method; *Video nonnullos editores alia, longè alia, voluisse; sed is mihi in veteribus scriptis edendis videtur rei literariæ optimè consulere, qui quàm paucissimis verbis clarè doceat, quid suus autor et senserit et scripserit.*

The regard shown by the learned to this edition appears by the frequency of its re-impression. It is however not useless to add the testimony of Olivet from a letter written in 1739, which those who are engaged in studies of the same kind will read with pleasure.

Zachariæ Pearcio, Regi à sacris domesticis, Josephus Olivetus, S. P. D.

Quæ tua fit eruditio, Pearci præstantissime, quod judicium, jam ex editionibus perspexeram, quibus Ciceronem ac Longinum, unaque tuum nomen illustrasti. Itaque in illis te merito numerabam excellentibus viris, quales orandis natos tuendisque literis, nulla ætas multos habuit, nostra vix paucos. Nunc verò sic ad me scripsisti, ut facile intelligam, cum in te summa sit doctrinæ laus atque copia, non minorem humanitatis esse atque urbanitatis. Quam ego sanè tandem eruditis hominibus esse arbitror apprimè propriam; imò neque eruditi nomen ei convenire, quem non librorum usus & tractatio in viam induxerit bene ut de civibus, sic de studiosis merendi. Quæ tu in libros Ciceronis philosophicos promittis, ego verò & gratus accipiam, & impatienter expecto, & si fas est, etiam atque etiam flagito: maximum enim editionis meæ ornamentum. Rhetorica sub prælo sudant. Philosophicorum partem priorem tum committam typographo, cum id accepero unde commendari potissimum possunt, id est, annotationes tuas. Pars posterior in operarum manus veniet mense Octobri, si modò tuis tum animadversionibus suprema manus accesserit. Nihil enim nisi te volente, uti decet atque æquum est, faciam. In annotatis ad rhetoricos libros, quæ mittis, unum atque alterum est, de quo æqui, opinor, bonique consules, si admoneam. --- --- --- ---
--- --- --- Orat. cap. xxiv. aut translatum, aut factum aliunde ut mutato] Lambinus edidit: *Sumptum aliunde, ut mutuum.*

Ibid.

Ibid. *aut factum ab ipso, aut novum*] Lamb. edidit: *ut novum*. Hæ lectiones à Lambino probatæ, atque in contextum admissæ; ut proximè ad eas accedunt emendationes quas proponis, vide annon cum tuis animadversis Lambiniana quoque commemorari deceat. Fieri fanè videmus, ut quod criticus quispiam scripserit, alteri nascatur non ab altero acceptum, & cùm eadem dicant ambo, nemo alteri debeat. Velut quod emendandum vidisti in libro *de optimo genere Orat.* & palmaris fanè emendatio est, Muretus jam Romæ cogitaverat, & hic Lutetiæ Fredericus Morelius. Sed quid in marginem fui Ciceronis conjecisset Romæ Muretus, potuit nescire Morelius Lutetiæ: et quod hic publicarat, mirum non innotuisse Petro Fabro, qui emendationem eandem, uti domi sibi natam, suo in Lucillum commentario inferuit. Sed hæc levia sunt, de quibus in meâ editione nec verbum: neque enim cuiquam molestus, sed bonis esse utilis studeo.

January, 1739.

In the first years of his residence in Cambridge, he sometimes amused himself with lighter compositions. The diurnal papers of that time afforded to men, at once ambitious and timorous, very tempting opportunities of trying their power of writing without hazard of reputation. A letter to the *Spectator* or *Guardian* stole upon the publick with great advantage, being certain to be read, and if it deserved praise, certain to be praised; at least it was secure of candid perusal and impartial criticism, by which the writer might be pleased without envy, or corrected without shame.

Mr. Pearce did not omit to make the experiment. He wrote in the eighth volume of the *Spectator*, No. 572, a humorous essay upon quacks, and No. 633, a serious dissertation on the eloquence of the pulpit, of which the hint is taken from a fragment of Longinus, where Paul of *Tarsus* is numbered among the great masters of oratory. In the ludicrous paper the Editor confesses that he has made *additions and retrenchments*, but the other is *printed as it came to his hand without variation*. A year before (1713) he had sent a letter to the *Guardian* signed *Ned Mum*, which gives a sprightly and fanciful account of a silent club. In two of these little pieces there is humour and gaiety, which might perhaps have been much advanced by cultivation, had

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not they been thrown aside in pursuit of more important truths, and application to higher studies.

“ In the year 1717, Mr. Pearce was ordained a deacon by Dr. Fleet-wood, the bishop of Ely, and in 1718 was ordained a priest by the same bishop; he having always had in his intention to devote himself to that holy profession, which he delayed to do till he was twenty-seven years of age; and, as he thought, taken time enough to prepare himself, and attain to so much knowledge of that sacred office, as should be sufficient to answer all the good purposes for which it is designed.

“ On the twelfth of May, in 1718, the Lord Chief Justice Parker was appointed Lord High Chancellor of Great Britain; and Mr. Pearce having been the next morning informed, that the Great Seal had been the day before delivered to his Lordship by King George the First, and that a great number of the nobility and gentry were then at his chambers in Serjeant's-Inn, in Fleet-Street, congratulating him upon the occasion, he went thither, and his name being carried to him, in an inner room, where his Lordship received the company one after another, his secretary came soon out to Mr. Pearce, and said, that his Lordship desired him to stay till all the company was gone, and that then he would see him. He did so, and being brought to the Lord Chancellor, he, among other things, said, that ‘ he should now want a chaplain to live with him in his house; and he asked Mr. Pearce, if it would suit with his convenience to live with him in that capacity.’ With this Mr. Pearce very readily, and with thanks, complied; and, as soon as his Lordship had provided himself with a proper house, he went into his family as his chaplain, and there continued three years.”

In December, 1719, Mr. Pearce was instituted into the Rectory of *Stapleford Abbots*, in Essex.

“ In 1720, the Rectory of St. Bartholomew, behind the Royal Exchange, becoming vacant by the death of Doctor Adams, the Provost of King's College Cambridge, of the yearly value of £.400, the Lord Chancellor, in whose gift it was, presented him to that living, which was then supposed
“ to

“ to be the most valuable of any in the city of London. And when Mr. Pearce made his acknowledgment of thanks to the Lord Chancellor for this favour, his Lordship said, ‘ You are not to thank me so much as Doctor Bentley for this benefice.’ *How is that, my Lord,* said Mr. Pearce? ‘ Why, added his Lordship, when I asked Doctor Bentley to make you a fellow of Trinity College, he consented so to do, but on this condition, that I would promise to unmake you again as soon as it lay in my power, and now he, by having performed his promise, has bound me to give you this living.’

“ He was inducted into the Rectory of St. Bartholomew, March 10, 1719-20.

“ In the same year, the Ministers of State dining one day with the Lord Chancellor, Mr. Pearce being called in to say grace to them before they sat down to dinner, the Duke of Newcastle, then Lord Chamberlain, and one of the company, was pleased to take notice of Mr. Pearce, as he had known him at Westminster-School, and at Cambridge, in which places they had both been educated together, and after he was withdrawn, the Duke expressed to the Lord Chancellor a favourable opinion of him. Upon which the Lord Chancellor said, ‘ Then, Lord Chamberlain, I hope, that, as you think so well of him, you will make him one of his Majesty’s chaplains, when there is a vacancy.’ ‘ *Yes, my Lord,* replied he, *I will do so, when I have an opportunity,*’ and accordingly Mr. Pearce received soon after this the said Chamberlain’s warrant for that honour.”

In the year 1722, the plague at Marfeilles filled Europe with terror. A Fast was appointed for the deprecation of divine vengeance, which was observed through the kingdom with particular seriousness and devotion. We escaped the dreadful visitation, and when the day of thanksgiving for the deliverance was set apart in the year following, Mr. Pearce preached before the Lord Mayor and Aldermen of London, and afterwards published the sermon.

In February 1721-22, he married Mrs. Mary Adams, the daughter of Mr. Benjamin Adams, an eminent distiller in Holborn, with a considerable fortune. It is always pleasing to be told, that men who deserve well of the publick, are happy in domestick life. He lived with her fifty-two years in
the

the highest degree of connubial happiness. The fiftieth year of their union they celebrated as a year of jubilee; on which occasion they were complimented by a Friend in the following Stanzas.

No more let CALUMNY complain,
That HYMEN binds in cruel chain,
And makes his subjects slaves:
Supported by the good and wife,
Her keenest slander he defies,
Her utmost malice braves.

TO-DAY—he triumphs o'er his foes,
And to the world a PAIR he shews,
Tho' long his subjects—Free:
Who happy in his bands appear,
And joyful call the FIFTIETH year,
A year of JUBILEE.

“ The Vicarage of St. Martin's in the Fields, Westminster, which Dr. Green
“ the Vicar of it had held *in commendam* with the See of Norwich, having be-
“ come vacant, September the 24th, 1723, by his being translated to the See
“ of Ely, the Lord Chancellor, in 1723-4, presented Mr. Pearce to that
“ Vicarage, in virtue of the King's prerogative, as he had promoted the Vicar
“ to a Bishoprick, and as it was in his disposal as Chancellor; the Vicarage being
“ rated at no more than 12*£*. a year in the King's books, though that bene-
“ fice was then 700*£*. *per annum*, and so continued, till the parish of St. George,
“ Hanover-square was, by an act of parliament, taken out of it, and made
“ a distinct parish from that of St. Martin's.

“ It should have been mentioned before that, when the benefice of St. Mar-
“ tin's became vacant, his Majesty King George the First was at Hanover; that
“ the Lord Carteret, afterwards Earl of Granville, was abroad with him, as Secre-
“ tary of State, and that Dr. Clagget, afterwards bishop of Exeter, was like-
“ wise with him as his English chaplain. Dr. Gibson bishop of London, upon
“ this

“ this occasion, wrote to Lord Carteret, recommending very strongly Doctor
 “ Clagget as a proper person to succeed Doctor Green in that benefice. The
 “ Secretary communicated the letter to his Majesty, and Doctor Clagget
 “ kissed his hand as a token of the King’s intended favour, and came to
 “ England a month or five weeks before his Majesty, to wait upon the
 “ Chancellor, and acquaint him with his Majesty’s nomination of him, and
 “ to request that he might be presented to the Vicarage of St. Martin’s by a
 “ royal presentation. The Chancellor informed him, that it was *his* right
 “ as Chancellor to present a Clerk to it, and that his Majesty must have been
 “ misinformed in the matter. He wrote likewise on this subject to Lord
 “ Cartaret, informing him how the right of presenting to the Vicarage stood;
 “ that it was his right, and that he had promised it to Mr. Pearce, one
 “ of his Majesty’s Chaplains, who had formerly been his own Chaplain, had
 “ lived in his family, and whose merit and behaviour was therefore well
 “ known to him. To this letter an answer was given by Lord Carteret, and
 “ the Lord Chancellor shewed both of them to Mr. Pearce; but the answer
 “ was made in such an ambiguous or unmeaning a manner, that Lord Mac-
 “ clesfield determined to let the matter rest till his Majesty returned from
 “ Hanover to England; and then in a conference which Lord Macclesfield
 “ had with him, the King was satisfied with the justice of his claim, gave
 “ up the point, and permitted Lord Macclesfield to present Mr. Pearce to the
 “ benefice, as above-mentioned.

“ N. B. He was inducted into the Vicarage of St. Martin’s, Jan. the 10th,
 “ 1723-24.

“ Soon after Mr. Pearce was in possession of the Vicarage, the Lord
 “ Chancellor told him that he thought it proper for him to take a degree of
 “ Doctor in Divinity, as he was now the Vicar of a Parish which was large
 “ and eminent, and which was honoured with the residence of the Royal
 “ Family in it, at St. James’s House. Mr. Pearce replied, that ‘ he would
 “ willingly do it; but that by the rules of the University, no such degree
 “ was given, except to those who had been admitted nineteen years, and that
 “ he was only of fourteen years standing.’ Upon this Lord Chancellor said,
 “ that ‘ he would try to get a royal mandate for the University’s conferring
 “ that degree upon him.’ To which Mr. Pearce with many expressions

“ of gratitude replied that ‘ there was no doubt, but that the University
 ‘ would obey his Majesty’s command; but that it was always a disagreeable
 ‘ thing to that body to receive such mandates, though they obeyed them.’
 “ Then said Lord Chancellor, ‘ The Archbishop of Canterbury, Doctor Wake,
 ‘ has the power of conferring a Doctor’s degree in Divinity, and I will ask him
 ‘ to bestow that favour on you.’ I thanked his Lordship, and he spoke to the
 “ Archbishop some few days after, who readily consented to it, and the degree
 “ was conferred accordingly June 1st, 1724.”

In 1724, he dedicated to the Earl of Macclesfield his edition of *Longinus on the Sublime* with a new Latin version, and notes. Longinus, whose name had been long known only to men of abstruse erudition, till he was introduced by his translator Boileau, among the witty and the elegant, had now for about half a century enjoyed great popularity, quoted by every poet and every critick, and deciding upon faults and beauties of stile with authority contested only by *Huetius* and *Le Clerc*. But it was the opinion of Doctor Pearce, that something was wanting, which general admiration had not yet supplied.

The work was originally published by Robertellus and Manutius, who each used his own manuscripts without knowledge of the other’s undertaking. The texts of the two editions did not always agree, and to which the preference was due had not been decided. It had been four times translated into Latin; of the three former versions, that of Gabriel de Petra was considered as the best, and had accordingly been adopted by Tanaquillus Faber, and, I think, by our Langbaine in their editions. After Boileau’s translation it was again turned into Latin by Tollius, but with such paraphrastical luxuriance as seemed intended rather to display his own copiousness of diction than to explain the original. Doctor Pearce undertook to adjust the readings, and, what was of far greater difficulty, to write a new Latin version, which should approach as near as is possible to the Greek, without violating its own purity. To play round the text of an author, and to recede and approach as convenience may dictate, is no very arduous work, but to attend it without deviation, and measure step with step, requires at once vigour and caution. By what method he proceeded in this work may be known from his preface and his notes. Some of his first thoughts were retracted in the subsequent editions; but Dr. Pearce has generally pleased the publick, though he found it difficult to please himself.

“ At

“ At the latter end of 1724, the commissioners for rebuilding St. Martin’s
“ Church found, that by the inaccurate estimate of the expences of it, made
“ by their architect, Mr. Gibbs, a considerable sum of money was wanted to
“ finish the inside and outside of that noble building, according to the plan
“ which had been approved by the commissioners. *Two and twenty thousand*
“ *pounds* had, by virtue of an act of parliament, been already raised upon the
“ Parishioners (the tenant rated at 3*d.* in the pound, and the landlord at 1*s.*)
“ and it was judged, that *ten thousand pounds* more were necessarily wanted
“ for the finishing of the whole: but for raising this sum another act of
“ parliament was to be procured, and it was the more difficult to get such a
“ second act, as the upper part of the Parish, where the greatest number of
“ the members of both houses of parliament then lived, was by an act, which
“ had then passed, to be separated from the Parish of St. Martin’s, and to be
“ a distinct Parish of itself in a very short time. It was necessary therefore
“ for some of the commissioners, among whom was Doctor Pearce, to wait
“ upon such of the members of the House of Commons especially, as had
“ large property in that district, and were of most weight in the House, to
“ lay before them the state of the case, and to induce them, by such reasons as
“ they had to offer, to consent and assist the commissioners in obtaining a second
“ act, to enable them to raise £.10,000 more, after the same manner as the
“ former £.22,000 had been raised.

“ For this purpose, after they had obtained the consent of Sir Robert Walpole,
“ then esteemed the first Minister of State, they waited upon Mr. Pulteney,
“ as one who had a large property there, and who, if he could be brought to
“ give his consent, could be more assistant than most other men to give success
“ to what was requested.

“ They waited upon him accordingly, Doctor Pearce being in company
“ with them, and Mr. Pulteney having, at three different conferences, been
“ convinced of the necessity of their requests, engaged such a number of his
“ friends in the House of Commons, that, concurring with the ministerial
“ influence, a bill was brought into the house, and an act for that end soon
“ afterwards received the royal sanction.

“ Mr. Pulteney, at the last of those conferences, took notice of Doctor
“ Pearce as having been educated at Westminster-school, where he himself

“ had likewise been educated, and for which he always retained a great affection ; he invited him to come, on a day named, to dine with him ;
 “ and from that day not only an acquaintance began, but a friendship between
 “ them, which lasted and improved for very near forty years, and till the
 “ death of that truly great man, who sat then in the House of Lords as Earl
 “ of Bath.”

When the Church of St. Martin's was built, Dr. Pearce preached a sermon at the consecration, which he afterwards printed, and accompanied with an Essay on the origin and progress of temples, traced from the rude stones which were first used for altars, to the noble structure of Solomon, which he considers as the first temple completely covered.

In this Dissertation he declares his conviction of the genuineness of the relation attributed to Sanchoniatho, and clears the difficulties that embarrass his opinion, by solutions drawn from the Newtonian chronology, of which only an abstract had been then published. Yet he does not think Sanchoniatho of much authority, but imputes his inaccuracy and barrenness to misinformation and want of materials, and regards his book as one of the venerable reliques of rude antiquity, and the work of one who had missed the truth rather than concealed it.

His observation on that building, which is called the Temple of Dagon, removes part of the difficulty which presents itself in the narration of the manner in which Samson destroyed it.

“ In the year 1725, the Lord Chancellor, then Earl of Macclesfield, resigned the great Seal to his Majesty King George the First ; which resignation was soon followed with an impeachment of his Lordship by the House
 “ of Commons, sent up to the Lords. The ground of this, upon the best information which Dr. Pearce could get, and which he believes to have been
 “ the true one, was as follows :

“ In the unhappy year 1720, commonly called the *South-sea year*, the
 “ money of the suitors in Chancery was, by ancient custom, ordered by the
 “ Lord Chancellor to be paid into the hands of the Master in Chancery, whose
 “ turn it was to be in the court, when an order was made by the Lord
 “ Chancellor to deposit any sum of money for the security of the suitors. This
 “ custom is now altered, a better and more secure manner of lodging the
 “ money

“ money being now established : but the former custom then prevailed, and one
“ of the Master’s in Chancery, Mr. Dormer, having in 1720 trafficked with
“ the suitor’s money in ’Change-Alley, and dying soon after, it was found out,
“ that he was deficient in his accounts of the suitors money to near the value of
“ £.60,000. This raised a mighty commotion among the suitors, and all
“ who were any way interested in the Court of Chancery, either as suitors or
“ as pleaders and practitioners there ; some of the last sort having personal re-
“ sentments against that Lord from motives which were unworthy (as it
“ might have been expected) of operating so far to the prejudice, as they did,
“ of a Chancellor generally well esteemed for his great abilities and integrity
“ in that important office. But operate thus they did, as he found by fatal
“ experience ; for when the fire was once kindled, there wanted not those
“ who contributed their assistance to raise it up to a flame. The late King
“ George the Second was then Prince of Wales, and had lived separately from
“ his Father, as he had been ordered to do ; and the education of his children
“ had been detained from him, upon an opinion then given by ten of the
“ twelve Judges, called together at his Majesty’s command by Lord Maccles-
“ field then Chancellor, upon this question ; *Whether the education of the Grand-*
“ *children did belong to their Grandfather, as Sovereign, or to the Prince of Wales,*
“ *as Father ?* This meeting of the Judges having been called by the Chancellor,
“ and the question having been put to them by him upon his Majesty’s order
“ for so doing, and the answer of the Judges being not pleasing to the Prince
“ of Wales, he bore it with some resentment ; and when the House of Com-
“ mons took the affair of the lost suitors money into consideration, all the
“ Members of the House of Commons, who were servants of the Prince’s court
“ at Leicester-house, and all others of them who paid their addresses there,
“ very readily joined in the outcry against Lord Macclesfield, and came into the
“ impeachment. Sir Robert Walpole was at first unwilling to encourage such
“ a precedent as the impeachment of a Minister of State, though he had
“ some degree of ill-will to that Lord on former ministerial motives : how-
“ ever, when he found, that it could not be easily stopped, he came into the
“ design, and as far concurred as he safely could with it, well knowing, that
“ the King looked upon Lord Macclesfield with a gracious eye, and thought
“ that his Son, the Prince of Wales, had too much contributed to increase the
“ flame

“ flame for his being concerned in doing what was so much to *his mind*,
 “ and so much against *his Son's*.

“ Lord Macclesfield's Trial before the House of Lords is in print, and to
 “ Dr. Pearce, who was every day present at it, it appears, that the judge-
 “ ment of that House was a severe one. He was unanimously declared guilty,
 “ and was fined £.30,000, though he had some time before paid £.10,000
 “ into the Court of Chancery, which was the whole sum received by him
 “ from the two last whom he had appointed to be Masters there, and which
 “ two largest sums were the most clamoured against. And the House of
 “ Lords directed, that he should be confined in the Tower till that fine of
 “ £.30,000 was paid. This judgment was given upon a statute so long ago
 “ made as in the reign of Richard the Second, which forbade the selling of
 “ the office of a Master in the Chancery. That statute had never been re-
 “ pealed, but a contrary custom had prevailed beyond the memory of
 “ man. Lord Macclesfield could have proved the fact to be so with
 “ regard to several of his more immediate Predecessors; but when he
 “ called upon his witnesses, who were then present, to prove the fact,
 “ Lord Townsend stood up and objected to it, saying, ‘ My Lords, I
 “ hope that you will not suffer witnesses to be produced to this purpose; for
 “ that will only shew, that this sort of corruption is *hereditary*,’ using the word
 “ *hereditary*, on this occasion, by a very ridiculous mistake. Lord Maccles-
 “ field was, as I said, declared to be guilty, and a fine of £.30,000 was laid
 “ upon him; but, as he was then unable to pay it, he borrowed it all of his
 “ Son-in-law, Sir William Heathcote, mortgaging a part of his small estate of
 “ £.3100 *per annum*; and the money was all, by degrees, repaid to Sir William
 “ by Lord Macclesfield's Son after his Father's death.

“ The knowledge of two circumstances, which not many persons are in-
 “ formed of, may contribute not a little to take off much of the odium of
 “ the charge brought against the noble Earl, and of that of the Sentence given
 “ upon it in the House of Lords. The one was, that before Lord King, who
 “ succeeded him as Chancellor, accepted of that high post, an additional
 “ Salary of £.1500 or £.2000 a year was annexed, it was credibly said, to
 “ the post out of the Hanaper-office, by way of recompence for the loss
 “ which would arise to the Chancellor for the time being, by that judgment
 “ of the House of Lords; though he was still allowed to dispose of the Mas-
 “ ter'ships

“terships to his friends and relations, or to the recommendations of men in
“power, who could in another way serve his friends and relations.

“The other circumstance was, that, when some bill was brought before
“the Lords, it is not remembered what the Bill was, and a Lord, objecting
“to some clause of it, or expression in it, said, ‘That in time perhaps the
“Masterships in Chancery might come again to be sold,’ the Lord Chan-
“cellor King acquainted the House, that it appeared on their journals, that,
“in King William’s reign, when a bill for preventing the Lord Lieutenants
“of Counties from selling the office of Clerk of the Peace in those Counties,
“was brought from the Commons to the Lords, a motion was made by one
“of the Lords for a clause to be added, that the Lord Chancellor should be
“restrained from selling the Masterships in Chancery; but that the Lords,
“after a debate, rejected the clause, and passed the bill without it.

“King George the First, being fully sensible that the Earl’s case was hard,
“and that he had suffered chiefly upon *his* account, sent him word, that he
“intended to repay the £.30,000 to him out of his privy purse, as fast as
“he could spare the money. Sir Robert Walpole delivered this message to Lord
“Macclesfield, with some gracious expressions of the King in his favour. And
“accordingly, within twelve months, Sir Robert paid him £.1000 by his
“Majesty’s order. In the next year, Sir Robert sent him word, that he had
“received his Majesty’s farther order to pay to him £.2000 more, when his
“Lordship was pleased to send for it. Lord Macclesfield, thinking it not so
“genteel to send for it immediately, let a month or five weeks pass, and
“then his Majesty went towards Hanover, and died at Osnaburgh in his
“way thither, in 1727. Upon the news of his death, Lord Macclesfield’s
“Son waited upon Sir Robert by his Father’s order to receive the money; but
“he was then told by him, that, ‘His late Majesty and he had a running
“account, and that at present he could not tell on whose side the balance was,
“and that therefore he could not venture to pay the £.2000.’ So that the
“sum of £.1000 was all that Lord Macclesfield ever received from the in-
“tended bounty of his gracious Master.

“Lord Macclesfield lived after that till the year 1732, during all which
“time Dr. Pearce was so favourably received by him, that their acquaintance
“might be called strict friendship, and they frequently dined and supped each
“at

“ at the other’s house : and upon the Doctor’s coming to visit him one day,
 “ he found him walking in one of his rooms in great pain by a suppression
 “ of urine, which had, as he said, come upon him in the night before :
 “ He then told the Doctor, ‘ that his mother had died of the same disorder,
 “ on the eighth day of it, and added, *and so shall I ;*’ which accordingly
 “ happened ; for on the eighth day Doctor Pearce came to him, as he had
 “ done on all the preceding days, and found him beyond all hopes of life
 “ and assistance of his Physicians. He was drowning inwardly, and felt him-
 “ self dying from his feet upwards. He retained all his senses to the last :
 “ he received the holy communion in company with his Son and Lady Parker,
 “ Doctor Pearce and Mr. Clark, afterwards Sir Thomas and Master of the
 “ Rolls, which three last left him at eight o’clock, and about ten that night
 “ he asked, if his Physician was gone. Being told that he was, he replied,
 “ *and I am going too ; but I will close my eyelids myself,* which accordingly he
 “ did, and died in a few moments afterwards, on April 22, 1732, *Æt.* 64.

“ This was the end of this great and good man, who, during all the
 “ time that Doctor Pearce had the happiness of knowing him, seemed to
 “ him to live under a constant sense of religion as a Christian ; at his hours of
 “ leisure, reading and studying the holy Scriptures, more especially after his
 “ misfortunes had removed him from the business and fatigues of his office
 “ as Chancellor.”

But it is time to return to Dr. Pearce. “ When he was Vicar of St.
 “ Martin’s, Lord Sundon was one of his Parishioners, and one of the Members
 “ of Parliament for Westminster. These two circumstances brought them
 “ acquainted together, and that Lord sometimes invited him to dinner. This
 “ produced an acquaintance likewise with Lady Sundon, at that time thought
 “ to be the great favourite of Queen Caroline, the Wife of King George the
 “ Second. Doctor Pearce had the good luck to be soon in the good graces
 “ of Lady Sundon, and she often mentioned her good opinion of him to the
 “ Queen, who, upon that recommendation, had designed him for a Deanery.
 “ In the year 1737, Doctor Herring, afterwards Archbishop of Canterbury, was
 “ nominated to the See of Bangor, and it was intended he should quit his
 “ Deanery of Rochester and hold his Rectory of Blechingley in commendam
 “ with his Bishoprick, and that Doctor Pearce should succeed him in the
 “ Deanery,

“ Deanery. Sir Robert told this to Doctor Hare, then Bishop of Chichester,
 “ and he came immediately from Sir Robert to Doctor Pearce’s house, in
 “ St. Martin’s Church-yard, and informed him of what Sir Robert had said,
 “ and very kindly expressed his satisfaction in being able to be the bearer of
 “ the news. Doctor Pearce was ready to accept it, and accordingly thought
 “ that he might depend upon his being promoted to that dignity; but the
 “ scene was soon changed, and Doctor Herring obtained leave to hold the
 “ Deanery instead of the Rectory, in Commendam, with the Bishoprick of
 “ Bangor.

“ The gracious Queen also frequently honoured him with her conversation
 “ at her drawing-room. One day at that place, in the above-mentioned year,
 “ 1737, she asked him, if he had read the pamphlets published by Doctor
 “ Stebbing and Mr. Forster upon the sort of *hereticks* meant by St. Paul,
 “ whom, in Titus iii. 10, 11. he represents as *self-condemned*. ‘ Yes, Madam,’
 “ replied the Doctor, *I have read all the pamphlets written by them on both sides*
 “ *of the question.*’ ‘ Well, said the Queen, which of the two do you think
 “ to be in the right?’ The Doctor replied, ‘ I cannot say, Madam, which
 “ of the two is in the right; but I think that both of them are in the wrong.’
 “ She smiled and said, ‘ Then what is your opinion of that text?’ ‘ Madam,
 “ said the Doctor, it would take up more time than your Majesty can spare at
 “ this drawing-room, for me to give my opinion and the reasons of it; but if
 “ your Majesty should be pleased to lay your commands upon me, you shall
 “ know my sentiments of the matter in the next sermon which I shall have
 “ the honour to preach before His Majesty.’ ‘ *Pray do then,*’ said the Queen,
 “ and Doctor Pearce accordingly made a sermon on that text; but the Queen
 “ died in the November following, which was a month before his turn of
 “ preaching came about.

“ Soon after this discourse with her, and on one of her drawing-room days,
 “ She enquired of Doctor Pearce, how Doctor Lockyer, the then Dean of Pe-
 “ terborough, did; for She had heard, that he was dying. Doctor Pearce
 “ told her, that all his danger was over, and that he was now upon the reco-
 “ very. ‘ Well, said She, if he had died, I can tell you, that his Majesty
 “ intended you to be his Successor.’ I thanked her Majesty, and there was
 “ an end of that conversation. She afterwards, as Doctor Pearce was well in-

“ formed, recommended the Doctor to be thought of by Sir Robert, when-
 “ ever a Deanery should become vacant, which should be worth his accep-
 “ tance; and Sir Robert remembered Her recommendation accordingly, though
 “ She was dead before such a vacancy happened.

“ In the year 1739, the Deanery of Wells became vacant, and Doctor
 “ Pearce, who knew that Sir Robert had expressed his inclinations to serve him
 “ in such a way, waited upon him one day at his Levee to put himself in the
 “ way, and in the thoughts of that Minister of State. He there came up to
 “ him, and said, ‘ *Doctor Pearce, what brings you here?*’ He might well say
 “ so; for it was the first time, that he had ever appeared at his Levee. ‘ *Sir, said*
 “ *the Doctor, I come to pay my respects to you.*’ ‘ Then, said Sir Robert, don’t
 “ come any more here, for I will see you at any other time.’ Accordingly
 “ Doctor Pearce went to no more of his Levees; but about a fortnight afterwards,
 “ he waited upon him at his house between eight and nine o’clock in the morn-
 “ ing, was admitted to him, and told him that the Deanery of Wells being
 “ vacant, he hoped for his favour to recommend him to his Majesty. Sir
 “ Robert expressed his good opinion of him in a kind manner; but added,
 “ That the Members of Parliament for Wells, and several others of the town,
 “ had been with him; that nothing but election-work ran in their heads, and
 “ that they had pressed him not to give that Deanery, except to one who would
 “ assist them at Elections.’ He then stopped and looked stedfastly at Doctor
 “ Pearce, who replied, ‘ That he must leave it wholly to him.’ ‘ *Well, said*
 “ *he, I will then consider farther of it.*’

“ About this time Mr. Pulteney spoke to Sir Robert in the House of Com-
 “ mons, where, though he was then in the height of opposition to him and
 “ his measures, he always sat upon the same bench, and the very next to him.
 “ *Sir Robert, said he, I have a favour to ask of you.*’ ‘ *O my good friend,*
 “ *Pulteney, replied Sir Robert, what favour can you have to ask of me?*’ ‘ *It is,*
 “ *said Mr. Pulteney, that Doctor Pearce may not suffer in his Preferment for being*
 “ *my friend.*’ ‘ *I promise you, said Sir Robert, that he shall not.*’ ‘ *Why then,*
 “ *said Mr. Pulteney, I hope, that you will give him the Deanery of Wells, which*
 “ *is now vacant.*’ ‘ *No, replied Sir Robert, I cannot promise you that for him.*’
 “ This generous regard, on both sides, for Doctor Pearce, did not come to his
 “ knowledge till some years afterwards.

“ The

“ The Deanery of Wells was however kept vacant five or six months, and;
 “ before it was bestowed upon any Clergyman, the Deanery of Winchester
 “ became vacant, by the death of Doctor Nailor; and almost as soon as it
 “ was known, Sir Robert acquainted Archbishop Potter, who was on a visit
 “ to him at his house, the next morning, that his Majesty had named
 “ Doctor Pearce for that Deanery. The Archbishop, out of his great good-
 “ will to Doctor Pearce, came directly to him in St. Martin’s Church-yard,
 “ and informed him of what Sir Robert had said to him, and congratulated him
 “ upon the occasion.

“ In the year 1739, Doctor Pearce was appointed Dean of Winchester,
 “ and instituted into it August the 4th, of that year. Till that Deanery was dis-
 “ posed of, the Deanery of Wells was not given away; and by this means, what-
 “ ever promise Sir Robert had made to the Queen, he had made it in some
 “ degree good, as Doctor Pearce had the first Deanery bestowed upon him, the
 “ vacancy of which had been filled up on Sir Robert’s recommendation after
 “ her Majesty’s death.

“ As soon as it was known that Doctor Pearce was to be the Dean of Win-
 “ chester, his friend Mr. Pulteney came to congratulate him on that occasion;
 “ and among other things which he then said, one was, ‘ Doctor Pearce,
 ‘ though you may think that others besides Sir Robert have contributed to
 ‘ get you this dignity, yet you may depend upon it, that he is all in all, and
 ‘ that you owe it intirely to his good-will towards you. And therefore as
 ‘ I am now so engaged in opposition to him, it may happen that some who
 ‘ are of *our* party, may, if there should be any opposition for Members of Par-
 ‘ liament at Winchester, prevail upon me to desire you to act there in assist-
 ‘ ance of some friend of ours; and Sir Robert, at the same time, may ask your
 ‘ assistance in the election for a friend of his own against one whom we re-
 ‘ commend. I tell you therefore before-hand, that if you comply with my
 ‘ request rather than with Sir Robert’s, to whom you are so very much
 ‘ obliged, I shall have the worse opinion of you.’ Could any thing be more
 “ generous to the Dean, as a friend, or to Sir Robert, to whom, in other re-
 “ spects, he was a declared opponent?

“ In the year 1741, Mr. Pulteney, with those of his party, had so far pre-
 “ vailed in the House of Commons, that Sir Robert frankly declared to his

“ Majesty, that he could no longer be of sufficient Service to his Majesty in
 “ that House, and therefore desired a dismissal from all his state employments.
 “ In consequence of this, a message was brought to Mr. Pulteney by the late
 “ Duke of Newcastle and the Lord Chancellor Hardwicke from the King, sig-
 “ nifying, that ‘ he was willing to place all Sir Robert’s employments and
 ‘ powers in his hands; but with this condition only, that Sir Robert should
 ‘ be screened from all future resentments on account of the share which he had
 ‘ in the Publick Affairs.’ This condition Mr. Pulteney utterly rejected, and
 “ in two or three days the same noble persons came to Mr. Pulteney again with
 “ a second message from the King, signifying, that ‘ the offer made to him,
 ‘ as mentioned before, should be made good without that condition.’ He
 “ consulted his friends, and by their advice he accepted of what his Majesty
 “ had so graciously offered to him, declaring at the same time, that he was
 “ determined to fill no Post himself, but to serve his friends in recommending
 “ to his Majesty such of them as he thought proper to be placed in the great
 “ departments of the administration. Only he desired to have the honour of
 “ being one of the Cabinet Council. Accordingly Sir Robert resigned all, and
 “ some of Mr. Pulteney’s friends were nominated to the chief of the great
 “ employments in Government, he himself being contented to be one of the
 “ Cabinet Council. It is well known how he lost all his weight as a Minister
 “ of State within a few months.

“ But the Dean of Winchester was from the beginning of his short Ministry
 “ very frequently with him. Dining with him one day, he met Colonel
 “ Grimes there, who said, when they three were alone, ‘ *Now, Mr. Pulteney,*
 ‘ *I hope that you will make your friend Doctor Pearce a Bishop.*’ ‘ *Pray,*
 ‘ *Colonel, said the Dean, ask favours for yourself, I trouble Mr. Pulteney for*
 ‘ *none.*’ Mr. Pulteney made no answer to the Colonel; but a Bishoprick be-
 “ ing soon become vacant, Mr. Pulteney, as has since been made known to
 “ the Dean, proposed to the Cabinet Council, that the Dean should be recom-
 “ mended to his Majesty. To this the Duke of Newcastle objected, saying,
 ‘ That it was already engaged; but that upon another vacancy, the Dean
 ‘ should be *considered* ;’ but that consideration did not take place till some years
 “ after.

“ December

“ December the 7th, 1774, Dean Pearce was elected Prolocutor of the Lower
 “ House of Convocation for the province of Canterbury ; the Archbishop having
 “ signified to some of its Members, that the choice of him would be agreeable
 “ to his Grace. All the while he was Prolocutor, he attended the House in
 “ King Henry the Seventh’s Chapel every day, to which it stood prorogued. He
 “ always gave previous notice of the day of meeting in the *Daily Advertiser*,
 “ and engaged some of his acquaintance among the Members, who lived in
 “ or near town, to be present there : He read the Latin Litany as soon as they
 “ were met ; and while He waited with them in the Chapel till the Archbishop’s
 “ Schedule came down for proroguing the Convocation to another day, he
 “ invited all who were present, with the two Actuaries, to dine with him at
 “ his house in St. Martin’s Church-yard, which they generally did. If this
 “ method had been observed by the Prolocutors since, more of the face of a
 “ Convocation would have been seen.

“ In the year 1746, Archbishop Potter being then alone with Dean Pearce one
 “ day at Lambeth, said to him, ‘ Mr. Dean, why do not you try to engage your
 “ friend, Lord Bath, to get you made a Bishop ? ’ ‘ My Lord, said the Dean,
 “ I am extremely obliged to your Grace for your good opinion of me, and for
 “ your kind intentions in my favour ; but I have never spoken to him on that
 “ subject, nor ever thought of doing so, though, I believe, that he would do
 “ what lies in his power ; but I will tell your Grace very frankly, that I
 “ have no thoughts of any Bishoprick. All that I have in view is this ; I am
 “ now Dean of Winchester, and that Deanery is worth upwards of £.600 a-
 “ year ; my Vicarage of St. Martin’s is about £.500 a-year, and this last I
 “ should be glad of an opportunity of resigning, on account of the great trouble
 “ and little leisure which so large a Parish gives me : but if I should out-live
 “ my Father, who is upwards of eighty years old, I shall come to his estate,
 “ being his eldest Son, which will enable me to resign my Vicarage ; and the
 “ profits of the Deanery alone, with my Father’s estate will make me quite con-
 “ tented.’ The Archbishop smiled and said, ‘ Well, if you will not help
 “ yourself, your friends must do it for you.’ Accordingly he spoke to the
 “ Earl of Bath, and they two, as Dean Pearce has heard since, agreed to
 “ try what they could do to make the Dean of Winchester a Bishop. A
 “ Bishoprick becoming vacant soon after, while King George the Second was

“ at

“ at Hanover, his Grace wrote a letter to the Secretary of State, who was
“ there with his Majesty, recommending Dr. Pearce with four others, as
“ proper persons for his Majesty to nominate one of them to the vacancy ;
“ but this recommendation had no effect in favour of any one of them, nor
“ was this application of the Archbishop known to Dean Pearce, till after
“ the death of the Archbishop, who died in 1747, æt. 74.

“ In 1748, the Bishoprick of Bangor became vacant by the Translation of
“ Dr. Hutton from the See of Bangor to that of York. The Dean was then
“ at Winchester, and received there a letter from Mr. Clark, afterwards
“ Sir Thomas and Master of the Rolls, informing him, that Lord Chancellor
“ Hardwicke wished to see Dean Pearce thought of on that occasion, and that
“ he hoped the Dean would answer Mr. Clark's letter in such a way as when
“ seen, might be approved of by the Ministry. Dean Pearce answered the
“ letter with acknowledgments of the favour thought of for him ; but
“ assuring Mr. Clark, who, as he perceived, was to communicate the answer
“ to Lord Hardwicke, that ‘ He had long had no thoughts of desiring a
“ Bishoprick, and that he was fully satisfied with his situation in the Church ;
“ and that as to the Ministry, he was always used to think as favourably of
“ them as they could wish him to do, having never opposed any of the Publick
“ Measures, nor designing so to do.’ In truth the Dean had then fixed upon
“ a resolution to act no otherwise than as he had told the Archbishop he should
“ do, upon his Father's death. The Dean received no answer to this letter
“ written to Mr. Clark, and he thought, that there was an end of that matter.
“ About a fortnight after this, the Dean went up to his Parish in Westminster ;
“ but in his way thither, lay one night at his Father's house, in Little Ealing,
“ near Brentford ; where the next morning early, a letter was brought to
“ him from the Duke of Newcastle by one of his Grace's servants, signifying,
“ that his Grace had his Majesty's order to make the Dean of Winchester an
“ offer of the Bishoprick of Bangor, and desiring to see him at the Cockpit
“ the next day at twelve o'clock. The Dean sent by the servant a proper
“ answer to the letter, promising to attend him at the place and time ap-
“ pointed. Accordingly he waited upon him, when with many kind ex-
“ pressions to the Dean, the Duke signified the Gracious Offer of his Majesty
“ which He had the order to make to him. The Dean asked his Grace,
“ whether

“ whether He might be permitted to hold his Deanery of Winchester in Com-
“ mendam with Bangor, to which the answer was, *No*; but that he might
“ hold the Vicarage of St. Martin’s with it. The Dean said, ‘ that He was
“ desirous to quit the Living, which was troublesome to him, and would be
“ more so, as he was growing in years; but if that could not be indulged
“ him, he rather chose to continue in his present situation.’ The Duke used
“ some arguments to persuade the Dean to accept of the offer with a Com-
“ mendam to hold the Living. He could not however prevail with the Dean
“ any farther, than that he would take three days time to consider of it.
“ During that time the Dean had brought his Father and Lord Bath to con-
“ sent, that he might decline to accept of that Bishoprick without their dis-
“ pleasure; but before the Dean saw the Duke a second time, Lord Hardwicke,
“ then Chancellor sent for him, and desired him to be, without fail, at his
“ house that evening. He went, and Lord Hardwicke told him, that he
“ found by the Duke of Newcastle, that He had made difficulties about ac-
“ cepting the Bishoprick which was so graciously offered him. The Dean
“ gave his Lordship an account of all that had passed between the Duke and him;
“ upon which his Lordship used many arguments with the Dean to induce
“ him to accept the offer, as intended. Among other things He said; ‘ If
“ Clergymen of learning and merit will not accept of the Bishopricks, how
“ can the Ministers of State be blamed, if they are forced to fill them with
“ others less deserving?’ The Dean was struck with that question, and had
“ nothing ready in his thoughts to reply to it. He therefore promised Lord
“ Hardwicke to consent the next day, when he was to see the Duke of
“ Newcastle. ‘ Well then, said Lord Hardwicke, when you consent, do
“ it with a good grace.’ The Dean promised to do that too, and accordingly
“ he declared to the Duke, the next day, his ready acceptance of his Majesty’s
“ offer, with such acknowledgments of the Royal Goodness as are proper on
“ the occasion; and on February 21, 1748, he was consecrated Bishop of
“ Bangor. He has since been well informed, that Lord Bath, upon the first
“ news of Dr. Hutton’s being designed to be removed from Bangor to York,
“ wrote a letter to the Duke of Newcastle, reminding him of his promise in
“ 1741, that Doctor Pearce should be considered upon *another vacancy* of a
“ Bishoprick, and pressing him to make good his promise now. What effect,
“ or

“ or whether any, that letter had to bring the event about, can never be known.

“ In the year 1755, the Bishop of Bangor being with Archbishop Herring at Croydon, and walking with him in his garden, he said, ‘ My Lord, you know, that the Bishop of Rochester, Dr. Wilcocks, is very ill and probably will not live long: will you accept of his Bishoprick and the Deanery of Westminster, in exchange for yours of Bangor?’ The Bishop excused himself, and told him plainly, ‘ That his Father being dead, and his estate come to him, he had now nothing in view, but to beg his Majesty’s leave to resign the See of Bangor, and to retire to a private life, in the year 1757; that so long he was contented to continue in the possession of the Bishoprick of Bangor; but that then he designed to try if he could obtain leave to resign and live upon his private fortune.’ The Archbishop replied; ‘ I doubt whether the King will grant it, or that it can be done.’ A second time, at another visit there, he mentioned the same thing, and a second time the Bishop gave much the same answer. But in a short time after, upon another visit, when the Archbishop mentioned it a third time, he added, ‘ My Lord, if you will give me leave to try what I can do to procure you this exchange, I promise you not to take it amiss of you, if you refuse it, though I should obtain the offer for you.’ ‘ This is very generous in your Grace, said the Bishop, and I cannot refuse to consent to what you propose to do.’

“ Sometime after, in the same year (the Bishop of Rochester declining very fast) the Duke of Newcastle sent to the Bishop of Bangor, and desired to see him the next day. He went to him, and the Duke informed him, that he was told, that the Chancellorship of Bangor was then vacant, and he pressed the Bishop so much to bestow it upon one whom he had to commend, that the Bishop consented to comply with his request. ‘ Well, my Lord, said the Duke, now I have another favour to ask of you.’ ‘ Pray, my Lord Duke, said the Bishop, what is that?’ ‘ Why, said the Duke, it is, that you will accept of the Bishoprick of Rochester and Deanery of Westminster in exchange for Bangor, in case the present Bishop of Rochester should die?’ ‘ My Lord, said the Bishop, if I had thoughts of exchanging my Bishoprick, I should prefer what you mention before any other

‘ other dignities.’ ‘ That is not, said the Duke, an answer to my question : will you accept them in exchange, if they are offered to you ?’ ‘ Your Grace offers them to me, said the Bishop, in so generous and friendly a manner, that I promise you to accept them.’

“ Here the conversation ended, and Doctor Wilcocks dying in the beginning of the year 1756, the Bishop of Bangor was promoted to the Bishoprick of Rochester and Deanery of Westminster very soon after in 1756.

“ October the 25th, in 1760, his Majesty King George the Second died, and his present Majesty King George the Third succeeded him : he had been from a Child familiarized to the conversation of Lord Bath (his Father, Frederick Prince of Wales, having always been fond of that Earl) and at his coming to the Crown on his Grandfather’s decease, he always allowed the Earl access to him, and was pleased with his visits, his conferences with him in his closet, and the advices which he gave to him on certain occasions, even to the time of the Earl’s death ; being sensible that no one, though he was in no employment under his Majesty, was better able, or more free from all party bias, to instruct and direct him what steps to take upon important occurrences.

“ In the latter end of the year 1761, died Dr. Sherlock, Bishop of London, and upon his death, Lord Bath spoke to the Bishop of Rochester, and offered to use his endeavours with his Majesty for appointing the Bishop of Rochester to succeed him ; and many thought, that he had long had a view to that eminent See, as he had for seven years before that Prelate’s death ordained all Candidates for holy orders in his Diocese, and done other business for him, who, through age and bodily infirmities, was wholly disabled to do most parts of his office in person. The Bishop thanked Lord Bath for his kind intentions, but told him, that from the earliest time that he could remember himself to have considered about Bishopricks, he had determined never to accept of the Bishoprick of London or the Archbishoprick of Canterbury ; and that he begged his Lordship not to make any application on his behalf for the vacant See of London. It was soon afterwards filled by Dr. Hayter, translated to it from Norwich ; to whom, when he was one day upon a visit at the Bishop of Rochester’s, the Bishop said, I hope, my Lord, that you don’t think me to have been your compe-

‘ titor for the Bishoprick of London,’ he replied, ‘ No; my Lord Bath has
 ‘ told me, that he offered you his interest towards getting it, but that you
 ‘ would not permit him to try it.’ Dr. Hayter died in 1762, and Dr. Of-
 ‘ baldiston succeeded him; but he died too in about a twelvemonth afterwards;
 “ and then Lord Bath said to the Bishop of Rochester, ‘ I desire to know
 ‘ whether you will or not accept of London, if offered to you? If you will
 ‘ I believe that I can get it for you.’ What reason he had for so believing,
 “ he never explained to the Bishop of Rochester; but the Bishop’s reply was
 “ this; ‘ My Lord, I thank you very heartily for this instance of your kind-
 ‘ nefs; but I desire you not to apply for my having it; because I shall cer-
 ‘ tainly decline to accept it, and in that case the offer will be deemed a favour
 ‘ granted to you, though it will have no effect with me.’

“ In the year 1763, the Bishop of Rochester being then seventy-three
 “ years old, and finding himself less fit for the business of his stations as
 “ Bishop and Dean, informed his friend Lord Bath of his intention to resign
 “ both, and live in a retired manner upon his own private fortune. And
 “ after much discourse upon that subject, at different times, he prevailed upon
 “ his Lordship at last to acquaint his Majesty with his intention, and to
 “ desire, in the Bishop’s name, the honour of a private audience from his Ma-
 “ jesty for that purpose. Lord Bath did so, and his Majesty named a day
 “ and hour, when the Bishop went and was admitted alone into his closet.
 “ He there made known his request to his Majesty, and acquainted him with
 “ the grounds of it, telling him, that he had no motive for resigning his
 “ Bishoprick and Deanery from dislikes which he had to any thing in the
 “ Church or State; that being of the age before mentioned, he found the bu-
 “ siness belonging to those two stations too much for him, and that he
 “ was afraid, that it would still grow much more so, as he advanced in
 “ years; that he was desirous to retire for the opportunity of spending more
 “ time in his Devotions and Studies, and that he was in the same way of
 “ thinking with a General Officer of the Emperor Charles the Fifth, who,
 “ when he desired a dismissal from that Monarch’s service, and the Em-
 “ peror asking the reason of it, answered, ‘ Sir, every wise man would, at
 ‘ the latter end of life, wish to have an interval between the fatigues of bu-
 ‘ siness and eternity.’ The Bishop then shewed him in a written paper in-
 “ stances

“ stances of its having been done at several times ; and concluded with tell-
“ ing his Majesty, that he did not expect or desire an immediate answer
“ to his request ; but rather that his Majesty would first consult some
“ proper Persons among his Servants about the propriety and legality of it.
“ This the King consented to do, and told the Bishop, that he would send
“ for him again, when he was come to a determination. About two months
“ afterwards he sent for the Bishop and told him, that he had consulted about
“ it with two of his Lawyers ; that one of them, Lord Mansfield, saw no
“ objection to the Resignation of the Bishoprick and Deanery ; but that the other
“ said, he was *doubtful* about the practicability of resigning a Bishoprick ; but
“ that however the same Lawyer, Lord Northington, soon afterwards had told
“ him, that upon farther considering the matter, he thought that the request
“ might be complied with. ‘ Am I then, Sir, said the Bishop, to suppose,
“ that I have your Majesty’s consent ?’ ‘ Yes,’ said the King. ‘ May I
“ then, Sir, said the Bishop, have the honour of kissing your hand as a token
“ of your consent ?’ Upon that the King held out his hand, and the Bishop
“ kissed it.

“ So far all went agreeably to the Bishop’s inclination. Consent was given,
“ and in such a manner as is seldom recalled ; it being, as Lord Bath expressed
“ it, a sort of Engagement.

“ But unfortunately for the Bishop, Lord Bath, as soon as he heard of the
“ King’s Consent being given, requested him to give the Bishoprick and Deanery,
“ which were to be resigned, to Doctor Newton, then Bishop of Bristol. This
“ alarmed the Ministry, who thought, as other Ministers had done before
“ them, that no dignities in the Church should be obtained from the Crown ;
“ but through their hands. They therefore resolved to oppose the Resignation,
“ as the shortest way of keeping the Bishoprick from being disposed of otherwise
“ than they liked : and the Lawyer, who had been *doubtful*, and who soon after
“ had been *clear*, was employed to inform his Majesty that he was then again
“ *doubtful*, and that the Bishops generally disliked the design. His Majesty
“ upon this sent again, but at some distance of time, to the Bishop of Rochester,
“ and at a third Audience in his closet told him, that he must think no more
“ about resigning the Bishoprick ; but that he would have all the merit of

“ having done it. The Bishop replied, ‘Sir, I am all duty and submission,’
 “ and then withdrew.

“ In the year 1764, Lord Bath, about ten days before his death, had the
 “ last discourse with the Bishop on this subject, and he seemed to be much
 “ concerned about the ministerial usage, which his Majesty, his Lordship, and
 “ the Bishop had met with. That Lord had then a great cold upon him. The
 “ Bishop dined with him however, and it was the last time that he saw him;
 “ his cold bringing on a fever, which soon made him delirious, in which state
 “ he lay till he expired, July the 7th, 1764.

“ N. B. He was born March the 22d, 1684, as appears by the Register of
 “ St. Martin’s Parish.

“ If it was 1684-5, then he died in the eightieth year of his age; but his
 “ funeral ring says eighty-one.

“ Thus died that great and worthy man, William Pulteney Earl of Bath,
 “ descended from a very ancient Family, (the *De Pulteney’s*, who, I think,
 “ came to England with the Norman Duke, William). He was by inheri-
 “ tance and prudent œconomy possessed of a very large estate, out of which he
 “ yearly bestowed, contrary to the opinion of those who were less acquainted
 “ with him, in charities and benefactions more than a tenth part of his whole
 “ income. He was a firm Friend to the established Religion of his Country,
 “ and free from all the vices of the age even in his youth. He constantly at-
 “ tended the Publick Worship of God, and all the offices of it in his Parish-
 “ Church, while his health permitted it; and when his great age and infir-
 “ mities prevented him from so doing, he supplied that defect by daily reading
 “ over the Morning Service of the Church before he came out of his bed-
 “ chamber. That he had quick and lively parts, a fine head and sound judg-
 “ ment, the many things, which he published occasionally, sufficiently testify.
 “ He had twice, chiefly by his own personal weight, overturned the Ministry,
 “ viz. 1741 and 1745, though he kept not in power long at each of those
 “ great events, which was occasioned by his adhering to his resolution of not
 “ filling any place of profit or honour in the Administration; and by some
 “ other means less creditable to his Associates than to himself, which the
 “ Writer of this account is well acquainted with. The Bishop of Rochester
 “ had lived near forty years in friendship with him; and, for a great part of
 “ those

“ those years, in an intimacy with him. In his life-time he made him,
 “ among other presents, that of a very fine Portrait of him, drawn by Mr. Hoare
 “ of Bath, and, at his death, he bequeathed to him an Emerald Ring of con-
 “ siderable value, in the following words: *I bequeath to the Bishop of Ro-*
 “ *chester my Emerald Ring, which I desire him to wear in memory of a Friend who*
 “ *truly esteemed him.*”

This Ring was bequeathed by Bishop Pearce, with the same affection, and
 in the very same words, to Doctor John Thomas, who, on his Resignation, suc-
 ceeded him in the Deanery; and, at his Death, according to his most earnest
 wish, in the Bishoprick.

“ In the year 1768, the Bishop of Rochester, having first obtained his
 “ Majesty’s Consent, resigned his Deanery of Westminster upon Midsummer-
 “ day, which he had held for twelve years, and which was nearly double in
 “ point of income to his Bishoprick, which he was obliged to retain. As
 “ Dean of that Church, he had installed twelve Knights of the Bath in 1761:
 “ he had the honour of assisting in the ceremonies of crowning his present
 “ Majesty, and the melancholy office of performing the Funeral Service over
 “ King George the Second, and six others of the Royal Family. He had
 “ always given more attention to the interests of that Society, where he was
 “ the Dean, than to his own; and when he quitted it, which was without
 “ any conditions attending it, he was succeeded in the Deanery by Dr.
 “ Thomas, who had been for many years his Sub-dean there, and whom he
 “ favoured no farther towards his getting it, than by acquainting him some
 “ months before with his intention of resigning it.”

Thus far the course of his publick and visible life has been related by himself,
 and of a Man arrived at his seventy-eighth year much cannot remain to be told.
 Being disengaged from his Deanery he seemed to consider himself as freed from
 half his burthen, and with such vigour as time had left him, and such alacrity
 as religious hope continued to supply, he prosecuted his Episcopal Functions and
 private studies.

In 1773, on the 23d of October, in her seventieth year, died his Wife,
 with whom he had lived in great concord fifty-one years. The Children they
 had

had died very young, and her departure made a void in his life, which it was not possible to supply. About a fortnight after her funeral he came down into his hall, and lamented his loss in proper expressions of sorrow and respect, he spoke of her again in the evening, and from that time mentioned her no more in his Family.

A Separation suffered at eighty-three is not likely to be long felt. The Bishop, in the same year, by too much diligence in his office, exhausted his strength beyond recovery. Having confirmed at Greenwich (October 1.) seven hundred persons, he found himself next day unable to speak, and never regained his former readiness of utterance. He languished from that time, his animal strength gradually deserted him, his paralytick complaint increased, and his power of swallowing was almost lost. Being asked by one of his Family, who constantly attended him, how he could live with so little nutriment, *I live*, said he, *upon the recollection of an innocent and well spent life, which is my only sustenance*. After some months of lingering decay, he died at Little Ealing, the 29th of June, 1774, in his eighty-fourth year, and was buried by his Wife in the Church of Bromley, in Kent, where a Monument is erected to his memory, with the following epitaph *written by himself*:

“ In the South Isle lieth the body of Zachary Pearce, D. D. who was made
 “ Rector of St. Bartholomew’s behind the Royal Exchange, London,
 “ March 10, 1719-20; Vicar of St. Martin’s in the Fields, Westminster,
 “ Jan. 10, 1723-4; Dean of Winchester, Aug. 4, 1739; Prolocutor of the
 “ Lower House of Convocation, Dec. 7, 1744; Bishop of Bangor, Feb. 21,
 “ 1747-8; Dean of Westminster, May 4, 1756, and Bishop of Rochester,
 “ June 4, 1756. He resigned the Deanery of Westminster June 24, 1768;
 “ and died in a comfortable hope of (what was the chief aim of all his labours
 “ upon earth) the being promoted to a happier place in Heaven.
 “ He was born Sept. 8, 1690, and died June 29, aged 84, 1774.”

A Cenotaph likewise has been erected, on the South-side, in Westminster-Abbey, with the following Inscription:

M. S.
 Viri admodum Reverendi
 Zachariæ Pearce, S. T. P.
 Episcopi Roffensis, hujusque Ecclesiæ Collegiatæ,
 Nec non Honoratissimi Ordinis de Balneo,
 Decani.
 Pueritiâ, in Scholâ Westmonasteriensi, benè actâ,
 Uberiorem Scientiæ Fructum
 Apud Cantabrigienfes collegit.
 Quantus indè et Criticus prodiit, & Theologus,
 Testantur Scripta ipsius jamdudum Edita,
 Testabuntur et mox edenda.
 Secefsûs, tandem, ac Otij impensè cupidus;
 Quò Sacris Literis elucidandis vacaret,
 Decanatum hunc abdicavit;
 Episcopatum, insuper, modò Licuisset,
 Abdicaturus.
 Absoluto, demum, Quod præcipuè in Votis erat,
 In Sacrosancta Evangelia, et Acta Apostolorum,
 Limatissimo Commentario,
 A Laboribus requievit,
 xxix Junij. A. D. MDCCCLXXIV. Ætat. LXXXIV.
 W. Tyler, sculpsit.

Having no Children, he naturally made his Brother, William Pearce, Esq. his Heir and Executor. He bequeathed his Library to the Dean and Chapter of Westminster, except such Books as they had already. His manuscripts, with the Books which should be left, he gave to his Chaplain the Reverend John Derby.

He left, by his Will, several Legacies to private Persons and to Publick Charities; but his principal Legacy claims particular mention. There is at Bromley in Kent, where the Bishops of Rochester have their Palace, a College founded

founded by Bishop Warner in 1666, for *Twenty* Widows of Clergymen insufficiently provided for : they are chosen, first, from the Diocese of Rochester, and, next to them, the *Widows* of *Incumbents* in the *Deanery* of *Shoreham*, which is within the *peculiar* jurisdiction of the Archbishop of Canterbury, are always to have the preference in every Election. The Fabrick is neat, the apartments are commodious, and the condition of the inhabitants such as infers no degradation of civil rank. The revenue assigned by the Founder was in his time perhaps not only competent but liberal ; yet, by the alterations which the last Century has produced in the modes of life and the system of expence, what was then ample is now become scanty, and Bishop Pearce left *five thousand pounds* not to increase the number, but to advance the happiness of the Society, by such an augmentation of revenue, as might rescue them from penury. In this Charity there is no ostentation ; his benefaction scarcely continues his name, but sinks silently into the ancient Fund, and those who shall enjoy the plenty which it restores, will, in a few years, hardly know to whom they owe it.

It may likewise be observed, that finding the Records of the Diocese of Rochester less commodiously, and perhaps less safely kept for want of a proper Repository ; he, in 1768, built a Registry in that City at his own expence. This was done at a time of life, at which many men survive their Publick Spirit, but it did not appear from his conduct, that age had at all weakened his natural and constant benevolence.

Such was the end of a man, who, in every part of his life, distinguished himself by the Virtues proper to his Station. The diligence of his early studies appeared by its effects ; he was first known to the Publick by Philological Learning, which he continued to cultivate in his advanced age. Cicero de Oratore was published by him when he was Batchelor of Arts, and Cicero de Officiis when he was Dean of Winchester. The Edition of Cicero undertaken by Olivet produced a correspondence between him and Dr. Pearce, in which Olivet expresses in terms of great respect his esteem of his learning, and his confidence in his criticism. One of his letters has been already inserted, and it may be proper to add a passage from his Preface.

“ Zacharias Pearcius, angulus : qui tres *de Oratore* libros emendavit, notisque illustravit, anno MDCCXVI. Hic verò laude dignissimus, quòd facere cum bonis temperantibusque criticis maluit, quàm cum iis, qui Tullium Cantabrigiæ

tabrigiæ tum decorare voluerunt. Quamvis enim Bentleium suum laudibus videatur ad cœlum extollere, non imitatur tamen, neque unquam verecundiæ fines transit: homo excellentis ut ingenii, sic judicii, & à quo non nisi magna expectes."

He did not confine his attention to the Learned Languages: he was particularly studious of Milton's Poetry, and when Dr. Bentley published his Imaginary Emendations of the Paradise Lost, wrote in opposition to them a full Vindication of the established Text. The Book was published in 8vo. 1733—it is now become scarce; but many, both of the conjectures and refutations, are preserved, in the correct and very elegant edition of his learned and much esteemed Friend, Dr. Newton.

In his domestic Life he was quiet and placid, not difficult to be pleased, nor inclined to harass his attendants or inferiors by peevishness or caprice. This calmness of mind appeared in his whole manner and deportment. His stature was tall, his appearance venerable, and his countenance expressive of benevolence.

In his Parochial Cure he was punctually diligent, and very seldom omitted to preach. But his Sermons had not all the effect which he desired, for his voice was low and feeble, and could not reach the whole of a numerous Congregation. Those whom it did reach were both pleased and edified with the good Sense and sound Doctrine which he never failed to deliver.

He published nine occasional Sermons and one against Self-murder, and a *Concio ad Clerum*; and though he was far from being inclined to Controversy, he was, notwithstanding, provoked to engage at one time with a violent, and at another with an artful and designing adversary.

In 1727 and 1728 appeared the infamous Pamphlet of Woolston, in which, says Dr. Pearce, he treated the miracles *without regard to truth and even to the appearance of it, either in his criticisms, or his reasonings, or his quotations*. Against this Writer, of whom charity must hope, that his malignity was inflamed by madness, Dr. Pearce stood forth in defence of our holy Religion. His performance has been often reprinted, and he was placed amongst the highest of those Divines, by whose labours Woolston's book was so evidently confuted, that Infidelity itself seems now ashamed of it.

In 1731 he had a short contest with Dr. Middleton. A Treatise called *Scripture Vindicated* had been written by Dr. Waterland, a man with whose merit the Church of England is well acquainted. This performance was censured by Dr. Middleton in a Letter to Dr. Waterland, whom he names for the sake of offending him; though he had not put his name to *Scripture Vindicated*, and though Middleton did not put his own name to the Letter.

This Letter falling under the eye of Dr. Pearce was examined by him with critical care, and found to *abound with many falsehoods both in the quotations and historical facts*, so many as to extort this severe reprehension: “The reader will judge how inconsistent such a proceeding is in one, who declares, as you do, page 46, that *it is the business and study of your life in every enquiry, whether civil, natural, or religious, to search for and embrace the truth; or, where that is not certainly to be had, what comes the next to it, probability.*” If this be true, you have the *business of your life* to go over again; for I hope to convince you, that you have hardly made one original quotation of an author in his true sense, very often in the sense most opposite to his true one; and have represented not only passages but facts too in so wrong a light, that whatever you *searched for*, it is plain you have missed of truth.”

Against this charge Dr. Middleton made a defence, by which Doctor Pearce was so little satisfied or discouraged, that in his reply he writes with that confidence of victory which truth and justice naturally assume. “The reply, which I formerly made to your Letter, charged it with containing *many falsehoods both in the quotations and historical facts, by which you endeavoured to weaken the authority of Moses.* To prove this charge I produced fifteen quotations and two historical facts as falsely reported by you: to each of these you have answered distinctly, denying the accusation to be well grounded in any instance, except one, to which you have pleaded guilty. But I insist, Sir, upon it, that there is nothing rashly advanced against you in my reply to your Letter; and if in the following sheets I do not clearly shew, that, notwithstanding all the skill of your defence, every single instance of falshood charged upon you is made good; if I do not shew that the new quotations, which you have produced in the course of your defence, are commonly of the same stamp with the former; if I

“ do

“ do not shew that you generally misrepresent the very words of my *reply*,
 “ and then form an answer to what I never said or intended; I am content
 “ to pass for as low a creature in learning and reasoning, as you, in aid of
 “ your arguments, have all along endeavoured to represent me!”

When he was advanced to the Honours of Episcopacy, he did not consider himself as placed in a state, that allowed him any remission from the Labours of his Ministry. He was not hindered by the distance of Bangor from annually resorting to that Diocese, (one year only excepted) and discharging his Episcopal Duties there, to 1753; after which, having suffered greatly from the fatigue of his last journey, he was advised, by his Physician and Friend, the eminent and learned Dr. Heberden, and prevailed upon not to attempt another.

When he accepted the Bishoprick of Bangor, he established in himself a resolution of conferring Welch Preferments or Benefices only on Welchmen; to this resolution he adhered in defiance of influence or importunity. He twice gave away the Deanery, and bestowed many Benefices; but always chose for his Patronage the Natives of the Country, whatever might be the murmurs of his relations, or the disappointment of his Chaplains.

The Diocese of Rochester, which he obtained about nine years afterwards, conjoined, as has been for some time usual, with the Deanery of Westminster, afforded him a course of duty more commodious. He divided his time between his Publick Offices and his solitary studies. He preached at Bromley or Ealing, as he was at either place; and by many years labour in the Explication of the New Testament, produced the *Commentary*, &c. here offered to the Publick, which he bequeathed to the care of the Editor in the following words:

“ I give and bequeath to the Rev. John Derby my right to the copies of what
 “ I have caused to be printed, that of Longinus excepted, the copy of which I
 “ sold to Mr. Tonson; and also *all* my manuscript sermons, and *all* my other
 “ manuscripts in loose papers, or in bound books, particularly what I have
 “ drawn up on *St. Paul's First Epistle to the Corinthians*, and caused to be
 “ printed many years ago, though it was never yet published, and what I
 “ have been for many years past preparing upon the *Four Gospels and the Acts*
 “ *of the Apostles*, both which works I intend to publish, if it shall please God
 “ to give me life and health to perform the same: but, if not, I recommend

“ the care and printing of both those Works to the said J. Derby. And my
 “ Will is, that what I have prepared with regard to both of them be delivered
 “ to him for the printing of them, if thought proper, he advising with and
 “ consulting on that head the said Dr. Thomas, Dean of Westminster, and
 “ having in what he shall do therein a strict regard to my Reputation and to
 “ the interest of our Holy Religion.”

The Translation and Paraphrase on *the First Epistle to the Corinthians*, is part of a work originally intended to have been performed by the joint labour of learned men, who were used to meet weekly at the house of Dr. Pearce, when he was Vicar of St. Martin's. Their conversation was commonly on sacred and learned subjects. One evening Dr. Pearce proposed, that each should undertake for himself to explain and illustrate one of St. Paul's Epistles. Being pressed to choose his own part, he selected *the First Epistle to the Corinthians*, and was (as far as we know) the only person who proceeded to execute the intended plan.

In the Administration of his Episcopal Charge, I know not that he raised more than one complaint against him. The Rectory of Stone, a Living of very considerable value fell to his disposal, and he conferred it on the Reverend Thomas Heathcote, a young man indeed, but of sufficient qualifications, and a most amiable character, and Great Grandson of his Patron, Thomas Earl of Macclesfield, whose favours, conferred *forty years* before, his *Gratitude* did not suffer him to forget. This appointment however gave so much offence to one, named by himself *Clericus Roffensis*, who seemed to think the rights of seniority violated, that he wrote against his Diocesan, a Pamphlet filled with the acrimony of disappointment; but which must conduce more to raise the Character of the man attacked, than many Panegyrics; because it shews, that he who desired to say evil, had at last nothing to say.

No part of Doctor Pearce's life gave occasion to so much disquisition and conjecture as his desire of Resigning his Preferments, which in opposition to almost all Opinions, Secular and Clerical, he urged with great vehemence, and enforced with much importunity. A wish for degradation and diminution is a passion of which so few examples are found, that it was perhaps at first hardly thought serious, and afterwards hardly thought sane and sober. It was to act against the common course of human practice, to contend for the loss of things, which all the rest of the world is contending to gain.

Of

Of a Resolution so uncommon, Curiosity was naturally diligent to enquire the motive. As it could not be founded in avarice, it was sought in vanity, and Doctor Pearce was suspected as aspiring to the antiquated praise of contempt of wealth, and desire of retirement. Of this wish, how much he obtained, and how much was refused him, with the reasons which he supposed to produce the refusal, he has already related. The heart cannot be completely known; but the nearest approach which can be made is by opportunities of examining the thoughts when they operate in secret, without the influence of auditors and beholders. That the intended Resignation proceeded from the causes publicly alledged, a desire of dismissal from publick cares, and of opportunity for more continued study, there is in one of his miscellaneous Manuscripts a testimony not easily refuted. In a short Poem, which can be supposed to be only a Soliloquy, nothing more than his own thoughts, written down for his own Gratification, he expresses his content in vacating his Deanery. The Verses perhaps will gain no great applause, having not been written for the inspection of Longinus; but they afford a pleasing Image of a learned Bishop at seventy-eight, looking back to his juvenile amusements, and, now and then, entertaining himself with poetical Composition. He seems indeed never to have lost his love of Poetry, for he has left many short Compositions both in Latin and English Verse.

The WISH, 1768, when I resigned the DEANERY OF WESTMINSTER.

From all Decanal cares at last set free,
 (O could that freedom still more perfect be)
 My sun's meridian hour, long past and gone;
 Dim night, unfit for work, comes hast'ning on;
 In life's late ev'ning, thro' a length of day,
 I find me gently tending to decay:
 How shall I then my fated exit make?
 How best secure my great eternal stake?
 This my prime wish, to see thy glorious face,
 O gracious God, in some more happy place;

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How shall I then my fated exit make?
How best secure my great eternal stake?
This my prime wish, to see thy glorious face,
O gracious God, in some more happy place;

Till

Till then, to spend my short remains of time
 In thoughts, which raise the soul to truths sublime;
 To live with innocence, with peace and love,
 As do those saints who dwell in bliss above:
 By prayers, the wings which faith to reason lends,
 O *now* my soul to Heav'n's high throne ascends:
 While here on earth, thus on my bended knee,
 O Power divine, I supplicate to thee;
 May I meet Death, when his approach is made,
 Not fond of life, nor of his dart afraid;
 Feel that my gain, which I esteem'd a loss:
 Heav'n is the gold refin'd, earth but the dross.

After this imperfect release from Publick Duties, he lived and laboured about six years, and then passed to that State where no Virtue is unrewarded.

A CATALOGUE OF DOCTOR PEARCE'S WORKS.

My SERMONS printed.

In 1723. A thanksgiving Sermon for Preservation from the Plague; preached before the Lord Mayor and Aldermen, April 25, 1723.

1724. A Farewel Sermon; preached at quitting the Rectory of St. Bartholomew's, Jan. 26, 1723-4.

1727. A Sermon; preached at the Consecration of St. Martin's Church, Westminster, Oct. 20, 1726.

1730. A Sermon on the Propagation of the Gospel; at Bow Church, on Friday, Feb. 20, 1729-30.

1734. A Sermon on Self-murder.

1735. A Sermon on the Subject of the Charity-schools; preached at St. Sepulchre's, April 17, 1735.

1741. Concio ad Synodum Cleri in Provinciâ Cant. habita, 2d edit. Dec. 2, 1741.

1743. A Spittal Sermon, at St. Bride's, on Tuesday, in Easter Week, 1743.

1749. A Sermon before the Lords, in Westminster Abbey, Jan. 30, 1748-9.

1760.

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1760. A Fast Sermon before the Lords, in Westminster Abbey, on Friday, March 14, 1760.

1760. A Jubilee Sermon, preached in ditto, on Tuesday, June 3, 1760.

Zachary Pearce wrote the No. 572. in the 8th vol. of the Spectator, upon Quacks.

And the No. 633. in the same volume, upon Eloquence.

Also the letter signed Ned Mum, being in No. 121. in the 2d vol. of the Guardian.

CICERO DE ORATORE.

Doctor Pearce's First Edition of it was in	- - - -	1716,
Second in	- - - -	1732,
Third in	- - - -	1746,
Fourth in	- - - -	1771.

LONGINUS DE SUBLIMITATE.

His First Edition was in	- - - -	1724,
Second in	- - - -	1732,
Third (at Amst.) in	- - - -	1733,
Fourth in	- - - -	1752,
Fifth in	- - - -	1762,
Sixth in	- - - -	1773.

CICERO DE OFFICIIS.

His First Edition was in	- - - -	1745,
Second in	- - - -	1761.

An Account of Trinity College in Cambridge, Pamph.	1720,
Epistolæ Duæ	- - - - 1721,

A Letter to the Clergy of the Church of England; on Occasion of the Bishop of Rochester's Commitment to the Tower, 2d edit.	- - - - 1722,
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The same in French.

Miracles of Jesus vindicated in	- - 1727 and 1728,
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A Review of the Text of Milton	- - - 1733,
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Two Letters against Dr. Middleton, 3d edit.	- - 1752.
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The

The following Letter, though it contains nothing theological or connected with the contents of this Volume, is yet inserted as it may gratify the curiosity of mankind, by some account of the great Newton; and as it reflects some honour on Doctor Pearce, by shewing that his friendship was valued, and his conversation sought, by the first man of his age and country.

AN ACCOUNT of what related to the publishing of Sir Isaac Newton's CHRONOLOGY OF ANCIENT KINGDOMS, 1728. In a Letter from the Right Rev. Zachary Pearce, Bishop of Rochester, (then Bangor.) Written in 1754, to the Rev. Dr. Hunt, Hebrew Professor, at Oxford.

In the Philosophical Transactions, vol. xlviii. part i. page 19, it is said by the ingenious and learned Mr. Costard, "that Treatise (meaning the Treatise "above-mentioned) never had the finishing hand of its great author, and it is "well known now in what manner it came abroad."

This occasioned the Bishop of Bangor (now Bishop of Rochester) in 1754 to write a Letter to the Reverend and Eminent Dr. Hunt, Hebrew Professor of Oxford and Canon of Christ Church; whom the Bishop knew to be acquainted with Mr. Costard; desiring him to ask as a favour, that that Reverend Gentleman would inform the Bishop of the particulars, to which the above written words had a reference.

In answer to the Bishop's Letter, Dr. Hunt, by one dated August 1, 1754, gave the following account:

I DID not see Mr. Costard till the day before yesterday. He says, "the "reason, why he imagined, that Sir Isaac Newton's Chronology had never "received the finishing hand of its author, was, because he had been credibly "informed, that, after Sir Isaac's death, fifteen copies of that work were "found in his hand-writing; of no one of which it could be affirmed that it "was so perfect, as not to have received further corrections and improvements, "if Sir Isaac himself had lived to have published it. And, as to the manner "of its coming abroad, he has been informed, that it was thus: the late "Queen had prevailed upon Sir Isaac, a little before his death, to let her have "a fight

“ a fight of a Copy of it. This Copy her Majesty happened to lend to the
 “ French Ambaffador, who then refided here, and who privately employed a
 “ great number of hands, and in one night’s time got it tranfcribed ; and fo lent
 “ it into his own Country, where it was immediately tranflated into French,
 “ and animadverted on by Souciet. This alarmed Sir Ifaac’s Executors, and
 “ put them on printing an authentic Edition of it here : who might otherwife
 “ perhaps (for this Mr. Coftard’s ftricture fhould feem to intimate) never
 “ have thought of publishing it at all.” Thus far Mr. Coftard. “ I went,
 “ added Dr. Hunt, foon after Sir Ifaac’s death into Lord Macclesfield’s Fa-
 “ mily, where I heard much talk about that great Man : and I think, I re-
 “ member fomething of both the circumftances, which Mr. Coftard men-
 “ tions : I am fure I faw Souciet’s Book foon after it was printed.”

Upon the Receipt of this Letter from the Profeflor Dr. Hunt, the Bifhop wrote the following Letter to him, dated Auguft 10, 1754.

— I AM able to give a very different and a much truer Account of this matter, which is as follows :

In the year 1725, and about five months before Sir Ifaac died, I had the honour of a vifit from him at my Houfe in St. Martin’s Church-yard, to which he walked, at his great Age, from his Houfe near Leicefter-fields.

He ftaid with me near two hours, and our Converfation chiefly turned upon his *Chronology of Ancient Kingdoms*, and upon the Fate which his *Short Chronicle* had met with. Among other things he faid, “ that the late Queen, when
 “ Princefs of Wales, had about the year 1720, (if I remember the year aright)
 “ fent to him, and defired him to let her fee what he had written upon Chro-
 “ nology ; and that, to oblige the Princefs, he had drawn up his *Short Chronicle*,
 “ as thinking it in that fhape the propereft for Her Perufal ; that he fent it to
 “ Her, and that She, after fome time, lent it to the Abbé Conti, a Venetian
 “ Gentleman of Difinction, then in England, and frequenting Her Court ;
 “ that the Abbé, without the Princefs’s Confent (as he believed) took a Copy of
 “ it ; and that fome time after, when he was in France, to which he went from
 “ England, a Tranflation of it in French was published at Paris, without Sir
 “ Ifaac’s Approbation, or Knowledge.”

The Princess favoured other Persons likewise with a sight of this *Short Chronicle*, who with, or perhaps without, Her Leave, took Copies of it; for I had one, at the time of this visit, taken by me from another in the possession of the late Earl of Macclesfield, then Lord Chancellor.

Sir Isaac, at the same visit, informed me, “ that he had spent thirty years
“ at intervals in reading over all the Authors, or parts of Authors, which
“ could furnish him with any Materials for forming a just Account of the
“ Ancient Chronology; that he had in his Reading made Collections from those
“ Authors, and had, at the end of thirty years, laid together all his Materials,
“ and composed from thence his *Chronology of Ancient Kingdoms*; and that
“ he had written it over several times (it appeared afterwards, I think, sixteen
“ times) making few alterations in it, but what were for the sake of shorten-
“ ing it (as I gathered from his discourse) and leaving out in every later
“ Copy some of the authorities and references, upon which he had grounded
“ his opinions.”

It is a pity, that he took so much of the same method in his Chronology which he took in his *Principia*, &c. concealing his proofs, and leaving it to the sagacity of others to discover them. For want of these, in some instances, what he says on Chronology does not sufficiently appear at present to rest upon any thing but his assertions; and the want of these was thought so great by the editors (Martin Folkes, Esq. and Dr. Pellet) that they or one of them, as I have been informed, did in some places put References to Authors in the margin of the Work; which are printed now as Sir Isaac's References, though not his, and not perhaps always referring to the very same places, upon which he founded his assertions. I mention this the rather because two or three of the places referred to in the margin of his Work have been thought, by good Judges, not to speak fully to the point for which they are brought, and therefore Sir Isaac's credit in this particular has suffered with some persons: but proofs he may have had, which he chose to conceal, though what now stands in the Margin in those few places may have come from another hand, and may not amount to a full proof, as it pretends to do. In the same Conversation I took the liberty of desiring, that he would think of publishing his *Chronology of Ancient Kingdoms* in his life time; representing to him, that what had been published in France, had not done justice to him, as being at
best

best a Translation of what is an Epitome only of his Work, and was never designed for the Press; and that there was the greater necessity (as I thought) of his publishing it, as it was unattended with any part of his proofs, and as the Translator had sometimes mistaken his meaning. He was pleased to hear me with attention, and said, “that at his time of life it was too late to enter
“into a Controversy, which might perhaps arise upon his publishing his
“thoughts on Ancient Chronology, as they differed so much from the common opinion; and that he had often met with ill usage from some of the
“Learned abroad (one or two instances of which, though they never appeared
“to the world, he then mentioned to me) and that he did not care to give
“them any further handle for repeating the same ill usage again.”

Notwithstanding this I continued to press his publishing what he had prepared, and I ventured to advise him to give to the Reader, in a short Preface to the Work, an account (the same with what he had given to me, and which I before mentioned) of the steps taken by him in the composing it; and to add, that this appeared to him to be the truth, after all his time and labour spent upon Ancient Chronology; and that he now left his judgment upon the whole to the Reader, being determined not to enter into Controversy with any man about any of the particulars of it, at his time of life, when he was so far advanced in years.

To this advice he gave no positive Answer: but upon his return home he told Mr. Conduit, who had married his niece, and was then at his house, “that I had been persuading him to publish his Chronology, and that he
“believed, he should do it.” Of this Mr. Conduit informed me soon after, and I found it true in what follows.

A few days before he died, I made him a visit at Kensington, where he was then for his health, and where I found Mr. Innys the Bookseller with him: he withdrew as soon as I came in, and went away; and I mention this, only for confirming my account by one circumstance, which I shall mention before I conclude.

I dined with Sir Isaac on that day, and we were alone all the time of my stay with him: I found him writing over his *Chronology of Ancient Kingdoms*, without the help of Spectacles, at the greatest distance in the Room from the Windows, and with a parcel of Books on the table casting a shade upon his
Paper.

Paper. Seeing this, on my entering the room, I said to him, "Sir, you seem to be writing in a place where you cannot so well see." His answer was, "A little Light serves me." He then told me, "that he was preparing his Chronology for the Press, and that he had written the greatest part of it over again for that purpose." He read to me two or three sheets of what he had written, (about the middle, I think, of the Work) on occasion of some points in Chronology, which had been mentioned in our conversation. I believe, that he continued reading to me, and talking about what he had read, for near an hour, before the dinner was brought up. And one particular I well remember, viz. that, speaking of some Fact, he could not recollect the name of the King, in whose Reign it had happened, (and therefore he complained of his Memory's beginning to fail him;) but he added immediately, that it was in such a year of such an Olympiad, naming them both very exactly. A circumstance which I thought very observable, as the ready mention of such Chronological Dates seemed to me a greater proof of his Memory's not failing him, than the naming of the King would have been.

Agreeably to this account of mine, as to Sir Isaac's intention of publishing his Treatise on the *Chronology of Ancient Kingdoms*, the Advertisement prefixed to the first Edition of it in 1728, says, "that he lately revised it, and was actually preparing it for the Press at the time of his Death; that the *Short Chronicle* was never intended to be published by him, and therefore was not so lately corrected by him; and that the sixth chapter (of the Chronology) was not copied out with the other five, which makes it doubtful, whether he intended to print it; but that being found among his Papers, and evidently appearing to be a Continuation of the same work, and, (as such) abridged in the *Short Chronicle*, it was thought proper to be added."

This is the account given by the Publishers, and it agrees with mine, as far as it goes: if this then be the true account, it appears, that the five first Chapters of the *Chronology of Ancient Kingdoms* had the finishing Hand of the great Author: and it is most probable, that his Death only prevented his writing over the sixth chapter, and adding it to the others. It appears likewise, that Sir Isaac intended his *Chronology of Ancient Kingdoms* for the Press, and that the Executors did not take an alarm from any thing which passed in France, and thereupon cause an authentic Edition of it to be printed here.

What was printed abroad, was only a Translation of the *Short Chronicle*: the *Chronology of Ancient Kingdoms* was never, I believe, out of Sir Isaac's hands till the day of his Death.

Mr. Innys I saw, (as I said before) at Sir Isaac's a few days before his Death: and after his Death Mr. Innys came to me, and told me, that, before I came in, Sir Isaac had been talking to him about his design of printing his Chronology, and had promised him, that he should have the printing of it; but that upon his application to the Executors they seemed to have no regard to what he said about such a Promise, because nothing appeared for it, but his own word only. He desired therefore to know from me, whether Sir Isaac, while I was with him, had said any thing about his Intention, that he should have the printing it. But as Sir Isaac had said nothing to me on that head, I could not give him the satisfaction, which he wanted; though, I believe, from Mr. Innys's discourse, that Sir Isaac had talked to him about his Intention to print it, and probably had given him hopes, that he should be the Printer, as he then printed all the Philosophical Transactions for the Royal Society, of which Sir Isaac was President.

This, to the best of my Remembrance, is the truth; and I remember the particulars the better for my having frequently in conversation mentioned them to my acquaintance.

I am, Reverend SIR, &c.

August 10th, 1754.

Z^y. BANGOR.

N. B. Sir Isaac died March 20th, 1726, in the 85th year of his age, as appears by a Mourning Ring given to me at his Funeral which I attended.

A
D I S S E R T A T I O N

ON THE

YEAR OF THE BIRTH OF CHRIST:

WITH

A CHRONOLOGICAL TABLE.

D I S S E R T A T I O N.

IF the Reader is willing to know the grounds upon which this Chronological Table was framed, he is desired to give a proper Attention to the perusal of the following Discourse upon that Subject.

St. Matthew tells us, ii. 1. that Jesus was *born in the days of Herod the King of Judea*; and

St. Luke says, iii. 1, 23, that John began to *preach and baptize in the 15th year of Tiberius* the Roman Emperor; and that *Jesus came*, among other Jews, *to be baptized by him, when he was beginning to be about 30 years of age.*

Now, upon the Testimony of these Evangelists, there are two Questions which arise, viz. *in what year of the building of the city of Rome Herod died; and in what year of Herod's reign the birth of Jesus is to be placed.*

For finding the true Answer to these Questions, I chiefly make use of Josephus the Jewish Historian, and Velleius Paterculus the Roman one, for my Authorities. Vell. Paterculus wrote his History in the 16th year of Tiberius, but a little after Jesus was baptized, a circumstance not to be met with in any other Greek or Roman History now extant. And Josephus was not only a Native of Judea, and as such better acquainted with Jewish times and facts than the Greek and Roman Historians could be, but he lived many years at Rome, and more nearly to the times of Jesus than any other Writer of History did (except Paterculus) I mean of those, whose Histories have been handed down to our age. Both of these Historians have left to us in their Writings such Characters of those times, as may help us to fix the years of this Chronological Table with a tolerable degree of certainty.

The 1st question is, *In what year U. C. did Herod die?* which may be answered in the following manner:

Josephus says, That Herod reigned thirty-seven years from the time of his being declared King by the Roman Senate; and thirty-four years from the death of his Predecessor Antigonus. Ant. p. 770 and 1042. Edit. Hudson.

That Archelaus, his Successor, was deposed and banished in the tenth year of his reign, p. 788 and 904.

That the Battle of Actium was fought in the seventh year of Herod's reign, p. 673.

That Archelaus was deposed and banished in the thirty-seventh year of the Actian Victory, p. 794.

From which four Characters it follows, that Herod (according to Josephus) died in the 28th year of the Actian Victory.

But, because several particulars of these four Chronological Characters demand some farther Explanation, I shall give the Reader the following Remarks upon them.

Remark I. The first of Herod's thirty-four years, reckoned from the death of Antigonus, began in August, or at least before September 2, the day on which the Battle of Actium was fought. This I prove in the following manner.

Josephus says, p. 658, that Jerusalem was taken by Herod *in the Consulship of M. Agrippa and Caninius Gallus.*

Dio says, (p. 442. Edit. Hanov.) that the Battle of Actium was fought *on the 2d of September*; and Paterculus says, in ii. 84. that it was *in the Consulship of Octavius III. and of Messala Corvinus.*

Now by the *Fasti Consulares* it appears, that there had been only five consular years between those two years; and therefore it follows, that Jerusalem could not have been taken by Herod, nor Antigonus have been put to death by Antony after the 2d of September: for then the Actian Victory would have been obtained, not in the seventh (as Josephus says it was) but in the sixth year of Herod's reign, computed from the death of Antigonus.

Besides, Josephus says, p. 901, that Antigonus reigned three years and three months, and that he was made King of Judea by the Parthians *about the time of the Feast of Pentecost*, (i. e. about the middle of May) p. 643. Therefore he must have been put to death by Antony about the month of August, and the years of Herod's reign, computed from his death, must have begun in that month.

Again, the same may be proved from what Josephus says about the Siege of Jerusalem by Herod. He tells us, p. 656, that Herod took it *in the third year*

year of his reign, reckoned from the time of his being declared King by the Roman Senate. He adds, that the Siege of Jerusalem was begun by him, *as soon as the winter was ended*, p. 656. probably about the beginning of February; that *the Siege lasted five months*, p. 1000; and that *the city was taken in the third month, on a Fast Day, in the Consulship of M. Agrippa and Caninius Gallus*, p. 658. i. e. in the month *Sivan*, which was the third month of the Jewish year, reckoning from *Nisan*, and answered to our June, on the 17th of which a Fast was used to be kept by the Jews, as Buxtorf tells us in his *Synag. Jud.* c. 30. This third month could not be the third reckoned from the Autumn, (as Archbishop Usher reckons it, who makes Jerusalem to have been taken by Herod on the Calends of January, Annal. ad J. P. 4677.); for then from *the end of the Winter*, when the Siege began, to the time of Jerusalem's being taken, there would have passed eleven months, not *five months only*, as Josephus says. Now Josephus telling us, that Antigonus was carried to Antioch, and there beheaded by Antony some time after the taking of Jerusalem, we may allow two months for that space of time, and suppose him to have been executed in August. For these Reasons I fix the beginning of the thirty-four years of Herod's reign, computed from the death of Antigonus, in the month of August, and reckon his thirty-fourth or last year to have begun about a month before the beginning of the twenty-eighth Actian year.

Remark II. Herod's seventh year, in which the Battle at Actium was fought, was his seventh year from the death of Antigonus, not his seventh from his being declared King by the Roman Senate, which was near three years before the other Period. For, if this seventh year is to be computed from his being declared King by the Senate, and if he reigned thirty-seven years from that Period (as Josephus says he did) and if Archelaus was banished in the tenth year of his reign, then Archelaus must have been banished in the fortieth year of the Actian Victory, not *in the thirty-seventh*, which is Josephus's account of the matter. But if we reckon this seventh year of Herod's reign from the death of Antigonus, then the latter part of the thirty-seventh Actian year, and the tenth year of Archelaus's reign, will coincide together, as they do in this Table.

Remark III. Herod's thirty-fourth year was not a compleat one, he dying before it was ended; for, unless this was the case, we cannot reconcile what Josephus says, p. 788. and p. 794, concerning Archelaus's tenth year being in the thirty-seventh Actian year, with what he says, p. 673, concerning the Battle at Actium being fought in the seventh year of Herod's reign. The thirty-seventh Actian year must have begun on September 2, in the ninth year of Archelaus's reign, and therefore the twenty-ninth year of it must have begun in the first year of his reign. Now, if the Battle was fought at Actium in the seventh year of Herod's reign (about a month after his reign began, as was shewed before), then Herod's thirty-fourth year could not have been compleat till about a month before the second of September in that year, when the twenty-ninth year of the Actian Victory began. But Josephus telling us, that Herod died *a little before the Jewish Passover*, p. 770 and 1042, it is plain, that his thirty-fourth year (which was concurrent with the twenty-eighth Actian year) could not have been a compleat one.

Remark IV. We may reasonably place the time of Herod's death, and of Archelaus's succeeding him, in or about the beginning of February. This may be made appear in the following manner: Herod died *before a Jewish Passover*, and *not long* before it, as may be gathered from what Josephus says in Ant. p. 770-73, and B. Jud. 1042, &c. It was but a little before his death, that the Lunar Eclipse happened, which Josephus mentions, p. 768, and which (with Scaliger and Calvisius) I suppose might have happened on the ninth or tenth of January. And if Herod died, and Archelaus succeeded him, about the beginning of February, there was time enough between this and the Passover approaching, for Archelaus to do all that Josephus says he did, before that Festival; for he *was in great haste to go to Rome for getting his Father's last Will and Testament confirmed there*, p. 772 and 1048; and therefore it is likely, that he dispatched, as much as he could, the Ceremony of his Funeral. But if we should think with some Chronologers, that Herod died in the November before that Jewish Passover (for which Opinion I see no good reason) my Chronological Table will stand valid still; with this only difference, that then Archelaus's reign will have begun a little before the year U. C. (now placed against it) instead

instead of a little after that year began: Archelaus's tenth year will equally coincide with the thirty-seventh Actian year.

Remark V. Archelaus was deposed and banished in the tenth, and not in the ninth year of his reign.

This I take notice of, because Josephus in his *History of the Jewish war*, p. 1059, says, that it happened in the ninth year of his reign. But as he wrote that *History* first, (which he tells us in the beginning of his *History of the Jewish Antiquities*) and as in his *Antiquities* which he wrote afterwards, he says, that this happened in the tenth year of Archelaus's reign, p. 788, and as in his *Life* he speaks of the tenth year of that Prince, p. 904, it seems most probable, that his last account of the matter is the truest, and that he altered his opinion about it upon better information; especially if we consider that we have his double Testimony, and that upon second thoughts, for the tenth year preferable to the ninth.

I shall only add here, that it was in this year, a little after the Banishment of Archelaus, that Cyrenius, then Governor of Syria, levied the tax upon the Jewish nation, to which St. Luke's words, ii. 2. do plainly refer.

From all these Chronological Characters, and the Remarks upon them, I conclude, that Herod most probably died in the twenty-eighth year of the Actian Victory (about the beginning of February) and about six months before that year ended, and about as many months after his thirty-fourth began, computed from the death of Antigonus in August.

Let us in the next place enquire, how we are to tie this Period of Time with the years of the reign of Augustus.

For this purpose let the Reader observe, that the same Jewish Historian Josephus says,

That Augustus reigned fifty-seven years six months and two days, p. 795 and 1065; and,

That, when the Battle was fought at Actium, he had reigned fourteen Years in Partnership with Antony, p. 795.

From

From both these Passages it follows, that Augustus's fourteenth year being the seventh of Herod, Herod died not only in the twenty-eighth Actian year, but in the forty-first year of Augustus, about six weeks before that year ended.

But here there are two Remarks to be made :

Remark I. Augustus's fifty-seven years six months and two days (or, as they seem more exactly computed by Scaliger, fifty-seven years five months and four days) are to be computed from the fifteenth of March, the day on which Julius Cæsar was assassinated in the Senate. From that day each of the years of Augustus's reign is reckoned to have begun, and from that year the years of Augustus's reign are numbered by Josephus, who could not otherwise have assigned so many years to his reign. And if he reigned fifty-seven years six months and two days (or, according to the corrected account, fifty-seven years five months and four days), then, the first Actian year having begun in his fourteenth year, it follows, that his fifty-eighth year began near six months before the forty-fourth Actian year was ended ; which is agreeable to what Dio says, p. 590. Ed. Hanov. that he *reigned alone forty-four years from the Battle at Actium, thirteen days only being wanting* ; for from the nineteenth of August, on which he died, there are thirteen days to the second of September, when the forty-fifth Actian year commenced. This account, which Josephus gives of the years of Augustus's reign, is confirmed farther by what Paterculus says ; who tells us, ii. 123. that Augustus *died in the seventy-sixth year* ; Suetonius says, thirty-five days before the seventy-sixth year ended, Suet. p. 298. Ed. Græv. 1672. And ii. 65. that he *entered into his first Consulship with Q. Pedius, on the tenth Cal. of October, when he wanted but one day of being twenty years old compleat*. For it being certain, that he entered into his first Consulship in the year after Julius Cæsar's death, i. e. about eighteen months after his death, he must have been about eighteen years and six months old at the time of his death ; and consequently must have reigned in the whole about fifty-seven years and an half. Some, indeed, compute the years of his reign from the time when he had the name of Augustus given him by the Senate ; others, from the year of the Actian Victory ; others, from his first Consulship ; but Josephus, whom I follow in my Chronological Table, computed them most certainly from the Death of his Uncle on the Ides of March.

Remark II. Augustus's fourteenth year in Partnership with Antony (of which Josephus speaks) was not a compleat one. It wanted about six months; for from March 15, the day on which Julius Cæsar was assassinated, to the second of September, when the Battle was fought at Actium, and the Partnership was at an end, only thirteen years and an half had passed, as appears plainly from the List of the Consuls.

Suetonius, indeed, in Octav. c. 8. says, that Augustus governed with Antony and Lepidus twelve years, and forty-four years alone; but this must necessarily be a mistake in his History originally, or in his transcribers since; because, if (as was shewed in the former Remark) he reigned in all fifty-seven years and six months, and if he reigned alone forty-four years all but thirteen days, it follows, that he must have reigned in conjunction with Antony about thirteen years and six months: But if Suetonius reckoned his reign from the time of his entering upon his first Consulship, then he is right in saying, *per duodecim feré annos*. For he says, c. 26. that he *invaded the Consulship in the twentieth year of his age*, agreeably to what Paterculus says.

And therefore, from both these Passages, with the remarks upon them, it follows, that since Augustus's fourteenth year, counted from the death of his Uncle, was concurrent with the seventh year of Herod beginning in August, and counted from the death of Antigonus, Herod's death (which happened in February in the thirty-fourth year of his reign, and in the twenty-eighth Actian year) happened likewise in the forty-first year of Augustus.

Having proceeded thus far in my Enquiry chiefly upon the authority of Josephus, I fix to the years of Herod, Augustus, and the Actian Victory, the years of the Building the City of Rome upon the Authority of Velleius Paterculus in the following manner:

1. Vell. Paterculus says, ii. 49. that *the Civil Wars among the Romans brake out in the Consulship of Lentulus and Marcellus, in U. C. 703, and seventy-eight years before M. Vinucius entered into his Consulship*; and ii. 48 and 89, that *those Civil Wars ended in the twentieth year*.

If so, then we may draw two Consequences from this Passage. The one, that there being only four Pairs of Consuls known in History to have governed
between

between the year of Lentulus and Marcellus, and the year when Julius Cæsar was slain, he must have been slain in U. C. 708, as I have fixed it in my Chronological Table; for I reckon, as Josephus did, the years of Augustus's reign from the death of Julius Cæsar, which was on the 15th of March, in U. C. 708. The other consequence is, that M. Vinucius entered on his Consulship in the Cal. of January, in U. C. 781, between four and five months after Tiberius's sixteenth year began (reckoning it from the death of Augustus), which began on August 19th in U. C. 780; for from U. C. 703, if we count forwards 78 years, the number will be 780, inclusive of the 703d year, and then Vinucius's Consulship began in 781, the year following.

2. It appears, from what Paterculus says in ii. 126, that he *wrote his history in the 16th year of Tiberius*, reckoned (as the Romans used to reckon it) from the death of Augustus, which was therefore his 19th year according to my Table; the reason of which will be given hereafter. And he says, in ii. 103, that this was *27 years after Augustus had adopted Tiberius, and joined him with himself in the Tribunitial power, which was done in U. C. 754, when Ælius Catus and Sentius were Consuls*. Now from the 16th of Tiberius (which is my 19th) in U. C. 780, if we count 27 years backwards, we come to the 47th year of Augustus; and that year (according to Paterculus) I fix at U. C. 754. Some of the critics, I confess, think that the number 754, in this passage of Paterculus, should be altered to 756; and that of 27 to 26. But the ancient MS. * perhaps the only one now remaining of this Author, has 754, as Burerius testifies; and if we humour any critic so far, as to read in Paterculus 756, then, counting 27, or (as Manutius would have it) 26 years from thence to the 16th year of Tiberius, reckoned from the death of Augustus, would bring this year of his to U. C. 782, at least to 781, not to 780, to which, however, it belongs according to the foregoing Remark, grounded on a Passage, where the common reading is not called in question by any of the Commentators.

3. Paterculus says, in ii. 65, that Octavius (afterwards Augustus) entered upon his first Consulship with Q. Pedius in U. C. 709, on the 10th of the Calends of October (i. e. Sept. 21.) *when he wanted but one day of being twenty years old compleat*. Now on reckoning the years by the Consuls, according

* Joh. Albertus Burerius, qui quis, qualisve fuerit, parum mihi constat, adjecit emendationes Velleianas ex ipso illo unico, ut jactat, codice accuratissime collato. Burman. Præf. in Paterc.

to the *Fasti Consulares*, we find, that 44 years* had passed between the Consulship of Ælius Catus and Sentius, and the Consulship of Octavius and Q. Pedius: so that, if the former Pair were Consuls (as mentioned in the preceding Remark) in U. C. 754, then the latter must have been Consuls in U. C. 709, not in 710, as Manutius would have us read in this Passage of Paterculus.

4. The same Roman Historian says, ii. 65, that *Octavius's* (i. e. Augustus's) *first Consulship* was 72 years before M. Vinucius entered into his Consulship, which was in the Cal. of January, in the latter half of the 15th, and the former of the 16th, year of Tiberius's reign, reckoned from the Death of Augustus. Count therefore from U. C. 709, the number of seventy-two years, and that will bring us to U. C. 780, which began about seven or eight months before Tiberius's 16th year began, reckoned from the Death of Augustus.

Knowing therefore for a certain where to fix any one of these four numbers of the years of the Building the City of Rome, we know how to adjust all the rest to the years of Augustus, Herod and Archelaus: and finding, that they all four answer exactly to the several Circumstances mentioned together with them, we may conclude from thence, that there is no mistake in the numbers of years as given in the generality of the Editions, from the only MS. in Paterculus's History.

We have now proceeded so far in this Enquiry, as that we may affirm upon good Authority, I think, that Herod died in his thirty-fourth year, six months before it was ended; in the twenty-eighth year of the Actian Victory, seven months before that was ended; in the forty-first year of Augustus, about six weeks before that was ended; and in U. C. 749, about a month or five weeks after that began.

Let us go on then to

The 2d Question. *In what year of Herod's reign the Birth of Jesus is to be placed?*

St. Luke says, iii. 1. 23. that *in the fifteenth year of Tiberius* John began to preach and baptize, and that *Jesus came* among other Jews to be baptized by him, when he was *beginning to be about thirty years of age*. And this *fifteenth year of Tiberius* is by the generality of Chronologers esteemed to be his fifteenth from the Death of Augustus. But to this I have the following Objections:

* There seems to be here a small mistake, since in the Author's Chronological Table, as well as in the *Fasti Consulares*, there are 45 Pairs of Consuls in this Period.

It has been shewn, that Herod died before the End of his thirty-fourth year, (most probably in February) reckoned from the Death of Antigonus, it has been shewn that his Death happened a little before Augustus's forty-first year ended; and it has been shewn, that Augustus reigned about fifty-seven years and an half (dying on the nineteenth of August): from whence it follows, that Augustus reigned after Herod's Death sixteen years, and more than seven months. If then St. Luke's *fifteenth year* of Tiberius be to be computed from the Death of Augustus, Jesus (if born but on that day on which Herod died) would have been thirty years and six months old upon the first day of the fifteenth year of Tiberius's reign. But if we suppose Jesus to have been born three months before Herod died, and not to have been baptized till about three months after Tiberius's fifteenth year began (both which suppositions fall short of the truth in point of time) then it will follow, that Jesus at his Baptism was full thirty-one years old, and entering upon his thirty-second year, contrary to what St. Luke's words seem plainly to mean.

The same thing may be proved in the following manner: Josephus having told us, p. 794, that Archelaus's tenth year coincided with the thirty-seventh year of the Actian Victory (as was before-mentioned), and Dio having told us, p. 590, Edit. Hanov. 1606, that Augustus died in the forty-fourth year of the same Epocha (thirteen days only being wanting to compleat it); it follows, that Archelaus's first year began (I suppose, in February) seven months before the twenty-eighth Actian year ended. And, if Jesus was born before Herod died, and before Archelaus began to reign (as St. Matthew says he was), then, at the Death of Augustus he must have been, at least, sixteen years and six months old, and must have been at least thirty years and six months old at the time when the fifteenth year of Tiberius began; and so not *beginning* then to *be about thirty years of age*, as St. Luke testifies him to have been. But if we suppose Jesus at the Death of Herod to have been three months, or six months, or twelve months old, (and, I think, that the largest of these Numbers is not more than is necessary to be allowed) then Jesus must have been so many months older at the beginning, and still older in the third month, of the fifteenth year of Tiberius. So that the difficulty, to account for what St. Luke says, will be still greater.

For these Reasons, I think, that we must agree with Ant. Pagi. (See his *Critica Historico-Chronologica* in *Annales Baronii*, p. 9. ad An. ch. xi.) who
reckons

reckons the four first years of the reign of Tiberius to have been (according to St. Luke's Computation) concurrent with the three last years and an half of the reign of Augustus. Augustus did (as Pagi seems to have proved) in the third year before he died, *take Tiberius into Partnership with him, and give to him* (according to Paternulus, ii. 121.) *what the Roman Senate confirmed by a Law, an equal Share with himself in all the Armies and all the Provinces.* This is to be understood of those Provinces, the Care and Government of which he had not given to the Senate, but had reserved to himself.

Among these, Syria (the Country of St. Luke) was one; See Prideaux's Connect. vol. i. p. 230. and probably the Syrians, and others of the Imperial Provinces, reckoned the years of the reign of Tiberius from that Period, though the Romans did not. And to induce us to think, that this was St. Luke's way of reckoning the years of Tiberius, we may observe that Josephus does the same thing in other instances. When he says that Herod reigned thirty-seven years, p. 770 and 1042, the three first years of his reign, so computed, were concurrent with three years of the reign of Antigonus: And again, at the time that he tells us that Augustus reigned fifty-seven years and six months, he adds, that the first fourteen of them were in Partnership with Antony. Can it seem strange then, that St. Luke should compute thus, when we find Josephus so plainly doing it?

Tertull. contra Marcion. i. 15. *At nunc quale est, quod Dominus à duodecimo* [rectius fortasse, *à decimo tertio*] *Tiberii Caesaris revelatus sit, &c.* Clemens. Alex. Strom. p. 764. (Paris—1641.) *μεσσηίων των Τιβερίου χρόνων τελείται διδασκαλία.* Both of these Passages are more true, if the years of Tiberius's reign be counted in the manner, that I have made use of. Idem, p. 340. *τό, τε παλιος αυτε ακριβολογήμενοι φερουσιν οι μεν τινες τω επικαιδεκάτω ετει Τιβερίου Καισαρος, &c.* Id. 339. *Επειτα (regnavit) Τιβερίος ετη 15, μηνους 5, ημερας 19.*

In framing therefore my Chronological Table I have made the four first years of the reign of Tiberius to be concurrent with the three last and an half of Augustus; and then from the death of Herod in February U. C. 749, to the Beginning of the fifteenth year of Tiberius, I find only twenty-eight years and a little above six months: but this falling short of the Age which St. Luke assigns to Jesus, I have therefore placed his Birth about fourteen months before the Death of Herod, viz. in the fifth month of the thirty-third year of his reign, and in the last month of U. C. 747, supposing Jesus to have been born

according to the vulgar opinion, on the twenty-fifth of December in that year: for then it will be found, that from August the nineteenth (when the sixteenth of Tiberius began) to the twenty-fifth of December following, Jesus was *beginning to be about thirty years old* compleat, agreeably to St. Luke's account of the matter.

We must (I think) reckon some of the first years of Tiberius's reign to have been concurrent with some of the last of Augustus's. Usher, Capellus, &c. and Prideaux, reckon his first three years to have been concurrent with Augustus's two last years and an half; and in this case, from the day of Herod's Death to the first day of the fifteenth of Tiberius, thus reckoned, there will be twenty-nine years, six months, and nineteen days. If we suppose Christ to have been born in the End of September preceding Herod's Death, and not on December 25, which is the least time that can be allowed for the forty days of Purification after Christ's Birth, for the enquiry and stay of the Magi, and the journey of Joseph and his Family into Egypt before the Winter came on, which was an unseasonable time for travelling, Christ will then have been very near beginning his thirtieth year when the fifteenth of Tiberius commenced, and at the Beginning of Tiberius's sixteenth he will have been beginning to have been about thirty years compleat; when he was baptized: But I think rather, (with Ant. Pagi) that Tiberius's four first years are to be reckoned concurrently with Augustus's three last and an half: and in this case, there will be only twenty-eight years and six months and nineteen days from the Death of Herod to the Beginning of the fifteenth of Tiberius, reckoning John then to have begun to baptize (as Sir Isaac Newton reckons him to have done) as soon as the Winter in that year of Tiberius was over, and Christ to have come to be baptized at the latter End of the Summer after that Winter, we may add twelve months more, and reckon from Christ's Baptism backwards to the time of Herod's Death, twenty-nine years six months nineteen days. But still in this way of reckoning Christ would be but beginning to be twenty-nine years old compleat: we may therefore reckon him to have been born on December 25, in Herod's thirty-third year; and this will bring us (I think) to the truth at last, and Christ will, when his Birth is reckoned from that Period, have been in the first or second month of Tiberius's sixteenth year, beginning to be about thirty years old compleat.

CHRONOLOGICAL TABLE S.

CONSULS.	Years.		Julian Years.	Years of Augustus beginning March 15.	Years of Herod from the death of Antigonus, beginning in August.	Years of the Actian Victory beginning September 2.
	U.	C.				
C. Claudius Marcellus—L. Cornelius Lentulus	704	703				
Julius Cæsar, 2.—Servilius Isauricus	705	704				
Julius Cæsar, <i>dictator</i> —M. Antonius, Magister Equit.	706	705				
Julius Cæsar, 3.—Æmilius Lepidus	707	706				
Julius Cæsar, 4.—C. Trebonius	708	707	1			
Julius Cæsar, 5.—M. Antonius	709	708	2	1		
Octavianus, 1.—Q. Pedius	710	709	3	2		
Munatius Plancus.—Æmilius Lepidus	711	710	4	3		
L. Antonius.—Servilius Isauricus, 2.	712	711	5	4		
Domitius Calvinus, 2.—Asinius Pollio	713	712	6	5		
Marcus Censorinus.—Calvisius Sabinus	714	713	7	6		
Claudius Pulcher—Norbanus Flaccus	715	714	8	7		
M. Agrippa—Caninius Gallus	716	715	9	8	1	
Gellius Poplicola—Cocceius Nerva	717	716	10	9	2	
Cornificius—S. Pompeius	718	717	11	10	3	
Scribonius Libo—M. Antonius, 2.	719	718	12	11	4	
Octavianus, 2.—Volcatius Tullus	720	719	13	12	5	
Domitius Ænobarbus—Sofius	721	720	14	13	6	
Octavianus, 3.—Mellala Corvinus	722	721	15	14	7	1
Octavianus, 4.—Licinius Crassus	723	722	16	15	8	2
Octavianus, 5.—Sex. Appuleius	724	723	17	16	9	3
Octavianus, 6.—M. Agrippa, 2.	725	724	18	17	10	4
Octavianus, 7.—M. Agrippa, 3.	726	725	19	18	11	5
Octavianus, 8.—Statilius Taurus, 2.	727	726	20	19	12	6
Octavianus, 9.—Junius Silanus	728	727	21	20	13	7
Octavianus, 10.—Norbanus Flaccus	729	728	22	21	14	8
Octavianus, 11.—Terentius Varro Murena	730	729	23	22	15	9
Claudius Marcellus—L. Arruntius	731	730	24	23	16	10
Q. Æmilius Lepidus—M. Lollius	732	731	25	24	17	11
M. Apuleius—Silius Nerva	733	732	26	25	18	12
Sentius Saturninus—Q. Lucretius	734	733	27	26	19	13
P. Cornelius Lentulus—Cn. Cornelius Lentulus	735	734	28	27	20	14

CHRONOLOGICAL TABLES.

CONSULS.	Years		Julian Years.	Years of Augustus and Tiberius.	Years of Herod from the death of Antigonus, beginning in August.	Years of the Actiac Victory, beginning September 2.	Years of Christ.
	U.	C.					
C. Furnius—Junius Silanus - - -	736	735	29	28	21	15	
Domitius Ænobarbus—Cornelius Scipio - - - - -	737	736	30	29	22	16	
Livius Drusus—Calpurnius Piso - -	738	737	31	30	23	17	
Licinius Crassus—Cornelius Lentulus -	739	738	32	31	24	18	
Tiberius Claudius Nero—Quinctil. Varus	740	739	33	32	25	19	
Valerius Messala—Sulpicius Quirinus	741	740	34	33	26	20	
Ælius Tubero—Paulus Fabius Maximus	742	741	35	34	27	21	
Julius Antonius Africanus—Q. Fabius Maximus - - - - -	743	742	36	35	28	22	
Nero Claudius Drusus—Quinctius Crispinus - - - - -	744	743	37	36	29	23	
Marcus Censorinus—Afinius Gallus -	745	744	38	37	30	24	
Tiberius Claudius Nero, 2.—Calpurnius Piso - - - - -	746	745	39	38	31	25	
Lælius Balbus—Antistius Vetus - -	747	746	40	39	32	26	
Octavianus, 12.—Cornelius Sulla - -	748	747	41	40	33	27	1
Calvisius Sabinus—Passienus Rufus -	749	748	42	41	34	28	2
Cornelius Lentulus—Valerius Messalinus - - - - -	750	749	43	42	Archelaus in Feb. 1	29	3
Octavianus, 13.—Plautius Silvanus -	751	750	44	43	2	30	4
Coffus Cornelius Lentulus—Calpurnius Piso - - - - -	752	751	45	44	3	31	5
Caius Cæsar—Æmilius Paullus - -	753	752	46	45	4	32	6
P. Vinucius—Afinius Varus - - -	754	753	47	46	5	33	7
Ælius Lamia—M. Servilius - - -	755	754	48	47	6	34	8
Ælius Catus—Sentius Saturninus - -	756	755	49	48	7	35	9
Cornelius Cinna—Valerius Messala -	757	756	50	49	8	36	10
M. Æmilius Lepidus—L. Arruntius -	758	757	51	50	9	37	11
Licinius Nerva—Cæcilius Metellus -	759	758	52	51	10	38	12
Furius Camillus—Sex Nonius - -	760	759	53	52		39	13
Poppæus Sabinus—Sulpicius Camerinus	761	760	54	53		40	14
Cornelius Dolabella—Junius Silanus -	762	761	55	54		41	15
Æmilius Lepidus—Statilius Taurus -	763	762	56	Tib. (1) 55		42	16
Germanicus Cæsar—Fonteius Capito -	764	763	57	(2) 56		43	17
Silius—Munatius Plancus - - -	765	764	58	(3) 57		44	18
Sex. Pompeius—Sex. Appuleius - -	766	765	59	(4) 58		45	19
Drusus Cæsar—Norbanus Flaccus - -	767	766	60	5		46	20
Statilius Taurus—Scribonius Libo - -	768	767	61	6		47	21

Cicilius

CHRONOLOGICAL TABLES.

CONSULS.	Years.		Julian Years.	Years of Tiberius.	Years of the Aetiac Victory beginning September 2.	Years of Christ.
	U.	C.				
Cecilius Rufus—Pomponius Flaccus	769	768	62	7	48	22
Tiberius Nero, 3.—Germanicus Cæsar	770	769	63	8	49	23
Junius Silanus—Norbanus Balbus	771	770	64	9	50	24
Valerius Messala—Aurelius Cotta	772	771	65	10	51	25
Tiberius Nero, 4.—Drusus Cæsar	773	772	66	11	52	26
Decius Haterius Agrippa—Sulpicius Galba	774	773	67	12	53	27
Afinius Pollio—Antistius Vetus	775	774	68	13	54	28
Cornelius Cethegus—Vifellius Varro	776	775	69	14	55	29
M. Afinius Agrippa—Coffus Cornelius Lentulus	777	776	70	15	56	30
Calvisius Sabinus—Cornelius Lentulus Getulicus	778	777	71	16	57	31
Licinius Craffus—Calpurnius Piso	779	778	72	17	58	32
Junius Silanus—Silius Nerva	780	779	73	18	59	33
Rubellius Geminus—Fufius Geminus	781	780	74	19	60	34
M. Vinucius—Cassius Longinus	782	781	75	20	61	

T H E

Gospel according to St. MATTHEW.

C H A P. I.

T H E T E X T.

1 (a) **T**HE book of the generation of Jesus (b) Christ, (c) the son of David, the son of Abraham.

T H E C O M M E N T A R Y.

1 (a) Rather, *The book of what relateth to, &c. i. e.* this is an account of what relateth to Jesus, his pedigree, his birth, life and actions, his death, &c. See the note (A).

(b) Rather, *the Christ*, as it is rendered in ch. xvi. 20. and ch. xxvi. 63. and should have been every where else. See here note (B).

(c) *i. e.* who was descended from David, and which David was descended from Abraham; as God had promised to Abraham, Gen. xii. 3, 12 and 18; and to David, Ps. cxxxii. 10, 11; agreeably to what Peter says in Acts ii. 30, and to what is said in Rom. i. 3.

N O T E S.

[A] Ver. 1. *The book of the generation.*] The word *γένεσις* seems to signify here, not only the lineage and ancestry, but all that related to Jesus. His birth, when that alone is meant, is here expressed by another word *γέννησις* in v. 18. The version of the LXX frequently uses *γένεσις* in the sense of *quicquid evenit, quicquid ad illum pertinuit*, as in Gen. ii. 4. *αὕτη ἡ βίβλος γενέσεως ἁρὰν καὶ γῆς, ὅτε ἐγένετο, This is the account of what came to pass relating to heaven and earth, when it came to pass.* See the same use of the word in LXX. Gen. v. 1. and vi. 9. and xxxvii. 2. Num. iii. 1. Judith xii. 18. To which may be added, Jam. iii. 6. where *προχὸς γενέσεως* seems to signify *the course of events*. And, agreeably to what I have here noted, the words *the book of the generation*, are thus explained in the margin of Archbishop Parker's Bible in 1568, *the rehearsal of Christ's lineage and life*.

[B] *Christ.*] The Greek name, *the Christ*, is the same with the Hebrew one, *the Messiah*; and both mean *the anointed*. See Luke iv. 18. Acts iv. 27. and x. 38.

T H E T E X T.

T H E C O M M E N T A R Y.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the King, and David the King begat Solomon of her *that had been the wife* of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Afa.

8 And Afa begat Josaphat, and Josaphat begat Joram, and (d) Joram begat Ozias.

8 (d) See note (C).

N O T E S.

(C) V. 8. *Joram begat Ozias*] Three kings of Judah (all of them descendants from David) are unmentioned in this genealogy; for *Joram* begat *Ahaziah*; *Ahaziah*, *Jehoash*; (or *Joash*) and *Jehoash*, *Amaziah*, the father of *Ozias*, or *Uzziah*, called also *Azariah* in 2 Kings xv. 8. compared with ver. 13 and 32. Some of the Commentators on this verse have endeavoured to account for this omission, by saying, that these three kings were very wicked ones, and that therefore their names were omitted by Matthew in this genealogy: but Joram (or Jehoram) was as wicked as any one of the three whose names are omitted; for, as soon as he began to reign, he slew six of his brothers (2 Chron. xxi. 4.) and it is remarkable, that he is in ver. 20. said to have *departed without being desired*, i. e. to have died detested, or at least unlamented. And Ahaz, the most wicked of all the kings of Judah, except, perhaps, Manasses, is not omitted in this genealogy. I think, therefore, that neither for this reason, nor for any other, that can be assigned, is it credible, that Matthew could forget, or purposely omit these three generations, any more than that a writer of our English History from the Conquest, should forget, or designedly omit to take any notice of three of our English kings. It seems therefore probable, that in the present Greek copies of this gospel the names of those three kings are dropped by some unhappy mistake, and that in Matthew's Original seventeen generations were mentioned from *David* until *the carrying away to Babylon*. If this be admitted as probable, then the seventeenth verse could never have been written by Matthew) as it now stands) the middle number fourteen being a wrong one. To me the whole seventeenth verse seems to have been the interpolation of some body very early, who, finding the names of the three kings omitted, took an opportunity of making an observation, which by its quaintness seems to me not to have been Matthew's, that each period (as mentioned in that seventeenth verse) had fourteen

THE TEXT.

THE COMMENTARY.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezechias.

10 And Ezechias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat (e) Jechonias and (f) his brethren, about the time that they were carried away to Babylon.

12 And after they were brought to Babylon (g) Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called (h) Christ.

11 (e) Rather, *Jehoiakim*. See note (D).
(f) viz. Jehoahaz and Zedekiah.

12 (g) Otherwise called *Jehoiakin*, the son of *Jehoiakim*.

16 (h) Rather, *the Christ*. See Com. on v. 1. and having here referred to that, I shall make this observation no more.

N O T E S.

teen generations in it. I find Josephus saying in his Antiq. b. v. ch. 9. sect. 4. that the kingdom was in David and his descendants for twenty-one generations: and this is agreeable to the accounts given to us in the Old Testament; and likewise to Matthew's account, if we insert into it the names of the three kings omitted, and the names of the brethren, *Jehoahaz* and *Zedekiah*, who both reigned; as also the name of *Jechonias* (or *Jehoiachin*) who in ver. 12. is mentioned at the head of the last period.

(D) V. 11. *Jechonias*.] This seems to be a mistaken reading: he who is called in 2 Chron. xxxvi. 4. *Eliakim*, and is there said to have had his name changed to *Jehoiakim*, seems beyond dispute to be the person meant here, he being the son of *Josiah*, and not *Jechonias*. In several Greek MSS. the reading is *Ἰακείμ*, or *Ἰωακείμ*; and Schmidius very justly (as I think) conjectures, that Matthew wrote this verse thus, *Ἰωσίας δὲ ἐγέννησε τὸν Ἰακείμ (LXX Ἰωακείμ) καὶ τὰς ἀδελφὰς αὐτοῦ, Ἰακείμ (LXX Ἰωακείμ) δὲ ἐγέννησε τὸν Ἰεχονίαν ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, And Josias begat Jehoiakim and his brethren (viz. Jehoahaz and Zedekiah) and Jehoiakim begat Jechonias about the time they were carried away to Babylon.* If the *Jechonias* mentioned here was the same with him who is mentioned in ver. 12. then the *Jechonias* in ver. 12. must be reckoned the last in the second period, and not the first in the third; and then there will be only thirteen generations (instead of fourteen, as is said in ver. 17,) from *Jechonias* to *the Christ*.

T H E T E X T.

17 So all the generations from Abraham to David, *are* fourteen generations: and (i) from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 Now the birth of Jesus Christ was (k) on this wife: when as his mother Mary was espoused to Joseph, before they came together, she (l) was found with child of the Holy Ghost.

19 (m) Then Joseph her husband (n) being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But (o) while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary (p) thy wife: for that which is conceived in her, is of the Holy Ghost.

T H E C O M M E N T A R Y.

17 (i) See note (C) on v. 8.

18 (k) Or, *after this manner: For, when his mother had been espoused to Joseph, she, before they came together, was, &c.* See note (E).

Ib. (l) *i. e.* found at that time to be with child, and (after the angel's appearance, ver. 20.) was known to have been made so by the Holy Ghost.

19 (m) Rather, *And Joseph her husband, i. e.* he, to whom Mary had been espoused, ver. 18. See note (G) on ver. 20.

Ib. (n) *i. e.* a strict observer of the Jewish laws. See Com. on ch. iii. 15. and here note (F).

20 (o) Rather, *When he had thought on these things.* He was in a dream, when the angel appeared to him, and therefore probably was not then thinking on them.

Ib. (p) *i. e.* to be married to her according to the Jewish manner then made use of for celebrating marriage; she having been before only espoused to him, ver. 18. See here note (G.)

N O T E S.

(E) V. 18. On this wife. *When as, &c.*] It seems to me, that Matthew wrote his Gospel after that of Luke was written. And, if this was so, Matthew probably omitted all the other circumstances previous to the birth of Jesus, because Luke had mentioned them; and he inserted an account of this circumstance, and of that of the wife men from the East, because Luke had omitted them.

(F) V. 19. *Being a just man, &c.*] As he was a just man of this sort, he determined to put her away according to the law in Deut. xxiv. 1. but as he was a good-natured man, and not willing to make her a publick example, he determined to do it privily. These two things seem to have been what he is said in ver. 20. to *have thought on.*

(G) V. 20. *Thy wife*] She was only espoused to him (ver. 18), and yet she is here called his wife, as he was called her husband, ver. 19. See the same in Gen. xxix. 21. and Deut. xxii, xxiii, xxiv. Agreeably to this, Philo de Monarch. (vol. ii. p. 229. Edit. Mangey) says, λέγω δὴ παρθένον, ὃ μόνον

THE TEXT.

21 And she shall bring forth a son, and thou shalt call his name (q) Jesus: for he shall save his people (r) from their sins.

22 (Now all this was done, that it might be fulfilled, which was spoken of the Lord (s) by the prophet, saying,

23 Behold a virgin shall be with child, and shall bring forth a son, and they shall call him Emmanuel, which being interpreted, is, God with us.)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not (t) till she had brought forth her first-born son, and (w) he called his name Jesus.

THE COMMENTARY.

21 (q) *i. e.* Saviour or Deliverer.
Ib. (r) *i. e.* from the punishment due to their sins. See note (H).

22 (s) Isaiah vii. 14.

25 (t) See note (I).
Ib. (w) See what is said concerning the time of Jesus's birth in the Preliminary Dissertation; and ver. 21.

N O T E S.

μόνον ἢ μὴ ἕτερος ἔχ' ὁμίλησεν, ἀλλὰ καὶ ἐφ' ἣ μηδεὶς ἄλλος ἀνὴρ ὠνομάσθη διὰ τινῶν ὁμολογιῶν, καὶ ἀγεννητὸν τὸ σῶμα. *i. e.* By a Virgin I mean one, whom not only no man has conversed with, but who has no other person entitled to the name of her husband by any articles of agreement, though she may have remained untouched by him. After the same manner, Silanus, to whom the Emperor Claudius had betrothed his daughter Octavia, is called Claudius's son-in-law by Tacitus in Annal. xii. 3. 4. See also Virg. *Æn.* ii. 344, 345. and iv. 536. and his *Ecl.* viii. 18. with Servius's note upon it, viz. *non quæ erat, sed quæ fore sperabatur.*

(H) V. 21. *From their sins.*] Here the cause is put for the effect: a thing obvious enough in this and most other expressions of the like nature; but in some not so obvious without attention. Such is that of Virg. in *Æn.* ii. 229. and vii. 307. in both which places he uses *scelus* for *pœna sceleris*. See com. on ch. iii. 7. and note on Acts xvi. 16.

(I) V. 25. *Till she had*] It does not follow from these words, or from the words *first born son*, that Joseph did or did not know Mary after the birth of Jesus. That the words *ἕως οὗ till*, do not imply it, see proofs in LXX. Gen. xxviii. 15. Deut. xxxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23. Ps. cx. 1. and in 1 Tim. iv. 13. And it is well known, that Christ is often spoken of as the *first-born* or *first-begotten* of God by those, who never intended, that we should believe God to have had any other Son born or begotten in the same manner. See Heb. i. 6. and see further in Heinsius's *Exerc. Sacrae.* 4to. page 4, 5.

C H A P. II.

T H E T E X T.

¹ **N**OW when Jesus (*a*) was born at
(*b*) Bethlehem of Judea, in the
days of (*c*) Herod the king, behold, there

T H E C O M M E N T A R Y.

¹ (*a*) Rather, *Had been born*. See note (A).
Ib. (*b*) See note (B).
Ib. (*c*) See note (C).

N O T E S.

(A) V. 1. *Was born*] What follows here was not immediately after Jesus's birth, the 40 days before Mary's purification (Luke ii. 22.) having intervened, and probably near two years, as may be gathered from ver. 16. of this chapter.

(B) *Ib. Bethlehem*] This town lay to the south of Jerusalem at the distance of about 20 furlongs (i. e. two miles and a half) according to Jos. Ant. vii. 12. 4. or 30 furlongs (i. e. near 4 miles) according to him in Ant. v. 2. 8. But Eusebius, and Jerom who lived at Bethlehem, mention it as at the distance of six miles.

(C) *Ib. Herod the king*] This was *Herod* the Great, the first Jewish king of that name; many of whose descendants were called *Herods* likewise, though they had other names as follows, viz. 1. *Archelaus* (v. 22.) Ethnarch of Judea and Samaria (Jos. Ant. xvii. 13. 4.) 2. *Herod Antipas*, Tetrarch of Galilee (Mat. xiv. 1. and Luke iii. 1.) who caused John the Baptist to be beheaded (ch. xiv. 10.) and to whom Pilate sent Jesus (Luke xxiii. 7.) 3. *Philip*, the Tetrarch of Iturea and Trachonitis (Luke iii. 1.) 4. *Herod Philip* (ch. xiv. 3.) his son by *Mariamne* the daughter of the high priest *Simon* (Jos. Ant. xviii. 6. 4.) All these four were the sons of the first *Herod*. 5. *Herod Agrippa* the elder, grandson of the first *Herod* by *Aristobulus*: he caused James the apostle to be beheaded (Acts xii. 1.) 6. *Herod*, king of Chalcis (Jos. Ant. xix. 8. 1.) who was the brother of *Herod Agrippa*. 7. *Herod Agrippa* the younger, son of the former *Agrippa*, and king of Chalcis after the death of his uncle (Jos. Bell. Jud. ii. 12. 1.): he is the king mentioned in Acts xxv. 13. Thus much may suffice for an account of those males of Herod's family, who (all of them, except the 6th) are mentioned in the N. Test. But the chief design of this note is to observe to the reader, that this first Herod, Herod the Great, being spoken of here as *king of Judea*, and in Luke i. 5. without any mark to distinguish him from *Herod Agrippa* the elder, who was *king of Judea*, as well as his grandfather, and was the first *king* after him of *Judea*, it may seem probable, that both Matthew and Luke wrote their Gospels before *Herod Agrippa* began to reign in Judea, i. e. within ten years after the crucifixion of Jesus: for the Emperor Claudius at the beginning of his reign gave that kingdom to him (see note on Acts xii. 1.), which none of the first Herod's family enjoyed, as king, but he; *Archelaus* having been an Ethnarch only (as before said) and *Herod Antipas* a Tetrarch only, and of *Galilee* only. On the mention of which last, it may be proper to lay before the reader an ancient inscription, which Spon has published, and which seems to favour the above-mentioned conjecture on the addition of the word *king* in this place, ΗΡΩΔΗΝ ΗΡΩΔΟΥ ΒΑΣΙΛΕΩΣ ΤΙΟΝ ΤΕΤΡΑΡΧΗΝ, &c. i. e. *Herod the Tetrarch, son of Herod the king, &c.*

came

T H E T E X T.

came (*d*) wife men (*e*) from the east to Jerusalem,

T H E C O M M E N T A R Y.

1 (*d*) Rather, *Magi*; *i. e.* Jews living in the colleges of the Magi. See note (D).

Ib. (*e*) most probably from Arabia. See note (E).

N O T E S.

(D) V. 1. *Wife men*] It is not here said, how many those *wife men* were. Tradition says, that they were three; but that is uncertain. The number seems to have been by conjecture formed from the three gifts, which they presented to Jesus, *viz.* gold, frankincense and myrrh. In the Greek they are called μάγοι, *magi*: they were not *magicians*, as the word is wrongly translated in Dan. ii. 27. and v. 11, &c. nor were they *forerers*, as the word is as ill translated in Acts xiii. 6. but they were *magians*, or persons who lived in colleges, studying astronomy and other parts of natural knowledge; and as to their religion, they opposed the old Sabian religion among the Persians, which had the worship of the sun for a part of it. (See more about them in note on Acts viii. 9.) They worshipped one God only, without the use of any images. Ammianus Marc. (as quoted by Sir Isaac Newton in his Chronology, p. 349.) tells us in lib. xxiii. c. 6. *magiam esse divinorum incorruptissimum cultum, &c.* See also what he says of the *magians* in p. 351, 352, and what Prideaux says of them in his Comm. of O. and N. T. vol. 1. p. 167, &c. Their studies and their religion seem to have been so blameless, that Daniel, scrupulous as he was even with the hazard of his life with regard to the Jewish religion, did not refuse to accept the office, which Nebuchadnezzar gave to him, of being *master of the magi* (Dan. v. 11.) and *chief of the governors over all the wife men of Babylon* (*ib.* ii. 48.) After his example, other Jews entered into the colleges of the *magi*. So Elymas, who withstood Paul, and was a *magus*, is said to have been a Jew, Acts xiii. 6. And therefore I think it probable, that the *wife men*, of whom Matthew speaks, were Jews, who were professed *magians*. And I am the more inclined to think so, because it does not seem likely, that a revelation concerning the birth of the Christ was so early made to any heathens; especially since Jesus, when he sent forth his Apostles, commanded them *not to go into the way of the Gentiles, or into any city of the Samaritans; but rather to the lost sheep of the house of Israel*, ch. x. 5, 6. And when the woman, who was a Syrophenician Gentile (Mark vii. 26.) applied herself to him for the cure of her daughter, he rejected her at first, saying, that he was *not sent, but to the lost sheep of the house of Israel* (Matt. xv. 24): and so Paul did not think of *turning to the Gentiles*, till the Jews had put the word of God from them (Acts xiii. 46.) For these reasons I believe, that the *wife men* were Jews, though the general opinion is in favour of their being heathens.

(E) *From the east*] The societies of the *magi* seem to have begun in Persia, and from thence to have come into Chaldea, and afterwards into Arabia; in which last country, according to Ptolemy the geographer (vi. 7.) there was a bay, which he calls μάγων κόλπος; from whence we may (I think) reasonably conclude, that great numbers of the *magians* inhabited those parts of Arabia, which lay near to that bay. I am of opinion therefore with Grotius and others, that these *magi* or *wife men* did most probably come from Arabia. Justin Martyr, one of the earliest Christian writers, was of that opinion. See his Dial. cum Tryph. p. 304. edit. Thirlb. p. 303. edit. Paris. And it is further

THE TEXT.

2 Saying, (f) Where is he that is born (g) king of the Jews? for we have seen his (h) star in the east, and are come to worship him.

THE COMMENTARY.

2 (f) See note (F).

Ib. (g) *i. e.* temporal king of them; for such the Jews expected that their Messiah would be. See note (G).

Ib. (h) *i. e.* a bright light or glory; probably the same with what the Jews called the *Shechinah*. See note (H).

N O T E S.

further to be considered, that the *myrrh* and *frankincense*, which these *wise men* brought as gifts, grew only in Arabia, according to Herodotus in *Thalia*, Sect. 107. ἐν ταύτῃ λιβανώδης ἐστὶ μένη χωρέων πασέων φύόμενος, καὶ σμύρνη. And Virgil when he says *solis est thurea virga Sabeis* (Georg. ii. 117.) confines the growth of *frankincense* to that part of Arabia, which is called *Saba* or *Sheba*. That *gold* likewise was found in Arabia, appears from 1 Kings x. 15. and 2 Chron. ix. 14. Pf. lxxii. 15. and Ezech. xxvii. 22. And, though they might have brought *myrrh* and *gold* and *frankincense* from other countries, to which they had been carried, from Arabia, yet it seems most natural to suppose, that they brought the produce of their own country. Some have fancied, that these *wise men* came from Chaldea: but the Chaldeans are by Jerem. i. 15. and xxv. 9. reckoned to lye on the north side of Judea. That in the scriptural language Arabia is reckoned to lye on the east side of Judea, appears from Gen. x. 30. and xxv. 6. Judg. vi. 3. and 1 Kings iv. 30. Job i. 3. Isai. xi. 14. and Jerem. xlix. 28. Particularly what Abraham is said in Gen. xxv. 6. to have done, viz. to have sent his sons by his concubines away *eastward unto the east country*, Josephus (Ant. i. 15. 1. and ii. 9. 3.) explains by saying, that he *sent them into the region of Arabia Felix*. To all this I add, that Arabia seems to have been the country, from whence the *wise men* came into Judea, for the following reason, which has probability on its side: in ver. 12. it is said, that, when they were *warned of God not to return to Herod, they departed into their own country another way*. Herod was then at Jericho (Jof. Antiq. xvii. 6. 5.) to the east of Jerusalem: and therefore they, who by *not returning* to him went back *another way*, would, if they had returned to him, have gone back the way which they came, and which led them from Bethlehem through Jericho to Arabia.

(F) V. 2. *Where is he, &c.*] The wise men, or magi, seemed to have had this birth revealed to them by God, as they are said in ver. 12. to have been afterwards *warned of God in a dream*.

(G) *King of the Jews?*] The titles, which are given to Jesus, as the *Christ* or *Messiah*, in the Gospels and Acts of the Apostles, are as follows; *King of the Jews*, *King of Israel*, *Son of David*, *Son of Man*, *Lord*, *Son of God*, *Lamb of God*, *Saviour of the World*, and *he that cometh or was to come*.

(H) *Star*] In the heathen writers there are frequent instances of their calling a meteor, or any kind of short and transient light in the atmosphere by the name of ἀστὴρ and *stella*. Thus (as the learned have observed) Aristotle in his *Meteorol.* lib. 1. c. 4. speaks of διαδρομαὶ τῶν ἀστέρων; of οἱ διαθέοντες ἀστέρες; and of οἱ δοκῶντες ἀστέρες διάτλειν, *stellæ quæ videntur exilire*. So in Virg. Georg. i. 365. concerning such shooting stars or meteors it is said

*Sæpe etiam stellas vento impendente, videbis
Præcipites cælo labi.*

And

THE TEXT.

THE COMMENTARY.

3 When Herod the king had heard *these things*, he was (i) troubled, and all Jerusalem with him.

3 (i) *i. e.* alarmed; Herod for fear, and the inhabitants of Jerusalem for joy, Herod and his family being much hated by the Jews. See note (I).

4 And when he had gathered all the (k) chief priests and (l) scribes of the people together, he demanded of them where Christ should be born.

4 (k) See note (K).

Ib. (l) See note (L).

NOTES.

And in *Æn.* ii. 694. it is said,

— *de cælo lapsa per umbras*

Stella facem ducens multâ cum luce cucurrit.

It is likely, that this star or light, which the *wise men* saw, was of the nature of what the Jews called the Shechinah, or divine Glory: the appearance of which is mentioned in ch. xvii. 5. and in 2 Pet. i. 17. and probably was meant in other places, as in Acts ii. 3. and in Matt. iii. 16.

(I) V. 3. *Troubled*] So the word *ταράσσω* is used, where sorrow and grief are not meant, in Luke i. 29. and in LXX. Judith xiv. 7. and I think, that Jos. Antiq. xv. 3. 7. uses the word in this sense (as the circumstances seem to shew) when he says, that the report of Herod's death, which proved a false one, *πάντας μὲν ἐτάραξε τὰς περὶ βασιλείων, μάλιστα δὲ, τὰς γυναῖκας*, &c. alarmed all those who were about the palace, but chiefly the women, &c. some of which last must, according to Josephus's further account, have rejoiced at it.

(K) V. 4. *Chief priests*] This title, *ἀρχιερεῖς*, comprehends not only the high priest or high priests then in possession, with all those who had been so, and their deputies, but also all the heads of the twenty-four courses or families of the priests spoken of in 1 Chron. xxiv. 6. See note on Luke iii. 2. and com. on Acts iv. 6.

(L) *Ib.* *Scribes*] These men were the teachers, doctors, (Luke ii. 46. and ver. 17, 21.) or expounders of the law of Moses and of the traditions of the elders; for they are called *lawyers* (ch. xxii. 34, 35. compared with Mark xii. 28.) and are said to *sit in Moses's seat* (ch. xxiii. 2.) Josephus calls them *ιερογραμματεῖς*, *scribes in sacred things*, by way of opposition to the scribes of the state, who were a kind of secretaries of state. They had the care likewise of instructing the youth, as Josephus says in Antiq. xvii. 6. 2. They affected the titles of *Rabbis*, (*i. e.* teachers) of *fathers*, and of *καθηγηταί*, or *expounders*: See Com. on ch. xxiii. 8, 9, 10. and note on ver. 10. there. They were of all the tribes (not of that of Levi only) as Chrysostom says in his Hom. on Matthew, ch. xv. That some of them were priests appears from Josephus's account of the *Maccabees*, ch. v. where he says, that Eleazar was *a priest by his birth, and a lawyer* (or scribe) *by his profession*, *τὸ γένος ἱερεὺς, τὴν ἐπιστήμην νομικὸς*: and, that some of them were not priests seems to follow from what is said in Matthew xxiii. 23. for they *paid tithes of mint, &c.* The generality (if not all) of these scribes seem to have been of the Pharisaic sect, (Acts xxiii. 9.) and one of them is said to have been so in Matthew xxii. 34, 35. and the sharp things, which Jesus says in

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5 And they said unto him, In Bethlehem of Judea : for thus it is written (*m*) by the prophet ;

6 (*n*) And thou Bethlehem in the land of Juda, art not the least among the princes

5 (*m*) See Micah ver. 2.

6 (*n*) See note (M).

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ch. xxiii. of this gospel, were intended (most probably) against such of the scribes as were Pharisees by their sect, and scribes by their office. It appears from 1 Macc. vii. 12. that there were scribes then, and from 2 Macc. vi. 18. that they differed in degrees of dignity. On all weighty points relating to religion they were the persons chiefly consulted, as we read, that they were in this point, about the place where the Messiah was to be born. See also ch. xvii. 10. Mark ix. 11. and xii. 35. where they are mentioned as having given their opinion about Elias's coming before the Messiah, and about the *Christ's* being *the son of David*. See also Jos. Bell. Jud. vi. 5. 3. The reader, who is desirous of seeing a farther account of the *scribes*, may find it in Dr. Prideaux's Conn. of Hist. of O. and N. Test. vol. ii. p. 2. and 267. I shall only add here, that these *Pharisaic scribes* (called *scribes and Pharisees* most commonly) seem to have been the bitterest enemies which Jesus had, at least on a religious account ; and therefore they were present when it was consulted to kill him, (ch. xxvi. 3. 4.) and when he was brought before the high priest, and voted to deserve death (*ib.* ver. 59. 66.) They joined likewise with the others in mocking him, while he was hanging upon the cross (ch. xxvii. 41.)

(M) V. 6. *Thou, Bethlehem, &c.*] The passage here referred to is in Micah v. 2. where both in the Hebrew text and the Greek LXX. version, the words, (as they are usually printed) seem directly contradictory to what is said here by Matthew : in the Hebrew text (as rendered in the English translation) they run thus, *Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth to me, &c.* In the Greek LXX. version the words are, Σὺ, Βηθλεὲμ ὁ οἶκος τοῦ Ἐφραθὰ, ὀλιγὸς εἰ τὸ εἶναι ἐν χιλιάσιν Ἰσραὴλ ἐκ σὺ μοι ἐξελεύσεται, &c. i. e. *Thou, Bethlehem the house of Ephratah, art the least to be among the thousands of Judah, yet out of thee shall he come forth to me, &c.* How then shall we reconcile what these two say concerning Bethlehem's being *little* and *the least* with what Matthew here quotes concerning its being *not the least*? This may be done (I think) in the following manner. Both the Hebrew text and the Greek LXX. version may be read and translated thus by way of interrogation.

Hebrew. *Art thou, Bethlehem Ephratah, the least among the thousands of Judah? No : out of thee shall he come forth to me, &c. i. e. I will raise up to me him, &c.*

Greek LXX. *Art thou, Bethlehem the house of Ephratah, the least to be among the thousands of Judah? No : out of thee shall he come forth to me, &c.* Grotius, Olearius and others have been beforehand with me in easing the difficulty after this method. And to give weight to the translations which I have made of the Hebrew text and LXX. version, there are three things to be observed.

The first is, that the Hebrew word צעיר in Micah, rendered *little* in the English translation, may be rendered *the least*, as it actually is there frequently, particularly in Judges vi. 15. in 1 Sam. ix. 21. and in Jerem. xlix. 20. and l. 45.

The

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of Juda : for out of thee shall come a governor that shall (o) rule my people Israel.

7 (p) Then Herod, when he had privily called the wise men, (q) enquired of them diligently, (r) what time the star appeared.

6 (o) See note (N).

7 (p) See note (O).

Ib. (q) Rather, *got an exact account from them.*

Ib. (r) *i. e.* at what time it first appeared unto them in their own country. See note (P).

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The second thing to be observed is, that both in the Hebrew and in the Greek of the O. and N. Test. it is not unusual for a sentence to be understood by way of interrogation, though there is no mark placed at the beginning of the sentence, used in either of the languages for a mark of interrogation. Instances of this in the Hebrew are found in 2 Sam. xviii. 29. and 1 Kings xxi. 7. and Job ii. 10. and xli. 1. and Zech. viii. 6. and in the Greek the same is found frequently in passages of the O. and N. Test. as in 2 Sam. xviii. 29. David says, Εἰρήνη τῷ παιδαρίῳ; *Is the young man safe?* and in N. Test. we have in Matthew xi. 3. Σὺ εἶ ὁ ἐρχόμενος; *Art thou he that should come?* in Mark xiv. 61. Σὺ εἶ ὁ χριστός; *Art thou the Christ?*

The third thing to be observed is, that, when words are used thus interrogatively, there is often at the end of them an answer of *Yes* or *No* to be supplied in the sense, though it is not expressed in the words. This is very common with those who write in the Hebrew language, and with those, who, being Hebrews, write in the Greek one. In N. Test. the word *No* is to be supplied in 1 Cor. x. 19, 20. τί ἐν φημι; ὅτι εἰδωλον, τί ἐστιν; ἢ, ὅτι εἰδωλόθυτον, τί ἐστιν; ἀλλ', ὅτι ἃ θύει τὰ ἔθνη, &c. *What say I then? that the idol is any thing, or that which is offered to idols is any thing?* No, but I say, *that the things, which the Gentiles sacrifice, &c.* The same way of speaking is found in 1 Cor. xii. 31. and in Acts viii. 31. where see the note. And an instance, where *Yes* is to be supplied, is to be found in 1 Cor. ix. 10. the words are, Δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, &c. *Saith he it altogether for our sakes? Yes: for our sakes this is written, &c.* Having been so prolix on this note, I must refer the reader to what Grotius on the place says with regard to passages of the like nature in the Hebrew of the O. Test.

The conclusion, which I make from the whole is this: if this be the case, then an interrogation with a *No* to be supplied as an answer to it is the same as a negative not put in interrogation: or (in other words) to ask, whether any thing *is the least*, and to answer *No*, (as the Hebrew text and LXX. version do) is the same as to affirm, that it *is not the least*, as Matthew here does.

(N) V. 6. *Rule my people [Israel]* Immediately after these words the prophet says as follows, *whose goings forth have been of old, from everlasting*: and these last words seem to have been left out by the chief priests on purpose, as pointing out a Saviour of a different kind from what they expected.

(O) V. 7. *Then Herod*] Herod was then living at Jericho (Jof. Ant. xvii. 6. 5.); a town to the east of Jerusalem, and at the distance of one hundred and fifty furlongs (*i. e.* near nineteen miles) according to him, in Bell. Jud. iv. 8. 3.

(P) *Ib. What time the star, &c.*] It is probable, that from their answers Herod fixed the age of the children whom he caused to be slain, at *two years old and under*, ver. 16. And therefore, if it

appeared

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8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and, when ye have found *him*, bring me word again, (s) that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star, which they saw in the east (t) went before them, till it came and stood over where the young child was.

10 When they (u) saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their (w) treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, (x) they departed into their own country another way.

13 And when they were departed, behold, (y) the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

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8 (s) Rather, *that I also may go and worship him*. Not *come*, but *go*, as in ver. 22. See com. on ver. 23.

9 (t) Or, *had gone before them*; not having led them, but having been at Bethlehem before them. See note (Q).

10 (u) *i.e.* saw the light standing over the house where the child was.

11 (w) *i.e.* bags, sacks or chests, in which they had brought what they presented. So *treasure* is put for *treasury* in ch. xii. 35. and ch. xiii. 52. and Pf. cxxxv. 7.

12 (x) Rather, *they went back (unto their own country by another way)*.

13 (y) Rather, *an angel*, as in ver. 19.

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appeared for the first time to them at the birth of Jesus, the *wise men* did not come to Jerusalem till above a year at least after his birth. Perhaps the star appeared at his conception, though the meaning of it was not, till his birth, revealed to the *wise men*.

(Q) V. 9. *Went before them*] Thus the Greek words *προῆγεν αὐτὸς* may signify: as in ch. xxviii. 7. when it is said *προάγει ὑμᾶς*, *goeth before you*, the meaning is, not that Jesus was to lead his apostles to Galilee; but that, when they went there, they would find him already arrived in that country.

15 And

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15 And was there until the death of Herod : (z) that it might be fulfilled which was spoken of the Lord by (a) the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod when he saw that he was (b) mocked of the wise-men, was exceeding wroth, and sent forth, and slew all (c) the children that were in Bethlehem, and (d) in all the coasts thereof, from two years old and under, (e) according to the time (f) which he had diligently enquired of the wise-men.

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15 (z) Rather, *so that it was fulfilled, i. e.* not by his going into Egypt, but by his returning out of it, as in ver. 21, &c. See com. and note on ver. 17. and note on Mark iv. 12.

Ib. (a) See Hosea xi. 1.

16 (b) *i. e.* deceived by them.

(*Ib.*) (c) *i. e.* the male children. See note (R).

Ib. (d) Rather, *in all the borders* (or, boundaries) *thereof*.

Ib. (e) *i. e.* of the star's first appearing to them. See com. on ver. 7.

Ib. (f) Rather, *of which he had gotten an exact account from the wise men.* See com. on ver. 7.

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(R) V. 16. *The children*] Josephus the historian having mentioned nothing concerning this great instance of Herod's cruelty, it has been by some men made an objection to the truth of this part at least of Matthew's gospel. But the silence of one historian as to any particular fact, cannot in reason, be any just objection to the veracity of another historian, who mentions what the former omitted. Instances enough of this are well known to all men of learning. I shall mention only one: Josephus in what he has said about Pontius Pilate, has said very little about his bad actions, of which Philo the Jew has set forth a black catalogue (in his Legat. ad Cai. tom. ii. p. 590. ed. Mang.), where he represents him as *passionate, proud, and implacable, as selling justice, as plundering, as frequently putting men to death without trial, and as guilty of all the worst kinds of cruelty and tyranny*: particularly the bold and injurious attempt, which Pilate made of setting up a number of shields in the royal palace at Jerusalem, is unmentioned by Josephus, though Philo in the aforesaid place, has thought it worth his recording. But for a fuller answer to this objection, be it observed, that Josephus took the greatest part of his account of Herod's actions from Nicolaus of Damascus; (Antiq. xiv. 1. 3. and xvi. 7. 1.) and this Nicolaus (as Josephus says in Antiq. xvi. 7. 1.) wrote with great partiality in Herod's favour, omitting the account of many of his cruelties, and probably of this among the others. It is to be remembered likewise, that it was a fact so little known, when Luke wrote, that he has not mentioned it any more than Josephus, though he professes (ch. i. 3.) to have had *perfect understanding of all things from the very first*.

THE TEXT.

17 Then (g) was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they (h) are not.

19 ¶ (i) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into (k) the land of Israel: for they are dead which fought the young child's life.

21 And he arose, and took the young child and his mother, and (l) came into the land of Israel.

22 But when he heard that Archelaus (m) did reign in Judea, in the room of

THE COMMENTARY.

17 (g) *i. e.* Then the words, which Jeremiah (ch. xxxi. 15.) used concerning the lamentation at Ramah, were equally applicable to the lamentation at Bethlehem on this occasion. See com. on ver. 15. and note (S) here.

18 (h) *i. e.* are dead, and are no more. See note (T).

19 (i) Rather, *And when.*

20 (k) This comprehends Judea, Samaria, Galilee, the land beyond Jordan, &c.

21 (l) Rather, *went to.* See com. on ver. 8. and 23.

22 (m) See note (U).

N O T E S.

(S) V. 17. *Was fulfilled, &c.*] Thus a prophecy of Amos ch. viii. 10. is accommodated to a particular case in Tobit, ch. ii. 6. See here my note on 1 Cor. i. 15.

(T) V. 18. *Are not*] See this manner of speaking in LXX. Gen. xxxvii. 30. and lxii. 36. and Acts ix. 39. And thus Philo, a Jew, writing in Greek, makes Jacob say, *Is he (Joseph) living, or is he dead?* εἰ μὲν ἐν ἐστὶ, *if he is not (i. e. if he is dead), shew me his corpse.* So Euripides in Alcest. v. 1096, says προδὸς ἐκείνῃ, καίπερ ἐν ἔσταν, *though she is not*, which the old scholiast on the place explains by καίπερ ἀποθανῆσταν, *though she is dead.* Agreeably to this Cicero speaks (in iii. 33. de Orat.) *cum esset Hippocrates, when he was living*; and in his Epist. ad Attic. xii. 18. *Longum illud tempus, cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur. I am more concerned about that length of time, when I shall not be (i. e. be dead) than with this short space of it (life) which yet seems to me to be too long.* Many more instances are given in Wetstein's N. Test. on the place.

(U) V. 22. *Did reign*] Archelaus then governed in Judea, though as Ethnarch only (*i. e.* prince of the people), and not as king. His father had by his will declared him king of the greatest part of his dominions (Jof. Antiq. xvii. 8. 1.): but the Emperor Augustus did not approve of that, and appointed him to be only Ethnarch of Judea, Idumea and Samaria; promising him at the same time, that, if he behaved himself well, he should have the title of King over those dominions (Jof. Antiq. xvii. 13. 4.): but in a few years afterwards he lost that emperor's favour by his bad conduct, and

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his father Herod, he was afraid (*n*) to go thither: notwithstanding, (*o*) being warned of God in a dream, (*p*) he turned aside into the parts of Galilee:

23 And (*q*) he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken (*r*) by the prophets, (*s*) He shall be called (*t*) a Nazarene.

THE COMMENTARY.

22 (*n*) *i. e.* to Bethlehem in Judea, where Joseph and Mary seem to have lived till their departure into Egypt, and where they seem to have been willing to fix their abode again after their return from Egypt.

Ib. (*o*) Rather, *having been warned of* (or by) *God: of God; i. e.* by him: as was mentioned in ver. 19, 20. See note (X) here.

Ib. (*p*) Rather, *he went back*, (as in com. on ver. 12.) *i. e.* from the land of Israel unto the parts of Galilee; for he had lived before at Nazareth in Galilee, according to Luke i. 26, 27.

23 (*q*) Rather, *he went and dwelt*; as in Archbishop Parker's Bible. See com. on ver. 8.

Ib. (*r*) See Judges xiii. 5, 7.

Ib. (*s*) Or, *he shall be*. See note on Luke i. 35.

Ib. (*t*) Or, *a Nazarean*.

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and was deprived of his government, and banished to a city in Gaul, where he ended his days. *Ib.* xvii. 15, 2.

(X) V. 22. *Being warned of God*] We need not understand these words as meaning a distinct warning for that purpose. Though Joseph was afraid to go into Judea, yet as he had had a divine direction (v. 19, 20.) to go into the land of Israel, he ventured to settle at Nazareth in Galilee, which was a part of the land of Israel, but at a distance from Jerusalem; and not under Archelaus's government, as Bethlehem was. Nazareth in Galilee was the town where Joseph and Mary had lived, till such time as Augustus's decree brought them to Bethlehem, Luke i. 26, 27. and ii. 4.

(Y) V. 23. *A Nazarene*] In Judges xiii. 5. it is said, *the child shall be a Nazarite* (Ναζυρᾱίος), and Matthew applying these words to Jesus, which were originally spoken concerning Sampson, says, *he shall be called Ναζωρᾱίος, a Nazarene, or Nazarean*, using the word *calling* for *being*. (Concerning which, see note on Luke i. 35.) By the word Ναζωρᾱίος two things seem intended to be signified, *viz.* that he was such an one, not only as he was separated for a divine work, but as he was likewise educated at *Nazareth*; for this place seems to have taken its name from its being separated from other towns; and the word Ναζωρᾱίος is translated (agreeably to this) in the English translation, John xix. 19. *of Nazareth*.

C H A P. III.

THE TEXT.

1 (a) **I**N those days (b) came John the Baptist, preaching (c) in the wilderness of Judea,

2 And saying, Repent ye: for (d) the kingdom of heaven is at hand.

3 (e) For this is he that was spoken of by the (f) prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

THE COMMENTARY.

1 (a) *i. e.* In the days, when John the Baptist and Jesus were in being, and about to enter upon their respective offices. See note (A).

Ib. (b) See Mark i. 2, &c. Luke iii. 2. &c. and John i. 15.

Ib. (c) Such an one is said in Acts viii. 26. to have been situate on the south side of Jerusalem. See note (B) here.

2 (d) Sometimes called *the kingdom of God*, *i. e.* Jesus's kingdom, a spiritual one, and by these titles distinguished from earthly kingdoms. See note (C).

3 (e) Or, *For this was he*; as in ver. 1. the present tense is rendered by the perfect *came*. *He*, *i. e.* John the forerunner of Jesus the Christ and *Lord*. See Mark i. 3. and Luke iii. 4. and note (D) here.

Ib. (f) Ch. xl. 3. and xlv. 2.

N O T E S.

(A) V. 1. *In those days*] What is here going to be recited, was near thirty years after what was mentioned in the former chapter. See note on Mark iv. 35.

(B) *Ib.* *In the wilderness*] The wilderness of Judea is mentioned in Judges i. 16. and in the title of Psalm lxiii. But as John baptized those who came to him, in Jordan, it seems probable, that the *wilderness* here spoken of meant some part (perhaps the southern part, which by joining to the wilderness of Judea, might be called by its name) of that great plain, which lay all along the western side of the river Jordan, and reached from the lake Asphaltis one hundred and fifty miles northward. This plain is said by Josephus to be *γῆ ἐρημία*, Bell. Jud. iii. 9. 7. Vitringa on Isaiah xvi. 1. is of this opinion, when he explains it thus, *campestris Jordanis & quidem planities Hierochuntina*.

(C) V. 2. *The kingdom of heaven*] Probably in this expression there is an allusion to what Daniel in ch. ii. 44. says about *the God of heaven setting up a kingdom, which shall not be destroyed*. See Matthew iv. 23. and xxiv. 14.

(D) V. 3. *For this is he*] These seem to be the words of Matthew, and not of the Baptist; and the word *for* introduces the reason, why *he came preaching in the wilderness*.

4 And

THE TEXT.

THE COMMENTARY.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was (g) locusts and wild honey.

5 Then went out to him (b) Jerusalem and all Judea, and all (i) the region round about Jordan,

6 And were baptized of him (k) in Jordan, confessing their sins.

7 ¶ But when he saw many of the (l) Pharisees and (m) Sadducees (n) come to

4 (g) *i. e.* dried for food, as the custom of the country there was: but some think, that by the Greek word the tops of some plant or trees are meant. See note (E).

5 (b) See note on John iii. 22.

Ib. (i) Meaning the inhabitants of the towns and villages on both the sides of the river Jordan.

6 (k) *i. e.* at Bethabara, as is said in John i. 28.

7 (l) See note (F).

Ib. (m) See note (G).

Ib. (n) See note (H).

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(E) V. 4. *Locusts*] It is a matter of little importance, in which of the senses the Greek word *ἀκρίδες* is here to be understood: but Olearius in his *Observat. Sacrae in Mat. p. 84, &c.* and Wetstein upon the place, in his *N. Test.* have made it seem most probable, that *locusts* are meant by it. However, in favour of the latter sense of the Greek word, it may be observed, that such wildernesses were not without several kinds of plants or herbs, which afforded sufficient food. This appears from what Josephus in his life (sect. 2.) says of himself; that, when he was a young man, he went out into a wilderness to be instructed by one *Banus*, who lived there upon food which grew without culture, *τροφὴν τὴν ἀσπομάλως φουμένην*, and that he lived with him there in that manner for three years. (See also 2 Macc. v. 27.) and Pliny's *Epist. v. 17.* about the *Essenes*.

(F) V. 7. *Pharisees*] *i. e.* Separatists, as the word signifies, who pretended to a more exact observance of the laws than the rest of the Jews. They were of all tribes, laymen, as well as priests and Levites; for some of them *paid tithes* (ch. xxiii. 23.); and Paul was a Pharisee, though of the tribe of Benjamin (Romans xi. 1. and Phil. iii. 5.) They received all the books of the O. Test. as divine ones, but looked upon the traditions of the Elders as of great authority, if not of equal authority with them: they called the traditions a hedge and fence placed about the laws. They believed that the soul is immortal, and that there is to be a future state of rewards and punishments; but that the souls of good men only pass into other bodies, *μεταβαίνειν, δὲ εἰς ἕτερον σῶμα τὴν (ψυχὴν) τῶν ἀγαθῶν μόνην*. Jos. B. Jud. ii. 8. 14. *ταῖς δὲ προσέθεσθαι* (sc. *ψυχαῖς ἀγαθῶν*) *παράων τὴν ἀναβίωσιν, facultatem esse in vitam redeundi*. Id. *Antiq. xviii. 1. 3.* Meaning (as I think) in both places, that this their inhabiting other bodies and living again was not to be in this world, but in a future state of being. They held, that there is a Fate, which orders things; but yet they taught, that in many things men exercised free-will. They approached the nearest to the Stoics among the Greeks. They were the most numerous as well as the strictest (Acts xxvi. 5.) sect among the Jews, and were so much in esteem among the common people, that all things in religion were ordered as they directed.

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his baptism, he said unto them, (o) O generation of vipers, who hath warned you to flee from the (p) wrath to come.

T H E C O M M E N T A R Y.

7 (o) Rather, *Ye generations*, or *broods*, *i. e.* of the Sadducees and Pharisees : each of which is here called a generation.

Ib. (p) *i. e.* the punishment to come in the destruction of the Jewish state. See ver. 10. and com. on ch. i. 21. and on ch. ix. 2. and note (I) here.

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directed. For this account of them, see Jos. Antiq. xiii. 5. 9. and 10. 6. and xviii. 1. 3. and Vit. c. ii. and Bell. Jud. ii. 8. 14. But how wicked they, or at least such of the *Scribes* as followed that sect, were in their behaviour, may be seen in ch. xxiii. of this Gospel. This sect began about one hundred and fifty years before the birth of Jesus the Christ, according to Jos. Antiq. xiii. 5. 9.

V. 7. (G) *Sadducees*] Another sect of the Jews, very different from the Pharisees ; for they denied the immortality of the soul, and a future state of recompence. They said, that the soul died with the body (Jos. Antiq. xviii. 1. 4.), that there is *no resurrection* or *spirit* (ch. xxii. xxiii. and Acts xxiii. 8. In which last text, though we read, that they *said there is no angel*, yet see note there. They rejected all the traditions of the Elders, of which the Pharisees were so tenacious : and some of the learned (particularly Dr. Prideaux, in his Conn. of Hist. of O. and N. Test. vol. I. p. 333. and vol. II. p. 262.) have thought, that they received no part of the O. Test. as canonical and divine, but the Five Books of Moses. See also what Le Clerc quotes from Tertullian in the Prolegom. sect. ix. p. 14. of his Eccles. History. The opinion of those who think thus, seems to be grounded upon our Lord's answering their question concerning a future state, by a passage cited from the Pentateuch (ch. xxii. 32.) and upon what is said by Josephus, Antiq. xviii. 1. 4. compared with what he said contr. Apion. i. 8. But however that was, it is not unlikely, that they expected a Messiah, as the other Jews did, from what they had read in Deut. xviii. 15. because the Samaritans, who most certainly rejected all the books of the O. Test. except the Pentateuch, did expect a Messiah, as appears from John iv. 25, 29, 42. These *Sadducees* came the nearest to the Epicureans among the Greeks : they were of all tribes, as were the Pharisees. They were but few in number, chiefly the rich, and men in power (Acts iv. 1. and v. 17. and Jos. Antiq. xviii. 1. 4.) but they were obliged to pretend to be Pharisees for fear of the people. See Jos. Antiq. xiii. 5. 9. and xviii. 1. 4. and Bell. Jud. ii. 8. 14. where he gives a large account of them and their principles.

(H) *Ib.* *Come to his baptism*] It is observable, that Matthew does not say here, *to be baptized by him*, which are Luke's words concerning the multitude, ch. iii. 7. See Rapholii Annot. in N. Test. p. 7. And that this was not the intention of the Pharisees and Sadducees in general (if it was of many of them) appears probable from Matthew xxi. 32. where it is said that they (the chief priests and elders of the people) *did not believe in John* ; the consequence of which was, that they did not receive his *baptism as from heaven* (*ib.* ver 25.) Besides, it is said by Luke vii. 30. that the Pharisees had *not been baptized of John* : and it is less likely, that the Sadducees had been. It seems most probable, that this coming of the Pharisees and Sadducees to John's baptism, is the same with the coming

THE TEXT.

8 (q) Bring forth therefore (r) fruits meet for repentance.

9 And (s) think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax (t) is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit (u) is hewn down, and cast into the fire.

11 I indeed baptize you with water (x) unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and (y) with fire.

12 Whose (z) fan is in his hand, and he will thoroughly (a) purge his floor, and gather his wheat into the (b) garner: but he will burn up the chaff with unquenchable fire.

THE COMMENTARY.

8 (q) *Therefore, i. e.* because ye have been warned.

Ib. (r) *i. e.* works answerable to amendment of life, or such works as become a sincere repentance. See Luke iii. 8. and Acts xxvi. 20.

9 (s) Rather, *say not.* See note on Mark x. 42.

10 (t) Rather, *lieth at, i. e.* lieth there ready for use. See com. on ver. 12.

Ib. (u) *i. e.* is about to be hewn down, and cast into the fire.

11 (x) *i. e.* unto fruits meet for repentance, as in ver. 8.

Ib. (y) See Acts ii. 3.

12 (z) Rather, *van*, from the Latin word *vannus*; an instrument for winnowing the chaff from the grain, well known to husbandmen. *Hand* is here put for both the hands, as in Luke ix. 62. and elsewhere.

Ib. (a) *i. e.* the wheat on his floor, separating it from the chaff. See note (K).

Ib. (b) A corrupted word for *granary*. See note (L.)

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coming of the Priests and Levites (John i. 19.) to ask John, *Who art thou?* For those Priests and Levites, might be some of the one sect, and some of the other.

(I) V. 7. *Wrath to come*] Here the effect of *wrath* is meant, as in Rom. ii. 5. and xiii. 4, 5. and 1 Thess. v. 9. and elsewhere. See note here on ch. i. 21. and on Acts xvi. 16.

(K.) V. 12. *Purge his floor*] The use of the *van* in its literal sense, is as represented above; but in its figurative sense, it signifies something proper to distinguish truth from falsehood, or (as here, and in Luke xxii. 31.) good men from bad men. The property which a van has of separating the chaff from the wheat, when thus applied in a figurative sense, is the reason (I imagine) of Virgil's calling it *mystica vannus*. Georg. i. 166. This, at least, seems to me to be a better reason for the use of that epithet, than what the interpreters of that poet commonly give.

(L) *Ib.* *Garner*:] In this whole verse, the destruction of the Jewish state is expressed in the terms of husbandmen: and by the wheat's being gathered into the garner, seems meant, that the believers in Jesus should not be involved in that calamity. See ch. x. 22. and xxiv. 13. and Luke xxi. 18, 36.

T H E T E X T.

13 ¶ Then cometh Jesus (c) from Galilee to Jordan unto John, to be baptized of him.

14 But (d) John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so now*; for thus it becometh us (e) to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, (f) the heavens were opened unto him, and (g) he saw (h) the Spirit of God (i) descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, (k) in whom I am well pleased.

T H E C O M M E N T A R Y.

13 (c) Mark i. 9. says, *from Nazareth of Galilee.*

14 (d) i. e. excused himself from permitting him, by saying what follows here. In John i. 31, 33. John the Baptist says, *I knew him not.* See note (M).

15 (e) i. e. to do every thing, which is, or is thought to be, right and a duty, whether commanded by law or authorized by custom, as the baptism of proselytes was. John in this sense is said (ch. xxi. 32.) to have *come in the way of righteousness.* See com. on ch. i. 19. and v. 20. and com. and note on ch. vi. 1.

16 (f) Or, *heaven was opened*, as in ver. 2. and 17. where, though the Greek word is plural, it is rendered *heaven*, not *heavens.* See note (N).

Ib. (g) i. e. John saw this. See John i. 33, 34.

Ib. (h) Manifested in a bright light or glory, most probably the same with the *Shechinah.* See note on ch. ii. 2.

Ib. (i) Not in the shape of a dove; but the bright light descending upon Jesus, as a dove descends to the ground. See John i. 32. Mark i. 10. and note on Luke iii. 22.

17 (k) Or, *with whom.*

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(M) V. 14. *John forbad him*] To reconcile what is here said with what John the Evangelist said, we may suppose, that, as it was revealed to John, that he, upon whom he should see *the Spirit descending*, &c. (John i. 33.) was the Messiah; so it was likewise revealed to him, when Jesus came to John's baptism, that He was the person upon whom he should soon see the Spirit descend.

(N) V. 16. *The heavens were opened*] By this may be meant only, that there was an appearance from heaven, as afterwards described. See Ezek i. 1. Acts x. 11. Revel. xix. 11. and see note on John i. 52. See Bochart's Dissertation at the end of his Phaleg, whether this was real or visionary: he thinks, it was real.

C H A P. IV.

T H E T E X T.

1 (a) **T**HEN was Jesus (b) led up (c) of the spirit into the wilderness, (d) to be tempted of the devil.

2 And when he (e) had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be (f) made bread.

4 But he answered and said, (g) It is written, Man shall not live by bread alone,

THE COMMENTARY.

1 (a) See note (A).

Ib. (b) Or, *led back*, i. e. into that wilderness of Judea, where John had been preaching (ch. iii. 1.) before he came down to baptize on the banks of Jordan. See Mark i. 12. and Luke iv. 1.

Ib. (c) i. e. the spirit of God, mentioned in ch. iii. 16. See com. on Luke iv. 1.

Ib. (d) i. e. so as to be tempted: it is probably intended here to express the event only.

2 (e) It is said by Luke (ch. iv. 2.) that Jesus *did eat nothing* during the forty days, as the same is said of Moses in Exodus xxxiv. 28, and seems to be said of Elias in 1 Kings xix. 8. See note (B).

3 (f) Rather, *loaves*; i. e. each stone a loaf. See ch. xv. 34, 36.

4 (g) In Deut. viii. 3.

N O T E S.

(A) V. 1. *Then was Jesus*] This account of Jesus's temptation in the wilderness was most probably given to the apostles by their divine Master. None but He and the devil were witnesses to it. Luke seems to have reported it according to what he had learned from one of those apostles, and Matthew, from what he remembered to have heard his Master say about it. Bochart (in the edit. of his works by P. de Villemaudy, 1707) in his epistles to N. Herault, shews it to be much more probable, that this account of the temptation was real in its circumstances, than that it was figurative and visionary only. I think that it was real, and that Jesus in the prayer, which he taught his disciples, alluded to this in the petition, *Lead us not into temptation, but deliver us from evil* (or, *the evil one*); *for thine is the kingdom, &c.* See note on ch. vi. 13.

(B) V. 2. *Had fasted*] It is observable, that, though it is said in ch. xi. 18. concerning John the Baptist, that *he came neither eating nor drinking*, yet in ch. iii. 4. we are told, that *his meat was locusts and wild honey*. Where, see note (E) ch. iii.

but

THE TEXT.

THE COMMENTARY.

but by (*b*) every word that proceedeth out of the mouth of God.

4 (*b*) *i. e.* by every thing, which God, speaking and commanding, causeth to serve for nourishment; as he did the manna in the wilderness. See Wisdom xvi. 26. and note (C) here.

5 Then the devil taketh him up into the holy city, and setteth him on a (*i*) pinnacle of the temple,

5 (*i*) Or, *wing of the temple*, *i. e.* a flat part of the roof of one of its courts; probably on that side where the royal portico was, and where the valley on the outside lay deepest. See note (D) here, and note on Luke iv. 9.

6 And saith unto him, If thou be the Son of God, cast thyself down: for (*k*) it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, (*l*) lest at any time thou dash thy foot against a stone.

6 (*k*) In Psal. xci. 11, 12.

Ib. (*l*) Rather, *lest thou dash*; so *μήποτε* is rendered in 1. xx. Ps. xci. 12. and here in ch. xxvii. 64.

7 Jesus said unto him, (*m*) It is written again, (*n*) Thou shalt not tempt the Lord thy God again.

7 (*m*) See Deut. vi. 16. and Exodus xvii. 2.

Ib. (*n*) To tempt often signifies, to try to make a being give proofs of his goodness, power, or wisdom. See note (E).

8 Again, the devil taketh him up into (*o*) an exceeding high mountain, and (*p*) sheweth him all the kingdoms of the world, and the glory of them:

8 (*o*) Rather, *a very high*, &c.

Ib. (*p*) Perhaps it is meant, pointeth out to him all the kingdoms of only the Jewish world. See note (F).

NOTES.

(C) V. 4. *By every word*] What is called here God's word, means the effect of his word. See a like way of speaking in ch. xviii. 16. compared with Deut. xix. 15.

(D) V. 5. *Pinnacle*] Jos. in Antiq. xv. 11. 5. says *μεγάλη γὰρ ὄντος τῆ τῆς φάραγγος ἀναλήμματος, &c.* that, *whereas the valley was so deep, that a man could scarcely see to the bottom of it, Herod built a portico of so vast a height, that, if a man looked from the roof of it, his head would grow giddy, and his sight not be able to reach from that height to the bottom of the valley.* See com. and note on Luke iv. 9.

(E) V. 7. *Shalt not tempt*] The proof of goodness seems meant here, and in Deut. vi. 16. and Exod. xvii. 2. the places to which Jesus's words allude. See Matthew xix. 3, 22. where proofs of wisdom are meant, as proofs of power are in ch. xvi. 1.

(F) V. 8. *Sheweth him*] It is not said, *maketh him see*, and therefore I am inclined to think, that Matthew meant no more than his pointing out to him all the kingdoms of the world. By the words *all the kingdoms of the world*, perhaps no more is meant than the *Jewish world*, *i. e.* the several countries

THE TEXT.

THE COMMENTARY.

9 And faith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then faith Jesus unto him, Get thee hence, Satan: for (q) it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the (r) devil leaveth him, and behold, angels came and (s) ministered unto him.

10 (q) In Deut. vi. 13. and x. 20.

11 (r) Finding that Jesus knew him to be *Satan*, as he called him in ver. 10.

Ib. (s) *i. e.* supplied him with food to satisfy his hunger.

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tries of Judea, Samaria, Galilee, &c. (the *Tetrarchies* of which were sometimes called Kings, and their *Tetrarchies* Kingdoms: for which see Mark vi. 23. and note on Matthew xiv. 9.) And of all these, Moses is said to have had a fight from Mount Nebo, in Deut. xxxiv. 1, 2, 3, 4. What Matthew here calls κόσμος, is by Luke called οικουμένη; and both words seem to imply no more than the land of Judea in its large extent. In this sense κόσμος seems to be used by John, ch. viii. 26. and xii. 19. and xviii. 20. See 1 Kings x. 24. Jerem. iv. 20. and xii. 11. and xxii. 29. Luke iv. 25. and xxi. 26. and Lxx. Isa. xiii. 5, 11. and Acts xi. 28. So οικουμένη (Luke's word) is undoubtedly used in Luke xxi. 26. compared with ver. 28. of that chapter; and so it is used in Acts xi. 28. where it is said, that there was a dearth throughout all the world, οικουμένην, and yet it appears from ver. 29. of that chapter to have been in Judea only; which account is confirmed by what Josephus says of it in Antiq. iii. 15. 3. See also this sense of οικουμένη in the note on Luke ii. 1. Josephus, p. 1086. by οικουμένη means the Roman empire. That the reader may the better understand how such words as κόσμος and οικουμένη are used, when only Judea is meant, it may be proper to inform him farther, that in the eastern stile, to which Jewish writers were accustomed, they are made use of in other places, where the whole of one country only is meant; for which see Lxx. Isa. xiii. 5. and xiv. 26. So Josephus in Antiq. i. 19. 2. when he represents God as promising to Jacob, that his posterity should possess the land of Canaan (agreeably to Gen. xxviii. 13.), makes him say thus, πληρώσουσι πᾶσαν, ὅσσην ἥλιος ὀρεῖ, καὶ γῆν καὶ θάλατταν, *they shall fill all the land and the sea, which the sun beholds.* To all this I add, that the devil had begun in v. 3. with saying, *If thou art the son of God*, which was esteemed by the Jews (and probably by the devil) to be the same thing as to say, *If thou art the person, who is to be the king (i. e. temporal king) of Israel*, John i. 49. And therefore it seems to be most probable, that what the devil shewed to Jesus, and made him an offer of, was the kingdoms or governments of the Jewish world, viz. all that which Herod Antipas then possessed in Galilee, Philip in Iturea and Trachonitis, Lyfanius in Abilene: and lastly Judea (properly so called), which was then governed by a Roman procurator.

T H E T E X T.

12 ¶ Now (*t*) when Jesus had heard that John was (*u*) cast into prison, he (*x*) departed into Galilee.

13 And (*y*) leaving Nazareth, (*z*) he came and dwelt (*a*) in Capernaum, which is upon (*b*) the sea-coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was spoken by (*c*) Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea (*d*) beyond Jordan, Galilee of the Gentiles :

T H E C O M M E N T A R Y.

12 (*t*) See note (G).

Ib. (*u*) Greek, *delivered up*, as in ch. v. 25.

Ib. (*x*) It is not said here from whence he departed : but probably he had been, during the twelvemonth's interval from his baptism to John's imprisonment, in some part of the wilderness, and not far from Jordan.

13 (*y*) Where he had been bred up, and where his ordinary residence had been till then.

Ib. (*z*) Rather, *he went*, as in ch. ii. 9. and 21.

Ib. (*a*) See note (H) here, and on ch. xi. 23.

Ib. (*b*) *i. e.* the coast of the sea of Galilee, called the sea of Tiberias (John vi. 1. and xxi. 1.) the lake of Gennesareth (Luke v. 1.) It was forty furlongs in breadth, and one hundred and forty in length, (Jof. B. Jud. iii. 9. 7.) and the river Jordan ran into it.

14 (*c*) Ch. ix. 1. 2.

15 (*d*) Rather, *by the side of Jordan*, See note (I) here, and on ch. xix. 1. and com. on ch. iii. 6. and John vi. 22.

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(G) V. 12. *When Jesus heard*] This was about a twelvemonth after Jesus's baptism, and withdrawing into the wilderness. John the Baptist was imprisoned in the castle of Machærus in Peræa, and the reason of his imprisonment is given here in ch. xiv. 3. in Mark vi. 17. and Luke iii. 19. It is to be observed, that Matthew has here omitted all, which John has supplied in his gospel from ch. i. 19. to ch. iv. 43.

(H) V. 13. *Capernaum*,] It is the opinion of Wetstein, and a probable one, that this town, which was at the north of the sea of Galilee (see this proved in the note on ch. xi. 23.), was in Philip's, and not in Herod's, tetrarchy. Jamnia and Bethsaida, both towns in the same northern situation, were under him, who was a mild and quiet governor, according to Josephus, in Vit. c. xxxvi. Antiq. xviii. 2. 1. Bell. Jud. ii. 6. 3. and 20. 6.

(I) V. 15. *Beyond Jordan*,] The Greek word *πέραν*, seems to signify in scripture, sometimes *on the side of*, and sometimes *on this side of*, when the western side of Jordan is meant. *Πέραν secus* in Jof. v. 1. and 1 Macc. ix. 34. Vide Casaub. Not. in Joan. i. 28. The Hebrew word *עבר* signifies *ad latus* in Exod. xxviii. 26. and is translated *on this side*, in Deut. iv. 29. It signifies likewise

T H E T E X T.

16 The people which (e) sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ (f) From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18. ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you (g) fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching

T H E C O M M E N T A R Y.

16 (e) *i. e.* in ignorance of true religion. See note (K).

17 (f) Before the time here mentioned Jesus had called to him Philip and Nathanael (John i. 43, &c.); and Andrew and Peter had followed him, though they staid not long with him. He had also changed water into wine at Cana, John ii. 1, &c.

19 (g) See com. on Mark i. 17. and Luke v. 10. How this was accomplished, see Acts ii. 41.

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likewise *on this side* in LXX. Deut. i. 5. and iii. 8. and iv. 46. and both *cis* and *trans* in Josh. xii. 1, 7. See Leigh's Crit. Sacr. in verb *πέραν*, and Vorstius's Philol. Sacr. c. vii. who says, that *πέραν* is the same with *παρά*, *aa* or *juxta*. With relation to the use of the word here, it appears from what is said of *the land of Zabulon and Nephtali*, that by *πέραν* is not meant *beyond*, but *by the side of*; because those two tribes inhabited the western side of Jordan, which was the side lying nearest to Judea and Galilee. See further about this in note on ch. xix. 1. and com. on John vi. 22.

(K) V. 16. *Sat in darkness*,] The same thing is meant by *sitting in the region and shadow of death*; or, rather, *in the region (land) of the shadow of death*, as in Isa. ix. 2. So many heathens lived there, that the upper Galilee was called *Galilee of the Gentiles*. In 1 Kings ix. 11. it is said, that Solomon gave twenty cities in Galilee to Hiram, who was a heathen prince. But the Jews, as well as the heathens, may be meant here by those who *sat in darkness*.

T H E T E X T.

(*b*) the gospel of the (*i*) kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went (*k*) throughout all Syria: and they brought unto him (*l*) all sick people that were taken with divers diseases and torments, and those which were possessed (*m*) with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from (*n*) Decapolis, and from Jerusalem, and from Judea, and (*o*) from beyond Jordan.

T H E C O M M E N T A R Y.

23 (*b*) *i. e.* the good word, account, or news; or, *the glad tidings*, as it is rendered in Luke viii. 1. and elsewhere.

Ib. (*i*) *i. e.* kingdom of heaven. See com. on ch. iii. 2.

24 (*k*) Galilee on the north side of it bordered upon a part of Syria.

Ib. (*l*) Rather, *all the people that were sick, viz. those who were taken with divers diseases and torments, and those who were possessed, &c.*

Ib. (*m*) See note on ch. viii. 28.

25 (*n*) A country so called from its containing ten cities. See note (L).

Ib. (*o*) Rather, *from the side of Jordan*. See note on ver. 15.

N O T E S.

(L) V. 25. *Decapolis*] This country is called a part of Syria by Josephus, in Vit. c. lxxv. and in Bell. Jud. iii. 9. 7. he says, that Scythopolis was the largest of the ten cities, from which the country took its name. Pliny in Nat. Hist. v. 16. says, that the ten cities were *Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dio, Pella, Galasa, (F. Gerasa) and Canatha*. In 2 Macc. xii. 29. Scythopolis is said to have been six hundred furlongs from Jerusalem.

C H A P. V.

T H E T E X T.

1 **A**ND seeing the multitudes, (a) he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and (b) taught them, saying,

3 (c) Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they (d) that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed are they which do (e) hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they (f) shall be called the children of God.

T H E C O M M E N T A R Y.

1 (a) Probably to avoid the multitudes pressing upon him, or to be better heard from a higher ground.

2 (b) *i. e.* all those who then followed him, for according to Luke (ch. vii. 1.) what Jesus said, *was in the audience of the people*: but the 13th, 14th, 19th, and 20th verses, seem directed chiefly to his apostles. See note (A) here.

3 (c) Rather, *happy*; and so in the following verses. See note on Luke i. 48. All the beatitudes are to be understood, as meant only of such as believed in Jesus, and received him for their teacher, ver. 11.

4 (d) *i. e.* for their sins: it means a mourning which is the effect of a true repentance.

6 (e) See Amos viii. 11.

9 (f) *i. e.* shall be, ver. 45. See note on Luke i. 35.

N O T E S.

(A) V. 2. *Taught them*] His apostles, as the twelve are called, ch. x. 2. whom Jesus chose out of the great number of his disciples to be his more constant attendants, were at this time (I think) only four in number, according to this gospel, *viz.* Simon Peter, Andrew, James and John.

T H E T E X T.

10 Blessed *are* they which are persecuted for righteousness sake : (g) for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad : for great (b) *is* your reward in heaven : for so persecuted they the (i) prophets which were before you.

13 ¶ Ye are (k) the salt of the earth : but (l) if the salt have lost his favour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel ; but on a candlestick, and it giveth light unto all that are (m) in the house.

16 (n) Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

T H E C O M M E N T A R Y.

10 (g) See note (B).

12 (b) Rather, *shall be your reward*.

Ib. (i) Rather, *teachers*. See ver. 19. and note on Acts xv. 32.

13 (k) See note (C).

Ib. (l) *i. e.* if ye, who are my followers, &c.

15 (m) Rather, *in the room* ; for otherwise the effect would not be what Luke says in ch. viii. 16. and xi. 33. *that they which enter in may see the light* : See note on Acts ii. 2. and xii. 7.

16 (n) Rather, *In like manner let your light shine before men*, &c. *i. e.* let your good behaviour and example be visible, ver. 14.

N O T E S.

(B) V. 10. *For theirs is the kingdom of heaven*] The words in the Greek, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ὀρανῶν seem not to be genuine. Vide Grotium, in loc. They are proper in ver. 3. where the sense of them is obvious enough : but in this 10th verse, it is difficult to fix a satisfactory meaning upon them. Luke in ch. vi. 22. has taken no notice of them ; and from what he says there, one may be led to judge, that Matthew here wrote as follows : Μακάριοι οἱ διεδιωγμένοι ἕνεκεν δικαιοσύνης· Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν, &c. The reward in both evangelists seems to be comprehended in the words, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς ὀρανοῖς, *for great shall be your reward in heaven*, used here, in ver. 12. and in Luke vi. 23.

(C) V. 13. *The salt of the earth*] Salt in the hot climate of Judea was so necessary a thing, that no meat undressed could be preserved sweet, though but for a short time : and frequent allusions are made to *salt* in this view. See Mark ix. 50. and Luke xiv. 34.

17 (o) Or,

THE TEXT.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but (o) to fulfil.

18 For verily I say unto you, (p) Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

19 Whosoever therefore (q) shall break one of these least commandments, and shall teach men so, he (r) shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall (s) exceed *the righteousness* of the (t) scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

THE COMMENTARY.

17 (o) Or, *fill up* (as the Greek word is rendered in ch. xxiii. 32.) *i. e.* to accomplish all, that had been foretold concerning him as *the Messiah* in the law and the prophets. See note (D).

18 (p) This is the same in sense with what Luke says, ch. xvi. 17. *it is easier for heaven and earth to pass away, than one tittle of the law to fail.*

19 (q) Rather, *shall break one of the least of these commandments*, (see ch. xxv. 40, 45.) *i. e.* shall not observe even one of the least of these, which I am going to give you in ver. 22, &c. See note (E.)

Ib. (r) *i. e.* shall be: and so again in the latter part of the verse. See note on Luke i. 35.

20 (s) *i. e.* their scrupulous exactness about rites and ceremonies, about the number of prayers, and about fasts, alms and tithes; while at the same time the praise

N O T E S.

(D) V. 17. *Fulfil.*] What was deficient in the *ceremonial* law, he fulfilled by fulfilling such parts as were typical of him, ver. 18. Paul indeed says (Eph. ii. 15.) that he *abolished the law of commandments contained in ordinances*: but this he did by fulfilling them, as is abovementioned: they were only the *shadow*, and ceased of course to be obligatory, when Christ the *body* was come. But principally he filled up what was deficient in the *moral* law, which was a part too of the Jewish religion, by improving its precepts, and strengthening them with farther rules of life, and with the weight of his authority, as in what follows at ver. 22, &c.

(E) V. 19. *Shall break one of these, &c.*] I think that the word *these* relates to the commandments, which Jesus was then going to give to them in ver. 22, &c. because mention is made in ver. 20. of *the kingdom of heaven*, *i. e.* the gospel. And as λύση here is opposed ποιήση which follows, I think, that by λύειν is meant the *not doing* them, or not acting according to them. So in John. v. 18. λύειν το σάββατον is not to observe it, or to *break* it. See note on ch. x. 39. and xviii. 19.

(F) V. 20. *Exceed the righteousness*] It may be worth the reader's while to compare with this what we read in Rom. ix. 31. and x. 3. and to consider what Jos. in Antiq. xviii. 1. 3. says as follows, τοῖς δήμοις πιθανότατοι τυγχάνουσι, καὶ ὅποσα θεῖα ἐυχῶν τε καὶ ἱερῶν ποιήσεως ἐξηγήσει τῇ ἐκείνων τυγχάνουσι πρᾶσσόμενα, *they (the Pharisees) are of the greatest authority among the people, and all things which relate to the service of God, such as prayers and sacrifices, are done as they give directions.*

of

THE TEXT.

21 ¶ Ye have heard that it was said (u) by them of old time, Thou shalt not kill; and whosoever shall kill, (x) shall be in danger of the judgement.

22 But I say unto you, that whosoever is angry with his brother (y) without a cause, shall be in danger of the judgement:

THE COMMENTARY.

of men was their motive to those practices; and they neglected the weightier matters of the law. See our Saviour's account of them in ch. xxiii. see com. on ch. iii. 15. and note on ch. iii. 7. and note (F) here.

20 (t) The same persons seem meant here; *scribes* by their office, and *Pharisees* by their profession or sect. See note on ch. ii. 4.

21 (u) Or, *to them of old time*. See Exod. xx. 13. and Numb. xxxv. 30. and for the use of the Greek word, ἐρρηθην, see Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11. and ix. 4.

Ib. (x) Rather, *will be liable (obnoxious or subject) to the judgement*. See note (G.) By the *judgement* here seems meant the lesser Jewish council, consisting of twenty-three persons; and twice afterwards in this verse. *shall be* may be better changed to *will be*.

22 (y) These words are (I think) to be supplied in the two latter parts of the verse. See note (H).

N O T E S.

(G) V. 21. *In danger of*] The Greek word ἐνοχος, with a genitive or dative case after it, signifies as is said above. An instance of the former is found in ch. xxvi. 66. ἐνοχος θανάτου: instances of the latter, besides what the N. Test. affords, are as follows: Suidas, Ἐνοχος υπαίτιοις. Τίμαιος καὶ τὸ Εφόρξ πεπότηναι καταδρομὴν, αὐτὸς δὲ δυνάμει ἀμαρτήμασιν ἐνοχος τῷ μὲν, ὅτι πικρῶς κατηγόρει τῶν πέλας ἐπὶ τέτοις, οἷς αὐτὸς ἐνοχὸς ἔστιν, &c. 1 Mace. xiv. 45. ὅς δ' ἂν παρὰ ταῦτα ποιήσῃ ἡ ἀβετήση τί τέτων, ἐνοχος ἔσται. Demosthenes says, ἐνοχος τοῖς νόμοις. Plato de Leg. xi. πολλοὶς ἐνοχὸς ἐστὶ νόμοις ὁ τῷ δρᾶσαι. Dion. Italic. Ant. Roman. ii. 82. ed Hudf. ἐνοχος ἦν τῷ νόμῳ τῆς προδοσίας. For a farther account of the word ἐνοχος, see Pearson's Expos. of the Apostles Creed, in his note on article x. From hence it appears, that in Matthew xxvi. 66. where ἐνοχος θανάτου, is rendered *guilty of death*, it should be rendered *liable to death*, i. e. punishable with death, or guilty of a crime, for which *by the law he ought to die*, as in John xix. 7. This word ἐνοχος is rightly rendered in Heb. ii. 15. ἐνοχος δουλείας, *subject to bondage*.

(H) V. 22. *Without a cause*] In this whole verse the expressions are all figurative, but plainly teach, that in proportion to the greater or lesser degree of injuries, which men do to their brethren, when they are angry with them, and use them ill without a cause, their punishment will be greater or lesser in the next world. The terms indeed, *judgement*, *council* and *gehenna*, imply punishment in this world, but they seem to be intended for what I mentioned before. See Wettstein and Colom. Obs. S. upon ἐκκλ.

and

THE TEXT.

and whosoever shall say to his brother, (z) Raca, shall be in danger of the (a) council: but whosoever shall say, (b) Thou fool, shall be in danger of hell-fire.

23 Therefore, (c) if thou bring thy gift to the altar, and there rememberest that thy brother (d) hath ought against thee,

THE COMMENTARY.

22 (z) *i. e. thou light man*, sceptical and unsettled in matters of religion. See note (I).

Ib. (a) This seems to mean the greater Jewish council, consisting of seventy persons, to whom causes of a higher nature were referred.

Ib. (b) Rather, *Moreh*, *i. e. thou rebel*, viz. in religion; or, thou apostate. See note (K).

23 (c) This and the following verse teach us, that God prefers the duty of reconciliation among men before his own service at the altar. By the *gift* I suppose to be meant such a free-will offering, as is mentioned in Lev. vii. 16.

Ib. (d) *i. e. to accuse thee of justly*. See Mark xi. 25. and Rev. ii. 4, 20.

N O T E S.

(I) V. 22. *Raca*] The word *racà*, in James ii. 20. is thought by some to mean what *Raca* does here, as I have explained it.

(K) *Ib. Thou fool*] It seems strange, that, when our Lord here pronounces so severe a punishment to be due to him, who should say to his brother, *Thou fool*, yet he himself should use the very same expression of reproach to the Scribes and Pharisees (his brethren, as Jews) in ch. xxiii. 17, 19. where he says, *Ye fools* (*μωροὶ*) *and blind*. This is a difficulty, which some of the commentators were well aware of, though none of them (as I think) have sufficiently removed it. It has been lately said by Mr. Bowyer, the author of *Conjectures on the N. Test.* that Dr. Sykes in his *Connexion of Nat. and Rev. Religion* (ch. xiv. p. 426.) has mentioned, that, as the former word *Raca* untranslated is used in our English version, so here the word *Moreh* should have been retained; and that it is a mistake (probably of very ancient standing) in the Greek MSS. of their having the Greek word *μωρὸς* instead of the Syriac or Hebrew one, *Moreh*. This word signifies *a rebel*, and is often made use of in the Hebrew O. Test. to signify one who fell off from the worship of the true God into the idolatry of the nations neighbouring to the Jews. On this account, in Ps. lxxviii. 8. the Jews are said to have been in the wilderness, *דור מרה* *a rebellious generation*. And in Jerem. v. 22. the Jews, who served the strange gods of the nations, are said to have had *מרה לב* *a rebellious heart*. More instances of this sense of the word *Moreh* might be produced from Deut. ix. 7, 24. and xxi. 18, 20. and xxxi. 27. Numb. xiv. 9. and xxi. 10. Josh. i. 18. and xxii. 16, 18, 19. Ps. xxviii. 23. Jerem. iv. 17. Ezek. ii. 5, 6, 7, 8. and iii. 26, 27. and xii. 1, 3, 9, &c.

THE TEXT.

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 (e) Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said (f) by them of old time, Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh (g) on a woman to lust after her, hath committed adultery with her (h) already in his heart.

29 (i) And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

THE COMMENTARY.

25 (e) i. e. do thy endeavour to make it up with him, as we express it. See Luke xii. 58. This and the next verse mean to shew the temporal hazard which men run when they quarrel, though perhaps with a farther view to the case between God and every sinner.

27 (f) Or, to them of old time, viz. in Exod. xx. 14. See com. on ver. 21.

28 (g) i. e. a married woman; or any other woman, if the man be married. Where neither of them is married, it is however, fornication committed in the heart.

Ib. (h) He only wanted an opportunity of putting his intention in execution. See note (L).

29 (i) i. e. cause thee to fall off from thy duty. This and what follows in ver. 30. is figuratively spoken, as in ch. vi. iii. See also ch. xviii. 8, 9, and Mark ix. 43, 45, 47. The meaning is, deny thyself every thing, which may lead thee to sin. See note (M).

NOTES.

(L) V. 28. *Already in his heart*] So speaks Cicero de Off. iii. 8. *in ipsâ dubitatione facinus inest, etiam si ad id non pervenerint.* And so Juvenal, Sat. xiii. 209.

—*Scelus intra se tacitum qui cogitat ullum,
Facti crimen habet.*

See com. on ch. xv. 19.

(M) V. 29. *If thy right eye, &c.*] Agreeably to this, Philostratus (De Vitâ Sophist. i. 20.) speaking of Isæus, who had on a sudden altered quite his dress and manner of life, says, that he was ὡς περ τὰς προτέρους ὀφθαλμοὺς ἀποβαλὼν, *like one who had cast away his former eyes*; meaning those inclinations of his, which were dearest to him.

THE TEXT.

THE COMMENTARY.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It (*k*) hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of (*l*) fornication, (*m*) causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said (*n*) by them of old time, Thou shalt not forswear thyself, but shalt (*o*) perform unto the Lord thine oaths.

34 But I say unto you, (*p*) Swear not at all; (*q*) neither by heaven, for it is Gods throne:

31 (*k*) In Deut. xxiv. 1.

32 (*l*) *i. e.* adultery; for this is said concerning a married woman, and in such an one fornication is adultery. See Ecclus. xxiii. 22, 23.

Ib. (*m*) *i. e.* if she be married to another man in his life-time (see Rom. vii. 3.); such a putting away not being a dissolution of the marriage: and therefore not only he who is married to her, but the husband who divorces her, if he be married again to another woman, committeth adultery likewise, as is said in ch. xix. 9. Mark x. 11, 12. Luke xvi. 18. See more in note on Mark x. 11.

33 (*n*) Or, *to them*, as in ver. 21. See Numb. xxx. 2. and Deut. xxiii. 21, 23.

Ib. (*o*) This and the following verses relate only to vows and promissory oaths about things future; for in such as these only there could be a command given of *performing* them or making them good. And the vows or oaths here meant were voluntary ones, as appears from ver. 37. See Eccles. v. 4, 5. and Psalm lxxvi. 11.

34 (*p*) *i. e.* do not make any such vows or swear any such oaths, as were before-mentioned. See note (N).

Ib. (*q*) See note (O).

N O T E S.

(N) V. 34. *Swear not at all*] Oaths imposed by authority do not seem to be meant here, and included in this prohibition. A like distinction to what I now make, is made by Jos. in Bell. Jud. ii. 8. vi. 7. where, in speaking of the Essenes, he says, that *they never swear, their word being*

THE TEXT.

THE COMMENTARY.

35 Nor by the earth, for it is his footstool: neither by Jerufalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But (r) let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these (s) cometh of evil.

37 (r) Rather, *let your word yea be yea, and your nay be nay; i. e.* whatsoever ye intend to do, or not to do, do it, or do it not, as you say, without interposing an oath or vow in the case; for where that is done, it cometh of evil and is a fault. See note (P).

Ib. (s) Or, *from the evil one, i. e.* the devil. See ch. xiii. 19, 38. compared with Luke viii. 12. See also John xvii. 15. and 1 Ep. John ii. 13, 14.

N O T E S.

stronger than an oath; τὸ δὲ ὀμνῆναι αὐτοῖς περιτταῖαι, χεῖρόν τι τῆς ἐπιρκυίας ὑπολαμβάνοντες, swearing was superfluous in them who thought it something worse than perjury. And yet the same writer, who has expressed their not swearing at all in such very strong terms, has assured us, that, when they first entered into the society of the Essenes, *they took horrible oaths* (ὄρκους φοβώμενοι), to observe several parts of religion, which that historian mentions.

(O) V. 34. *Neither by heaven*] By the Jewish law they were to swear only by the name of the Lord, i. e. *Jehovah*, Deut. vi. 13. and x. 20. And all the Jews of Jesus's days looked upon themselves as bound to perform such oaths or vows: but to keep in their own power (as they thought) the performance of their promissory oaths and vows, they chose to swear, not by the name of *Jehovah*, but by other things, such as *heaven, earth, their head, Jerufalem, the temple and the altar.* When they made oaths or vows by the two last of these, we are told in ch. xxiii. 16, 18. that they said, *it is nothing, i. e.* they do not bind: and probably their opinion was the same about the four former.

(P) V. 37. *Let your communication, &c.*] James in ch. v. 12. seems to have understood Jesus's words here in this sense, when he said, *Let your yea, be yea, and your nay, nay.* See also 2 Cor. i. 20. And the ancient Jews had a saying among them to the same purpose, *Iustorum etiam est etiam, & non ipsorum est non; the yea of the just is yea, and their no is no.* See Wetstein. If this verse is explained aright, it appears, that all vows are forbidden to Christians, and so are all promissory oaths, where they are not required to be made by a proper authority: I say, required by a proper authority, because the word λόγος, *word or speech*, here seems to imply, that only voluntary oaths and vows are meant. The reason of the additional command, peculiar to the gospel, of not swearing at all (in this sense of it) seems to be the danger, which men commonly run of not being in the same mind, when the time comes for their performing such vows and oaths, as they were in, when they made them. To prevent therefore this sort of forswearing, Jesus said, *Swear not at all;* as Solomon long before had advised, when he said, Ecclef. v. 5. *Better is it, that thou shouldest not vow, than that thou shouldest vow and not pay it.*

THE TEXT.

THE COMMENTARY.

38 ¶ Ye have heard that it hath been said, (t) An eye for an eye, and a tooth for a tooth.

39 But I say unto you, (u) that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, (x) let him have thy cloke also.

41 And whosoever shall compel thee (y) to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

38 (t) See Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

39 (u) Or, *that ye resist not the evil one*, viz. the injurious person spoken of in the next words. Such sorts of injurious persons seem to be here and in the two next verses meant, as the Roman soldiers and publicans (Luke iii. 12, 13, 14.) and the publick officers, called couriers, usually were. See note (Q).

40 (x) Or, *leave to him thy cloak, or outer coat also*, i. e. rather depart from your just right in smaller matters, than contend at law with such a violent man. See note (R) here; and concerning the difference between the coat and cloak, see note on ch. x. 10.

41 (y) See note (S).

N O T E S.

(Q) V. 39. *Resist not evil*] In this and the three following verses, the expressions are after the eastern manner, and not to be understood strictly and literally: for, when Jesus himself was smitten (John xviii. 22, 23.), and when Paul was smitten (Acts xxiii. 2, 3.), we do not find, that either of them turned the other cheek to the injuring person, but expostulated with him for the injury done. These words therefore must be understood to mean only in general, that the apostles should not be revengeful, when they were ill-used, and should suffer injuries of a slight nature rather than return them, or even take all the helps of the law to punish the injurious. See the like eastern manner of speaking in ver. 29, 30. and in ch. vi. 3.

(R) V. 40. *Let him have*] Something, not unlike to this, however hard of digestion it may seem, Cicero advised in Off. ii. 18. when he said, *Conveniet esse—vicinitatibus & confiniis æquum & facilem; multa multis de jure suo cedentem, à litibus verò quantum liceat, & nescio an paullo plus, quàm liceat, abhorrentem.*

(S) V. 41. *To go a mile*] This sort of compulsion was used by the officers of the publick magistrates, especially by such as were couriers, who for expedition seized and made use of the horses, carriages, and sometimes the persons of those with whom they met, as they had occasion.

THE TEXT.

THE COMMENTARY.

43 ¶ Ye have heard that it hath been said, (z) Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, (a) Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be (b) the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

43 (z) See Lev. xix. 17, 18. and see note (T) here.

44 (a) i. e. so far as to *bless* them, to *do good* to them, and to *pray* for them.

45 (b) i. e. like to him in your actions, as children commonly are in their features, and often in their actions, to their parents.

N O T E S.

(T) V. 43. *Thou shalt love, &c.*] The words *and hate thine enemy*, are no where in the O. Test. found in any of the commands of God: for which reason, and because here after the word *said*, the words *by them of old time* are not added, as they are in ver. 21, 27, 33. the commentators on this text commonly suppose this to be a rule laid down, not by the Jewish law, but by the Jewish doctors. That something like this, of *hating enemies*, was thought lawful by some private persons among the Jews, appears from Pf. xli. 10. and lviii. 10. and Pf. cxxxix. 22. New Transl. *I hate them with perfect hatred: I count them mine enemies*. Pf. cxxxix. 22. Old Transl. *Yea, I hate them right sore, even as though they were mine enemies*. Ecclus. xxv. 7. *There be nine things, which I have judged in mine heart to be happy—a man that hath joy in his children, and he that liveth to see the fall of his enemy, &c.* But in Prov. xxiv. 17. it is said upon better principles, *Rejoice not, when thine enemy falleth, and let not thine heart be glad, when he stumbleth*. See also Exod. xxiii. 4. and Prov. xxv. 21. All the texts of the O. Test. relating to the enemies of the state, or to the idolaters whom the Israelites were commanded to destroy, are nothing to the purpose of this place. Nor is it likely, that our blessed Lord meant here any other than what had been said *by or to them of old time*, i. e. when the law was given to the Israelites, as in all the former instances mentioned in this chapter: and therefore, the rules of the Jewish doctors, or of private persons before them, do not seem here to have been under his consideration. My opinion of the matter is this. I find God in Lev. xix. 17, 18. commanding in this manner, *Thou shalt not hate (ἐμισῆσεις) thy brother in thine heart—Thou shalt love thy neighbour as thyself*. And this passage perhaps Jesus had in view: if so, then in Matthew's account of his words, the word *ἐ* must by mistake have been early left out in the Greek copies. Insert the word *not*, and then you have (as it seems to be) the sense of what the law says about *loving neighbours, and not hating enemies*, in the above cited passage. The addition, which Jesus makes to this command in the next verse is obvious, with this alteration: *but I say*, that ye shall not only *not hate*, but ye shall *love your enemies* so far, as by praying for them, blessing them, and doing good to them. To all this let me add, that Jos. in Vit. c. xxvi. says, ἀπηγόρευται ἡμῖν ὑπὸ τῶν νόμων μὴδὲ τὰς ἐχθρὰς ἀποστερεῖν, *that it was not allowed by the Jewish laws to defraud even their enemies*.

T H E T E X T.

T H E C O M M E N T A R Y.

46 For if ye love them which love you, what reward have ye? do not even the (c) publicans the same?

46 (c) See note (U).

47 And if ye salute your (d) brethren only, what do you more *than others*? do not even the publicans so?

47 (d) Rather, *your friends*; agreeably to the reading in all the Greek MSS.

48 Be ye therefore (e) perfect, even as your Father which is in heaven is perfect.

48 (e) *viz.* in this virtue of doing good to the evil, after the example of God, ver. 45. See also Luke vi. 36. To be perfect according to the degree of God's perfection, is not the thing meant here.

N O T E S.

(U) V. 46. *Publicans*] They were the collectors, and some of them perhaps farmers, of the customs and other taxes, which the Roman emperors exacted from the Jewish nation. These *Publicans* were Jews, at least some of them were so; for Matthew was one of them (ch. ix. 9.) and so probably was Zaccheus, mentioned by Luke in ch. xix. and here, in ver. 47. the Jews seem to be spoken of as their *brethren*. But because the Jewish nation in general looked upon the exacting of these customs and taxes to be an oppression of them (Jof. Antiq. xviii. 1. 1.), they had therefore a very bad opinion of these *Publicans*, as instrumental in that oppression, and perhaps as adding to it by their behaviour (Luke iii. 13.): and on this account, they always spake of them as *Sinners*; for which see ch. ix. 11. Mark ii. 15. 16. and Luke vii. 34.

C H A P. VI.

T H E T E X T.

1 **T**AKE heed that ye do not your
(a) alms before men, to be seen
of them: otherwise ye have no reward of
your Father which is in heaven.

2 Therefore, when thou doest *thine* alms,
do not (b) sound a trumpet before thee, as
the hypocrites do, in the synagogues, and
in the streets, that they may have glory of
men. Verily I say unto you, they (c)
have their reward.

T H E C O M M E N T A R Y.

1 (a) Rather, *righteousness*, under which
title are contained almsgiving, prayer, fast-
ing, &c. as in ver. 2, 15, 16, &c. See
Luke xviii. 9, 12. and com. on Matthew
iii. 15. and v. 20. and see note (A) here.

2 (b) A figurative way of speaking, to
express ostentation; and a desire of having
their alms seen and commended; as in ver. 3.
the contrary is expressed figuratively also.
Eastern monarchs were proclaimed in this
manner; for which see 2 Kings ix. 13.

Ib. (c) By having glory from those men
who see them; but not from God (ver. 1.)
who knows the purpose of their hearts.
See note (B) here.

N O T E S.

(A) V. 1. *Alms*] Some of the Greek MSS. have δικαιοσύνην (not ἐλεημοσύνην), and Vulg. Lat. *justitiam*. This reading Jerom and several other ancient writers followed; and it is approved of by Grotius, Mills, Bengelius and others. Wetstein in his N. Test. objects, however, to this reading, and says, that he, who *liveth righteously*, may be said ποιεῖν δικαιοσύνην, but not ποιεῖν τὴν δικαιοσύνην αὐτοῦ. This objection is (I think) removed by the sense which I have given here to δικαιοσύνη, and which appears plainly enough to be a sense in which the word is sometimes used, from the passages above referred to. Aristotle in his Ethic. ad Nicom. (ver. 3.) quotes this verse with approbation from Theognis, v. 147. Εὐ δὲ δικαιοσύνη συλλήβδην πᾶσ' ἀρεταῖς ἐστίν: and, if so, then prayers, alms and fasting, which were esteemed virtues by the Jews, were a part of Jewish *righteousness*. And to strengthen this interpretation of the word δικαιοσύνη, it may be observed, that, when the Pharisee, who in Luke xviii. 9. is said to have *trusted in himself, that he was righteous*, δίκαιος, reckons up his virtues, he makes mention of his *fasting* and *giving tithes*; both esteemed by him as parts of his *righteousness*. The words used in Eccles. vii. 16. *Be not righteous over-much*, are (I think) to be understood in this sense of too scrupulous an attachment to the externals of religion.

(B) V. 2. *They have their reward*] Knatchbull, Cene, and others, render the word ἀπέχου here by *they hinder*, or *prevent*: but the word signifies likewise *they have*, in Luke vi. 24. Philip. iv. 18. and Philem. xv. And in this sense of the word, M. Anton. xi. sect. 1. says, ἐγὼ ἀπέχω τὰ ἐμὰ
habeo

T H E T E X T.

THE COMMENTARY.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father (*d*) which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*; for they love (*e*) to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they (*f*) have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, (*g*) pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

4 (*d*) *i. e.* which seeth thine alms done in secret.

5 (*e*) Or, *to be praying*. See com. and note on John i. 26. and note (C) here.

Ib. (*f*) See com. and note on ver. 2.

6 (*g*) Or, *pray in secret to thy Father*. See note (D).

N O T E S.

habeo mea: and iv. sect. 49. ἡ φύσις τῆς ἀνθρώπου ἀπέχει τὰ ἴδια, *human nature has its peculiar properties*. And Joseph. Bell. Jud. i. 30. 6. says, ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον, *I have the reward of my wickedness*.

(C) V. 5. *To pray standing*] It is said by some of the commentators, that the custom of the Jews was to pray standing; and that therefore the fault here found by Jesus, was not their *standing* at their prayers, but their praying *in the synagogues* (separately and apart by themselves, probably, before or after the publick prayers were finished), and *in the corners of the streets*. The latter part of this is true: but I think it not truly said, that it was the custom of the Jews to *pray standing*; for Jesus *kneeled* at his prayers (Luke xxiii. 41.); so did Daniel, ch. vi. 10. and x. 10. so did Stephen, Acts vii. 60. and Paul in Acts xx. 36. and xxi. 5. See also Ephes. iii. 14. What led the commentators to say, that *standing* was among the Jews the usual posture for prayer, is what we read in Mark xi, 25. and in Luke xviii. 11, 13. and one or two passages of the O. Test. in all which, I think that *standing* is used to signify only *being* or *continuing*. In like manner καθίζειν is used in Acts xviii. 11. where the English translation is, *he continued there a year*, &c. which is better than the translation in the margin, *he sat*. See note on John i. 26.

(D) V. 6. *Pray to thy Father, &c.*] Our English translation represents the Father as being *in secret*; whereas it is most natural to suppose, that the person here said to be *in secret*, is the person who, when he had *entered into his closet*, had *shut the door*. And the words of Matthew will carry this sense with them, if instead of παρὰ τῷ ἐν τῷ κρυπλῷ, we suppose him to have written παρὰ ἐν τῷ κρυπλῷ, agreeably to what is found in the MSS. Cant. & Reuchl. and also in the Vulg. and Arab. versions. Mangey, τῷ ἐν τῷ κρυπλῷ, says, *prius τῷ potest abesse*.

T H E T E X T.

7 (*b*) But when ye pray, use not (*i*) vain repetitions, as (*k*) the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore (*l*) pray ye: Our Father which art in heaven, (*m*) Hallowed be thy name.

10 (*n*) Thy kingdom come. (*o*) Thy will be done in earth, as *it is* in heaven.

11 Give us (*p*) this day our daily bread.

T H E C O M M E N T A R Y.

7 (*b*) Rather, *And when ye.*

Ib. (*i*) Rather, *long speeches, viz.* in your prayers and addresses to God. See note (E).

Ib. (*k*) The *Gentiles*, whose wrong ways of acting Jesus takes farther notice of in ver. 32. See note (F).

9 (*l*) See Luke xi. 2.

Ib. (*m*) *i. e.* may thy name be sanctified, and always held as sacred. See Isa. viii. 3. and xxix. 23. and 1 Pet. iii. 15.

10 (*n*) *i. e.* may thy kingdom of the gospel come, and be propagated in the world.

Ib. (*o*) Or, *Thy will be done as in heaven, so also on earth.* See Luke xi. 2. It means chiefly the will of God to be done by those who were to be members of that kingdom which the foregoing words pray that it should come.

11 (*p*) Luke in ch. xi. 3. says, *day by day our daily bread:* for the meaning of this petition, see note (G) here.

N O T E S.

(E) V. 7. *Vain repetitions*] *Long prayers* seem to be meant here, and condemned, rather than *vain repetitions* (though these are commonly the effect of long prayers); because this rendering answers better to what follows, *for they think, that they shall be heard for their much speaking.* Besides, this sense of the word *κατ'ολογία* agrees perfectly well with the prayer, which Jesus immediately after gave to his disciples and to the multitudes for a form of prayer, it being a short one. In Ecclef. v. 2. the preacher speaking of prayer, says, *let thy words be few:* and in Ecclus. vii. 14. the advice is, *make not much babbling, when thou prayest.* See note on Luke xi. 5.

(F) *Ib.* *The heathen*] Dr. Wotton in his *Treatise de Schema*, p. 186, 187. is of opinion, that we should read here in the Greek, not *ἐθνικοί*, *the heathen*, but *ὑποκριταί*, *hypocrites*. His reasons at large may be seen there. They seem to be well grounded; and this may be observed in support of them, that Jesus charges the Scribes and Pharisees (whom he often calls *hypocrites*) with this fault of using long prayers, in ch. xxiii. 14. See Grot. & Lucas Brug. i. 1.

(G) V. 11. *This day our daily bread*] Origen de Orat. (p. 245. Ed. Bened.) says, "that the word *ἐπιείσιος* had not been used by any Greek author, or was used in common conversation; but
" seemed

THE TEXT.

THE COMMENTARY.

12 And forgive us our (*q*) debts, as we forgive our debtors.

12 (*q*) Called *trespasses* in ver. 14, 15. and *sins* in Luke xi. 4. See also Ecclus. xxviii. 2.

13 And (*r*) lead us not into temptation, but deliver us (*s*) from evil: (*t*) For thine is the kingdom, and the power, and the glory, for ever. Amen.

13 (*r*) This alludes to what is said in ch. iv. 1. or it may mean, suffer us not to be led, as in 1 Cor. x. 13.

Ib. (*s*) Or, *from the evil one, i. e. the wicked one, the devil.* See com. on ch. v. 37. and note (H) here.

Ib. (*t*) See the note on ver. 11.

NOTES.

“seemed to have been first formed by the Evangelists.” It is probable, that they derived it from *ἐπι* and *σσία*, and therefore Jerom rendered it by *supersubstantialis*, meaning thereby (as I suppose) *spiritual food, i. e. the doctrine of the gospel*, called frequently *ἄρτος, bread or food*, in what John (ch. vi. 33, 34, 48, 50, &c.) reports Jesus to have said to the Jews. Jerom upon this place speaks, as follows, “*Consideravimus in Hebræo, & ubicunque illi (LXX.) περίσσιον, expresserunt, nos invenimus πῶλον, quod Symachus ἐξαίρετον, i. e. præcipuum vel egregium transtulit: quando ergo petimus, ut peculiarem vel præcipuum nobis Deus tribuat panem, illum petimus qui dicit, ego sum panis vivus, qui de cælo descendi.* And to this purpose are the words, which we meet with in Athanasius, p. 473. *Athan. de assumptâ carne hum.* Ἀλλαχῆ τὸ ἅγιον πνεῦμα καλεῖ ἄρτον ἐπαράνιον, λέγων, τὸν ἄρτον ἡμῶν τὸν ἐπίσσιον ὁδὸς ἡμῖν σήμερον. Εδίδαξε γὰρ ἡμᾶς ἐν τῇ εὐχῇ ἐν τῷ νῦν αἰῶνι αἰεὶ τὸν ἐπίσσιον ἄρτον, τῷ ἐστὶ, τὸν μέλλοντα, & ἀπαρχὴν ἔχομεν ἐν τῇ νῦν ζωῇ τῆς σαρκὸς τῷ Κυρίῳ μεταλαμβάνοντες. Casauboniana, p. 88. *The Holy Ghost elsewhere calls it heavenly bread, saying, Give us this daily our ἐπίσσιον bread: for he hath taught us in this prayer to ask in the present life for ἐπίσσιον, bread, that is, for the future bread, the first-fruits of which we have in the present life by partaking of the flesh of the Lord.* And this sense given to the word by Athanasius and Jerom seems to be the more probable, because no other part of this prayer has any relation to a bodily want, and this sense of the word comes most naturally after the foregoing petitions. Ἐπίσσιος (not ἐπέσιος) as περίσιος not περῆσιος. See more instances of the words beginning with *ἐπι* and followed by vowels in Steph. Gr. Thes. See Toup’s Epist. Critica, p. 139, &c. on Ἐπίσσιος. Juvenius de Hist. Evangelicâ i. 598. Ed. Maittaire.

Vitalisque hodie sancti substantia panis

Froveniat nobis.

(H) V. 13. *From evil*] Jesus seems to have alluded here to the temptation, which he himself had met with from the devil, called Satan in ch. iv. 1, &c. And to this agree the following words, *For thine is the kingdom, &c.* The word *for* seems to introduce a reason for the petition of being delivered from the *evil one*, the tempter; he having in the chapter before-mentioned, at ver. 8. and 9. offered to give to Jesus *all the kingdoms of the world and the glory of them*; to which Luke adds (ch. iv. 6.) *the power of them*, as what had been *delivered* unto him, and what he could *give* to whomsoever he would.

T H E T E X T.

T H E C O M M E N T A R Y.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you :

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they (u) disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they (x) have their reward.

17 But thou, when thou fastest, (y) anoint thine head, and wash thy face :

18 That thou appear not unto men to fast, but unto thy Father (z) which is in secret : and thy Father which seeth in secret, shall reward thee openly.

16 (u) *i. e.* letting their faces be unwashed and dirty, and their heads unanointed, ver. 17. See note (I) here.

Ib. (x) See com. and note on ver. 2.

17 (y) Oil for this purpose was much used among the Jews, as water is with us for washing the face. See Luke vii. 46. and Ruth iii. 3. and 2 Sam. xii. 20. and xiv. 2. and 2 Kings iv. 2. Judith x. 3. and xvi. 8. and Ecclus. ix. 8. The meaning in general is, dress yourselves, as on other days, according to the custom of the country.

18 (z) *i. e.* who seeth what is done in secret, as in ver. 4.

N O T E S.

(I) V. 16. *Disfigure*] The Greek is ἀφανίζουσι, which signifies, *they make disappear* (see Acts xiii. 41.) and this way of speaking implies such a change of their faces or countenances, as that they seem not to be the same as they were before. So Luke, in ch. ix. 29. speaking of Jesus, says, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἐγένετο ἕτερον, *the appearance of his face became another, i. e. was altered*. So Terence in Phorm. Act. i. sc. 2. ver 57. after having described a young woman meanly dressed and in tears, says,

Ni vis boni

In ipsâ inesset formâ, hæc formam extinguerent ; i. e. ἀφανίζοιεν αὐ :

And so Ovid de Art. Am. iii. 105. says,

Cura dabit faciem : facies neglecta peribit.

Where *peribit* is used in the same sense as ἀφανίζουσι here. Eustath. (as Wettstein has observed) in Hom. Odyss. ζ. p. 261. 10. says, ἀνχμὲ πιναρότης καὶ κακὰ σπείρα τὸ λαμπρὸν εἶδος ἀφανίζουσι ; *squalida illuvies & pannosæ vestes formam, per se bonam devenustant*. See Bois's Collatio Versionis Bezae cum Vulg. p. 18.

THE TEXT.

19 ¶ (a) Lay not up for yourselves (b) treasures upon earth, (c) where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For (d) where your treasure is, there will your heart be also.

22 (e) The light of the body is the eye: if therefore thine eye (f) be single, thy whole body (g) shall be full of light.

THE COMMENTARY.

19 (a) All that follows to the end of the chapter means to guard men against worldly-mindedness, which was the most likely thing to hinder their coming into, or continuing in, the kingdom of the Gospel.

Ib. (b) *i. e.* be not so solicitous for the treasures of earth as for those of heaven. See note (K).

Ib. (c) This circumstance relates not only to gold and silver, which *rust* corrupts, but to garments also which *moths* destroy, and which were a part of the treasure of the eastern people. See James v. 2, 3.

21 (d) See note (L).

22 (e) Rather, *The eye is the lamp* (or *candle*) of the body: *i. e.* it is the eye which giveth light to it. See note (M).

Ib. (f) *i. e.* without any distemper in it. See note (N).

Ib. (g) *i. e.* shall have all the benefit of the light.

N O T E S.

(K) V. 19. *Lay not up*] Though the first sort seems here to be forbidden, yet it is only meant, that the preference should be given to the latter, according to a Jewish way of speaking frequent in Scripture. See com. on ch. ix. 13. and note on John xii. 44.

(L) V. 21. *Where your treasure is*] A learned reader may like to see a parallel passage in Plaut. Aulul. ii. ii. 2, 4. *Nam ego sum hic; animus domi est, sc. cum argento meo.*

(M) V. 22. *The light of the body*] This whole verse, with that which follows, is metaphorical: by the *body* here is meant the mind, and by the *eye* the turn and disposition of the mind in matters of religion. See the same figurative way of speaking in Acts xxvi. 18. Ephes. v. 8. and elsewhere. As when the *eye*, which is the light of the body, is so vitiated, as to give no light, the whole body is full of darkness: so when the reason or understanding, which is the inward light, (or light within thee) is vitiated, the whole soul is darkened; and the darkness being total it is therefore very great. Aristotle in Top. i. 14. says, *ὡς ὅψις ἐν ὀφθαλμῷ, νῆς ἐν ψυχῇ.*

(N) *Ib.* *Be single*] The word *ἀπλῆς* seems to signify here pure and free from all defects, because the opposite to it in the next verse is *πονηρὸς*, *evil*, *i. e.* vitious: so Hippocrates is said to have used *πονηρὴ τροφή* for *vitiosum alimentum*. *Πονηρὸς ὀφθαλμὸς.* Ecclus. xiv. 8. LXX. See com. on ch. xx. 15.

THE TEXT.

23 But if thine eye (*b*) be evil, thy whole body shall (*i*) be full of darkness. (*k*) If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will (*l*) hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and (*m*) mammon.

25 Therefore I say unto you, (*n*) Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: (*o*) Is not the life more than meat, and the body than raiment?

26 Behold the (*p*) fowls of the air: for they sow not, neither do they reap, nor gather into barns; (*q*) yet your heavenly Father feedeth them. Are ye not much better than they?

THE COMMENTARY.

23 (*b*) *i. e.* distempered, so as not to receive and give enough of light. See note on ver. 22.

Ib. (*i*) *i. e.* shall have no benefit of the light.

Ib. (*k*) *i. e.* if the turn and disposition of thy mind be an attachment to worldly things, how bad a habit against thy duty will it produce. See note (O).

24 (*l*) *i. e.* he will either give the preference in his affections to the one master before the other; or (what is more likely) he will wholly cleave to the one, and absolutely neglect and despise the other: for the sense of *loving* and *hating*, see note on Luke xiv. 26.

Ib. (*m*) *i. e.* riches. This shews, that this verse, and the two others preceding it, relate in sense to what is said in ver. 19, 20, 21.

25 (*n*) Rather, *be not anxious, i. e.* solicitous to the disturbing of the peace of your minds about food or raiment. See note (P).

Ib. (*o*) *i. e.* did not God give to you both life and bodies; and will not he (think you) assist you in the supporting of them with the lesser gifts of food and raiment?

26 (*p*) Luke says, *ravens*, in ch. xii. 24.

Ib. (*q*) Rather, *and yet*. See John ix. 30. Luke xii. 27. and note on Matthew xxiii. 32.

NOTES.

(O) V. 23. *If therefore, &c.*] The metaphor is still carried on here; for this is said with a view to what went before, and likewise to what follows. See the same way of representing moral things by natural ones in ch. vii. 3.

(P) V. 25. *Take no thought*] The words *μὴ μεριμνᾶτε* signify much more than, *take no thought*: they signify all that I have given in the commentary for the sense of them: and the same is to be observed in ver. 28, 31, 34. So in ch. xiii. 22. it is said, *the care (μεριμνα, the anxious care) of this world, and the deceitfulness of riches choak the word, and he becometh unfruitful*. Lucretius in iii. 1006. expresses this by *anxius angor*.

27 (*r*) Which

THE TEXT.

27 (r) Which of you by taking thought can add one cubit (s) to his stature?

28 And why (t) take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was (u) not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast (x) into the oven, shall he not much more clothe you, (y) O ye of little faith?

31 Therefore (z) take no thought, saying, what shall we eat? or what shall we drink? or where withal shall we be clothed?

THE COMMENTARY.

27 (r) Rather, *And which of you by being anxious, &c.* See com. and note on ver. 25.

Ib. (s) Rather, *unto his age.* See note (Q).

28 (t) Rather, *are ye anxious.* See com. and note on ver. 25.

29 (u) The robes of state worn by the eastern kings were usually white; as were those of the nobles among the Jews (see note on Luke xxiii. 11.): and therefore the *lily* seems to be here chosen for the comparison.

30 (x) In Judea they seem to have heated their ovens with the roots and stalks of flowers and weeds, called here *the grass of the field*, in the general sense of the word *grass*.

Ib. (y) He means only such in general as were anxious about food and raiment.

31 (z) Rather, *be not anxious.* See com. and note on ver. 25.

N O T E S.

(Q) V. 27. *To his stature*] Rather, *unto his age.* So *ἡλικία* more properly signifies, as in John ix. 21, 23. and Heb. xi. 11. and so the sense of the place here seems to require the word to be understood; for the discourse is about food for preserving life, the consequence of which is always an increase of *age*, not an increase of *stature*, except in very young persons. What led our English translators to render *ἡλικία*, by *stature*, (a sense rarely applied to the word; but see Luke xix. 3.) was what was said about adding *a cubit*, which seemed to them more to relate to *stature* than to *age*; but the word *cubit* here is in the same manner applied to *age*, as in Ps. xxxix. 5. (or 6.) the word *hand-breadth* (or *span*) is to *days*; and as in Lxx. Prov. iii. 2. *μῆκος*, a word signifying *length of measure*, is to *life*: agreeably to this, Mimnermus, an ancient Greek poet, in his verses upon human life, uses this expression, *πῆχυν ἐπίχρονον* for *a cubit of time*, to signify *for a short space of time*. See Poet. Min. by Winterton. And so Ovid in Met. xiii. uses the words *Spatiosi tempore belli* for a war long in extent of *time*, not of *space*. Horace, Od. iv. 5, 11. *Spatio annuo*.

Lucret. iii. 776. *Ætatis spatia ne fessâ vetustâ
Obruat.*

THE TEXT.

THE COMMENTARY.

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first (a) the kingdom of God, and (b) his righteousness, and all these things shall be added unto you.

34 (c) Take therefore no thought for the morrow: (d) for the morrow shall take thought for the things of itself: (e) sufficient unto the day is the evil thereof.

33 (a) *i. e.* his kingdom set up in the world by the gospel of Jesus.

Ib. (b) *i. e.* the righteousness of God, called sometimes in N. Test. *the righteousness which is by faith*, or that which is required (ch. v. 20.) in Jesus's followers, and which is of a more perfect degree than that of the scribes and Pharisees, whose righteousness consisted in living up to the law of Moses and the traditions about it. See Rom. x. 3. and ix. 31.

34 (c) Rather, *Therefore be not anxious:* and so in the latter part of the verse, *shall be anxious.* See com. and note on ver. 25.

Ib. (d) *i. e.* for that, which is to happen hereafter, &c. See note (R).

Ib. (e) This and the nine preceding verses seem to relate, not to the general condition of Christians in all ages, but to the followers of Jesus in that age, who were to be *bated of the world* (ch. x. 22. and John xv. 18, 19.) for their adherence to him. To them every day almost was to have its *evil* of calamity.

N O T E S.

(R) V. 34. *For the morrow*] The word *αὔριον* signifies any future time of life, as in 1 Cor. xv. 32. *to morrow we die*; and in this sense, Seneca, (Epist. xii.) says, *ille beatissimus est, & securus sui possessor, qui crastinum sine sollicitudine expectat.* See also Anacreon, Od. xv. 10. and Horace, Od. i. 9. 13.

Sera nimis vita est crastina, vive hodie. Mart Ep.

C H A P. VII.

THE TEXT.

1 (a) JUDGE not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged : and with what measure you mete, it shall be measured to you again.

3 And why beholdest thou the (b) mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ?

5 Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ (c) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and (d) rent you.

7 ¶ (e) Ask, and it shall be given you ; seek, and ye shall find : knock, and it shall be opened unto you.

8 For every one that asketh, receiveth : and he that seeketh findeth : and to him that knocketh, it shall be opened.

THE COMMENTARY.

1 (a) This seems to be meant of men in their private capacity only, and they are here warned of the temporal danger of judging censoriously : as if Jesus had said, do not make it your business to judge of the faults and frailties of your neighbours ; for they will use you after the same manner, and repay you to the full.

3 (b) *i. e.* a small fault ; *beam*, a great one ; *eye*, the mind : all figuratively expressed. See ch. vi. 21.

6 (c) Figurative again, to express the needlessness of attempting to preach to such men as are obstinate, and otherwise ill-disposed to hearken. See ch. x. 13, 14, and xv. 26, 27.

Ib. (d) Such swine as wild boars are here meant.

7 (e) *i. e.* of God in prayer, and with faith, not doubting, but believing. See ch. xxi. 21, 22, and Mark xi. 22, 23, 24. This seems, with the following verse, chiefly to relate to Jesus's disciples in those days.

9 (f) Or

THE TEXT.

9 (f) Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 (g) Or if he ask (h) a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

12 (i) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for (k) this is the law and the prophets.

13 ¶ (l) Enter ye in (m) at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 (n) Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

THE COMMENTARY.

9 (f) Rather, *What man is there among you, who, if his son shall ask for a loaf, will give him a stone.* See note (A).

10 (g) Rather, *And, if he ask.*

Ib. (h) Such as an eel is, not unlike in shape to a serpent.

12 (i) Because God is so ready to give good gifts to them that ask him, let this which follows be your rule. See Tobit. iv. 15.

Ib. (k) *i. e.* this rule is what they are founded upon, or what they teach, or what obedience to them will produce.

13 (l) Luke, in ch. xiii. 24. says, *strive to enter in.*

Ib. (m) Rather, *through the strait gate, i. e.* the narrow gate, meaning that which lets men into the gospel or kingdom of God. See note (B).

14 (n) Or, *How strait is the gate!* as in the margin of Eng. Transl. See note (C).

NOTES.

(A) V. 9. *Or what man*] Blackwall in his *Sacred Classics*, &c. vol. ii. p. 164. has shewn that *h* here (when accented thus *h̄*) may be placed only as a particle of interrogation. And what follows in this verse seems to have been a proverbial saying; for Plautus in *Aulul.* ii. 2. 18. says, *alterâ manu fert lapidem, panem ostendit alterâ.* Perhaps Jesus here alludes to what the tempter had said to him in ch. iv. 3.

(B) V. 13. *At the strait gate*] By a gate the Jews understand that which leads or lets men into the sense and knowledge of any doctrine. Hence Maimonides's treatise concerning the law of Moses is called by a word signifying *the gate of Moses*. In a sense not much unlike to this, Paul says, 1 Cor. xvi. 9. *a great door and effectual is opened unto me, i. e.* for preaching the gospel of Christ; in Acts xiv. 27. it is said, that *God had opened the door of faith unto the Gentiles*; and in Coloss. iv. 3. mention is made of *a door of utterance*; *i. e.* for preaching. A metaphor of the same kind is used by Terence in *Heaut.* iii. 1. 72. *quantam fenestram ad nequitiam patefeceris.*

(C) V. 14. *Because strait is the gate*] This *straitness* is not meant as belonging to the way itself; but as occasioned by the persons, whose vices and prejudices do generally hinder them from entering into the way.

T H E T E X T.

15 ¶ Beware of false (*o*) prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so (*p*) every good tree bringeth forth good fruit: but a (*q*) corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19 (*r*) Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the (*s*) kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me (*t*) in that day, Lord, Lord, have we not (*u*) prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

T H E C O M M E N T A R Y.

15 (*o*) Rather, *teachers*. See note on ver. 22.

17 (*p*) *i. e.* every good man, who is the contrary to a *false prophet*, or teacher. The word *tree* is metaphorically used here for man, and so in the two next verses.

Ib. (*q*) Unsound, rotten or decaying.

19 (*r*) See note (D).

21 (*s*) The kingdom of glory in the next life seems here to be meant, though most commonly in Matthew that of the gospel only is meant.

22 (*t*) *i. e.* the day of judgment; or rather, in a more general sense, the day of enquiry and distinction made.

Ib. (*u*) Rather, *taught*. See com. on ver. 15. and note (E) here.

N O T E S.

(D) V. 19. *Every tree*] This verse seems not to belong to this place; for it rather interrupts the view of Jesus's argument, than helps it. It is found word for word in ch. iii. 10. and seems to have been from thence quoted and inserted in the margin of some ancient Greek copies, and then by the mistake of transcribers, brought into the text, as hath happened (I think) in other places of the N. Test.

(E) V. 22. *Prophefied*] I choose to say here *taught*, rather than *prophefied*, because the Greek word seems to be used for preaching the gospel here, and in other places. See more concerning the use of the words *προφητης* and *προφητεύειν* for *teacher* and *teaching*, in note on Acts xv. 32.

THE TEXT.

23 And then will I profess unto them,
(x) I never knew you: depart from me,
ye that work iniquity.

24 ¶ Therefore, whosoever heareth these
sayings of mine, and doeth them, I will
liken him unto a wise man, which built his
house upon a rock:

25 And the rain descended, and the
floods came, and the winds blew, and beat
(y) upon that house: and it fell not, for it
was founded upon a rock.

26 And every one that heareth these
sayings of mine, and doeth them not, shall
be likened unto a foolish man, which built
his house upon the sand:

27 And the rain descended, and the
floods came, and the winds blew, and beat
(z) upon that house: and it fell, and great
was the fall of it.

28 And it came to pass when Jesus had
ended these sayings, (a) the people were
astonished at his doctrine.

29 For he taught them as one having
(b) authority, and not as the scribes.

THE COMMENTARY.

23 (x) *i. e.* I have never acknowledged
you for my followers; I have never con-
sidered you or taken notice of you as such,
because ye were workers of iniquity. See
note on Acts xxiii. 5.

25 (y) Rather, *against that house*, as in
Luke vi. 49.

27 (z) Rather, *against*, as in com. on
ver. 25.

28 (a) Or, *the multitudes*. See com. on
ch. v. 2.

29 (b) Or, *a right* (see note on John i.
12.) *i. e.* to give laws, using the stile *but I
say unto you*, ch. v. 22, 28, &c. and calling
them his commandments, *ibid.* ver. 19.
whereas the scribes pretended only to inter-
pret the laws of Moses and to explain them.

C H A P. VIII.

T H E T E X T.

1 **W**HEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will; be thou clean. And immediately (*a*) his leprosy was cleansed.

4 And Jesus saith unto him, See thou (*b*) tell no man, but go thy way, shew thyself to the priest, and (*c*) offer the gift that Moses commanded, (*d*) for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there (*e*) came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

T H E C O M M E N T A R Y.

3 (*a*) *i. e.* he was cleansed from his leprosy. See note (A).

4 (*b*) See note on ch. ix. 30.

Ib. (*c*) *viz.* two birds (sparrows), cedar wood, scarlet wool, and hyssop, Lev. xiv. 4.

Ib. (*d*) *i. e.* that the priests may know, that thou art healed, and that others may know it likewise upon the priests pronouncing thee to be clean.

5 (*e*) By *the elders of the Jews*, says Luke vii. 3, 6, 10. where the account of this cure is given with several other circumstances omitted by Matthew.

N O T E S.

(A) V. 3. *His leprosy was cleansed*] All the Greek MSS. agree in reading *ἐκαθαρίσθη αὐτῷ ἡ λέπρα*; and yet I do not find any one passage, either in the N. Test. or in the LXX. of the O. Test. where the disease is said to be *cleansed*; it being said always, that the person was *cleansed* from this disease. See LXX. Levit. xiii. 13, 17. where it is said, *καθαρίει τὴν αὐτῷ ἀφὴν* and in Eng. Transl. *shall pronounce him clean that hath the plague*. The usual way of expressing a cure of this disease would be *ἐκαθαρίσθη ἀπὸ τῆς λέπρας*, or, *ἐκαθαρίσθη ἀπ' αὐτῆς λέπρας*: and so perhaps Matthew wrote. To make this probable, we find the word *ἀπὸ* inserted before *αὐτῷ* in the Magd. Greek MS. In Mark i. 42. and Luke v. 3. it is said, that *the leprosy departed from him*.

THE TEXT.

8 The centurion answered and said, Lord, (*f*) I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 (*g*) For I am a man under authority, having foldiers under me: and I say unto this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no (*b*) not in Israel.

11 And I say unto you, (*i*) that many shall come from the east and west, and shall (*k*) sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

THE COMMENTARY.

8 (*f*) *i. e.* it is too great a favour for me to receive. He was a Gentile, and at most a proselyte of the gate (Luke vii. 5.) and such the Jews did not think it lawful to eat with, to keep company with, or go in unto. See Acts x. 28. and xi. 3. and note on Acts x. 28.

9 (*g*) *i. e.* though I have superiors to me in the army, yet I have the command of foldiers; and they march and return as I give orders: this my servant (slave) who is sick, is dear unto me (Luke vii. 2.) because he is always ready to obey me in every thing without disputing. See note (B).

10 (*b*) *i. e.* not among the Jews. The centurion was a Roman, and not a Jew by religion, though probably he was a proselyte of the gate (Luke vii. 5.) as the Jews called half-converts: such are called *devout* men in Acts ii. 5. and x. 2. and elsewhere.

11 (*i*) *i. e.* many from among the Gentiles.

Ib. (*k*) Rather, *lie down*, *i. e.* at table with them. See note on ch. xxiii. 6. and see com. and note on ch. xxvi. 29. and note (C) here.

N O T E S.

(B) V. 9. *For I am, &c.*] The meaning of the centurion was, that, if he, a person under command, could yet command others, Jesus, who had no superior power to controul him, could command his servant to be healed by a word's speaking. What an instance of faith in Jesus was this, considering how little a while he had then gone about healing all diseases miraculously!

(C) V. 11. *Sit down*] Abraham, and Isaac and Jacob seem to be reckoned as members of the kingdom of heaven (or Christ's kingdom) because the promise of it was made to them. Agreeably to the way of speaking used in this verse, we find Josephus representing one of the seven Maccabee brethren encouraging the rest to persevere in their religion, though they should die for it; *for then* (says he) *Abraham, and Isaac and Jacob will receive us after our decease into their bosoms*, ἔτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέξονται εἰς τὰς κόλπους αὐτῶν. De Maccab. ch. xiii.

12 But

THE TEXT.

12 But (*l*) the children of the kingdom shall be cast out into (*m*) outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and (*n*) as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peters house, he saw his wifes mother (*o*) laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and (*p*) ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by (*q*) Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

THE COMMENTARY.

12 (*l*) Meaning the Jews, for whom *the kingdom of heaven* (or, the gospel) was designed, and to whom it was accordingly first preached. See ch. xv. 26.

Ib. (*m*) Called *outer* or *utter*, because at the greatest distance from the light: if from heaven, then heaven is here considered as the seat of light. See note on ch. xxii. 13.

13 (*n*) *i. e.* in proportion to the degree of thy faith, shall be the cure.

14 (*o*) *i. e.* on a bed or couch, as in ch. ix. 2.

15 (*p*) Rather, *ministered unto him*. See note (D). This ministring was a proof of the fullness and speediness of the cure.

17 (*q*) In ch. liii. 4. See note (E).

NOTES.

(D) V. 15. *Ministered unto them*] See Wettstein.

(E) V. 17. *Esaias*] The prophet Isaiah means the afflictions which Jesus was to undergo, not those of others which he was to cure. It is not obvious then, how that prophecy has any relation to Jesus's healing diseases. May not the whole verse have been inserted here by mistake, having been at first a marginal or interlineal quotation of somebody, who judged it (though ignorantly) to the purpose of what is said in ver. 16. Peter in 1 Ep. ii. 24. where he seems to have this place of Isaiah in view, quotes the LXX. version aright, and applies the words aright: *he bare our sins* (says he) *in his body upon the tree, i. e. the cross.*

THE TEXT.

18 Now when Jesus saw great multitudes about him, he (r) gave commandment to depart (s) unto the other side.

19 And (t) a certain scribe came, and said unto him, Master, I will follow thee whithersoever (u) thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the (x) Son of man hath not where to lay *his* head.

21 And (y) another of his disciples said unto him, Lord, suffer me first (z) to go and bury my father.

22 But Jesus said unto him, Follow me, and (a) let the dead bury their dead.

THE COMMENTARY.

18 (r) *i. e.* to his disciples.

Ib. (s) *i. e.* of the lake *Gennesareth*, called also the *sea of Tiberias* and the *sea of Galilee*. See com. on ch. iv. 13. and see note (F) here.

19 (t) This is the first instance, which we meet with, of a scribe's making any step towards the following of Jesus, and one may judge by the sequel, that he went away soon again.

Ib. (u) Rather, *thou goest from hence*.

20 (x) This is the first time, that Jesus is recorded as giving to himself this title, alluding (as seems probable) to what Daniel says in ch. vii. 13. as appears from Matthew xxvi. 64. See also Acts vii. 26. and Rev. i. 13. and xiv. 14.

21 (y) *i. e.* of those, who had followed him for some time: the Apostles are not meant here, whom he afterwards chose (ch. xii. 1.) and who from thence are called his *twelve disciples*.

Ib. (z) The sense seems to be; to go home and stay there till my father dies, and I shall have buried him.

22 (a) *i. e.* let the worldly minded men mind worldly things, but do thou follow me. It is a proverbial expression. See note (G).

N O T E S.

(F) V. 18. *Unto the other side*] Jesus went to the country of the *Gergesenes*, ver. 28. or of the *Gadarenes*, Mark v. 1. This country was in *Peræa*, and lay on the south-east side of the lake. So that he did not directly cross the lake, but went the length of it southward on the eastern or Arabian side of it. See com. on ch. ix. 1. and Mark v. 1. and note on *πέραν*, ch. iv. 15.

(G) V. 22. *Let the dead, &c.*] To justify this explanation of the proverbial expression, it may be taken notice of here, that Paul speaking of a widow, who liveth in pleasure, says, that *she is dead, while she liveth*, 1 Tim. v. 6. The prodigal son, who repented himself and returned to his father, is said to *have been dead* and to *be alive again*, Luke xv. 32. and Paul, speaking of the former conversation of the Ephesian Christians, says, that they were *dead in trespasses and sins*. Ephes. ii. 1.

THE TEXT.

THE COMMENTARY.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, inasmuch that the ship (b) was covered with the waves : but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord save us : (c) we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea, and there was a (d) great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 ¶ And when he was come to the other side, into the country of the (e) Gergesenes, there met him (f) two (g) possessed with devils, (b) coming out of the tombs, exceeding fierce, so that no man might pass by that way.

24 (b) Rather, *was about to be* (or, *beginning to be*) *covered with the waves*.

25 (c) Rather, *we are perishing*, just ready to be shipwrecked.

26 (d) See note (H).

28 (e) Rather, *Gadarenes*, as in Mark v. 1. and Luke viii. 26. See note (I).

Ib. (f) Luke viii. 27. mentions only one.

Ib. (g) See note (K).

Ib. (b) These tombs were among the rocks and mountains, Mark v. 5. Matthew xxvii. 60.

N O T E S.

(H) V. 26. *A great calm*] Not only the wind was laid, but the surface of the sea was smooth and level (which *γαλήνη* properly signifies); whereas, after a storm is over, the water of the sea is for a long time in motion. This circumstance therefore helps to shew the full force of the miraculous power then exerted. See Mark iv. 39. and Luke viii. 24. where both these circumstances are mentioned or implied. The motion of the sea after a storm is taken notice of by Seneca de *Tranquill.* cap. ii. (Edit. Lipsii) *Sicut est quidam tremor etiam tranquilli maris—cum ex tempestate requievit*: and again, de *Brev. Vit.* ch. ii. *velut in profundo mari, in quo post ventum quoque volutatio est. Cunctus pelagi cecidit tumor.* Virg. *Æn.* i.

(I) V. 28. *Gergesenes*] Wetstein in his Greek Transl. has shewn, that Origen first introduced the word *Γηργεσσηνῶν* into the text, when the copies of his days had *Γερασσηνῶν*, and some of them *Γαδαρηνῶν*: agreeably to what Mark and Luke say. Gadara was the metropolis of Peræa (Jof. Bell. Jud. iv. 7. 3.); and, though this city lay about sixty furlongs (Jof. Vit. c. 65.) from the sea of Galilee or Tiberias, on the eastern side of it: yet *the country of the Gadarenes*, or that tract of land which was so called from *Gadara*, might have a part of it situated on the coasts of the sea of Tiberias. Accordingly, Jof. in. Vit. c. ix. says, that some of the villages of the Gardarenes were

μεθόριαι

THE TEXT.

29 And behold, they cried out, saying,
(i) What have we to do with thee, Jesus
thou Son of God? art thou come hither
(k) to torment us before the time?

30 And there was a good way off from
them (l) an herd of many swine feeding.

THE COMMENTARY.

29 (i) Or, *What hast thou to do with us?* the reason is given afterward; because their time of being tormented was not come. See com. and note on John ii. 4.

Ib. (k) i. e. by commanding them to go out into the deep. See com. on Luke viii. 31. and note (L) here.

30 (l) See note (M).

N O T E S.

μεθόριοι τῆς Τιβεριάδος, in the confines of Tiberias: i. e. of the sea (I think) of Tiberias; the city Tiberias lying on the western side of that sea, and in a part of Galilee (Jof. Antiq. xviii. 2, 3. L'Enfant's Pref. Gen. p. 167.) and, if so, they might have a precipice, from whence the swine ran violently down, and were destroyed. See to the same purpose Relandi Palæstina, vol. ii. p. 773. and 806. and Origen, vol. ii. p. 131. Ed. Huet.

(K) V. 28. *Possessed with devils*] Mention is frequently made in the N. Test. of men *possessed with devils*: agreeably to which, Jof. Antiq. viii. 2, 5. gives us a long account of a devil which he saw driven out of a man by one Eleazar in the presence of Vespasian; and where he speaks of such attempts as very common among the Jews, and he describes the δαιμόνια to be τῶν πονηρῶν ἀνθρώπων πνεύματα τοῖς ζῶσιν εἰσδύμενα, καὶ κτείνοντα τὰς σαρκεῖας μὴ τυγχάνουσας, the spirits of wicked men, entering into the living, and destroying such as did not meet with help. Id. Bell. Jud. vii. 6. The question then is, what the disorder was of these persons said to be *possessed with devils*. Some have thought, that they were meer mad men, and justify their opinion by what is said in John x. 20. *he hath a devil, and is mad*. But, though the Jews thought, that every man *possessed with a devil* was mad, it does not follow, that they thought every man who was mad, to have been possessed with a devil. What seems decisive in the case, and a full proof, that in the Jewish phrase the being *possessed with a devil* was a distinct kind of madness, and a real possession, is this; that Matthew in ch. iv. 24. among the persons, whom Jesus healed, mentions those who were *possessed with devils*, as distinct from those who were *lunatics*. To which may be added, that from what is said here, in ver. 32. it appears, that these mad men were really *possessed with devils*, because the cure of meer mad men could not have affected the swine, into whom the devils entered, to their destruction. See note on ver. 29. and also com. on Acts v. 16. and xix. 12. and note on Luke vii. 21.

(L) V. 29. *To torment us before, &c.*] It is not likely, that meer mad men should say this: at least, it is more natural to think, that it was the speech of the devils who possessed the mad men, and who knew, that they were reserved for future punishment, as is said in Jude v. 6. See com. on ver. 32.

(M) V. 30. *An herd of many swine*] Probably they belonged to Jews, who sold them to their heathen neighbours for food and sacrifices: but this was contrary to a law made in the time of Hyrcanus, by which the Jews were forbidden to keep any swine in their country. See Casaub. adv. Baron. Exercit. xiii. Art. 31. n. 69. And the Emperor Augustus, by an edict, required the Roman governors

THE TEXT.

THE COMMENTARY.

31 So the devils befought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, (m) Go. And when they were come out, they (n) went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they befought him that he would depart out of their coasts.

32 (m) *i. e.* I suffer you to go, which was what they had asked, ver. 31. See also Luke viii. 32.

Ib. (n) This shews, that these men were really possessed with devils; because the cure of meer madmen would not have affected the swine.

NOTES.

governors to permit the Jews, χρῆσθαι τοῖς ἰδίῳις θεσμοῖς κατὰ τὸν παλαιὸν αὐτῶν νόμον, καθὼς ἐχρῶντο ἐπὶ Ἰρμάνου ἀρχιερέως, *to live according to such of their own country laws, as were in force in Hyrcanus's time.* Jos. Antiq. xvi. 6. 2.

C H A P. IX.

T H E T E X T.

1 **A**ND he entered into a ship, and
(a) passed over, and came into
(b) his own city.

2 And behold, (c) they brought to him
a man sick of the palsy, lying on a bed :
and Jesus seeing (d) their faith, said unto
the sick of the palsy, Son, be of good
cheer, (e) thy sins be forgiven thee.

3 And behold, certain of the scribes said
within themselves, This man (f) blas-
phemeth.

4 And Jesus knowing their thoughts,
said, Wherefore think ye (g) evil in your
hearts ?

5 For whether is easier to say, Thy sins
be forgiven thee ? or to say, Arise, and
walk ?

6 But that ye may know that the Son of
man (h) hath power on earth to forgive

T H E C O M M E N T A R Y.

1 (a) *i. e.* the same lake of *Gennesareth* ;
not directly crossing it, but going the length
of it northward on the eastern shore. See
com. on ch. xiv. 13, 22, and 34. and as
for the names of this lake, see com. on
ch. iv. 13. and viii. 18.

Ib. (b) Not Nazareth, where he had
been brought up, but *Capernaum*, to which
he had for some time retired. See ch. iv. 13.
and Mark ii. 1.

2 (c) Luke, in ch. v. 18. tells this story
with some particular circumstances not
mentioned here ; and so does Mark in
ch. ii. 3.

Ib. (d) Probably the faith of the sick
man, as well as of his helpers.

Ib. (e) Here the cause is put for the
effect, as in ch. iii. 7. and it means, be
thy palsy removed.

3 (f) *i. e.* saying that, which it is pro-
per for God only to say. So Luke in
ch. v. 21. explains it.

4 (g) *i. e.* of me, as of a blasphemer.

6 (h) See note (A).

N O T E S.

(A) V. 6. *Hath power to forgive, &c.*] This with what follows in this verse, shews that *healing a disease* here, is the same with *forgiving the sins* of the diseased man, *i. e.* with removing the temporal punishment of them. See Isa. xxxiii. 24. and 2 Sam. xii. 13. and Ps. ciii. 3. That diseases were sometimes inflicted for mens sins, appears from John v. 14. and 1 Cor. xi. 30.

sins

THE TEXT.

THE COMMENTARY.

fins (then saith he to the sick of the palsy)
Arise, take up thy bed, and go unto thine
house.

7 And he arose, and departed to his
house.

8 But when the multitude saw *it*, they
marvelled, and glorified God, which had
given such power unto men.

9 ¶ And as Jesus passed forth from
thence, he saw a man named (*i*) Matthew,
sitting (*k*) at the receipt of custom : and he
saith unto him, Follow me. And he arose,
and followed him.

10 ¶ And it came to pass, as Jesus sat
at meat (*l*) in the house, behold many
(*m*) publicans and sinners came and sat down
with him and his disciples.

11 And when the Pharisees saw *it*, they
said unto his disciples, Why eateth your
Master with publicans and sinners ?

12 But when Jesus heard *that*, he said
unto them, They that be whole need not a
physician, but they that are sick.

13 But go ye and learn what that
meaneth, I will have (*n*) mercy and not
sacrifice : for (*o*) I am not come to call the
righteous, but sinners to repentance.

9 (*i*) Called also *Levi* in Mark ii. 14.
and Luke v. 27. He was the son of one
Alpheus (Mark *ib.*) ; he was also a pub-
lican, and the author of this gospel.

Ib. (*k*) *i. e.* at the place where the custom
was received. So the margin of English
Transl. Mark ii. 14.

10 (*l*) *i. e.* in the house of Matthew,
Luke v. 19. and Mark ii. 15.

Ib. (*m*) See note on publicans in ch. v. 46.
and see note (B) here.

13 (*n*) *i. e.* mercy more, or rather than
sacrifice, or preferably to it. In Hosea vi. 6.
(to which this verse alludes) it is said,
*I desired mercy and not sacrifice, and the know-
ledge of God more than burnt-offerings.* See
note on John xii. 44.

Ib. (*o*) Rather, *I am come, not to call, &c.*

N O T E S.

(B) V. 10. *Publicans and sinners*] I suspect, that the words *and sinners*, in the original, are an interpolation ; for as Matthew was himself a *publican*, it is not likely, that he, when he spake of *publicans*, would add the words *and sinners*, though the rest of the Jews were accustomed to do it by way of contempt of the *publicans*. In no one instance (I think) throughout his gospel does he join *publicans and sinners* together, when speaking in his own person, and not in the words of others.

THE TEXT.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees (*p*) fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the (*q*) children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and (*r*) then shall they fast.

16 (*s*) No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into (*t*) old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are (*u*) preserved.

18 ¶ While he spake these things unto them, behold, there came (*x*) a certain ruler and worshipped him, saying, My daughter (*y*) is even now dead: but come and lay thy hand upon her, and she (*z*) shall live.

THE COMMENTARY.

14 (*p*) See ch. xi. 18. and note on Luke xviii. 12.

15 (*q*) Jesus here compares himself (as John the Baptist had before done, John iii. 29.) to a *bridegroom*, and his disciples to *children of the bride-chamber*, by a figurative way of speaking. The Baptist was then taken away from his disciples, being in prison; but Jesus was then in company with his.

Ib. (*r*) Rather, *then will they fast*. See note (C).

16 (*s*) The moral of this parable is, that he, who teaches, must be cautious as to his manner of prescribing new rules of life to those who have old habits to the contrary: these old habits are here expressed by *an old garment* and *old bottles*. For the literal sense, see com. on Luke v. 36.

17 (*t*) *i. e.* leathern ones, or skins. See note (D).

Ib. (*u*) Rather, *preserved together*.

18 (*x*) Luke in ch. viii. 41. and Mark in ch. v. 22. say, that his name was *Jairus*, and Mark there says, that he was *one of the rulers of the synagogue*.

Ib. (*y*) Rather, *is now expiring*. See note (E).

Ib. (*z*) Or, *shall recover*. See note (F).

N O T E S.

(C) V. 15. *Then shall they fast*] This seems to contain no command for fasting, but an intimation only, that they would then do what the custom of the country and of the religious in it taught them to do. And we find, that they did so, in Acts xiii. 3. and xiv. 23. and 1 Cor. vii. 5.

(D) V. 17. *Old bottles*] These the Jews used for the putting their wines in; and skins are used for this purpose now in Spain, and some other places. New wine by fermenting would burst such as these, if they were old and dry, and crazy. See Josh. ix. 4, 13. and Job xxxii. 19.

(E) V. 18. *Is even now dead*] It appears plainly from Mark v. 35. and Luke viii. 42, 49. that she was not then dead, when her father left her: and therefore, it is rightly said by Mark (ch. v.

THE TEXT.

THE COMMENTARY.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and (a) touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, and saw the (b) minstrels and the people making a noise,

20 (a) She was immediately healed upon touching it, according to Mark v. 29. and Luke viii. 44. See more particulars in the places referred to.

23 (b) Rather, *pipers*: they playing mournful tunes, and the people making lamentations with their voices, according to the custom of the Jews, when preparing for the funeral of a person deceased. See note (G).

N O T E S.

(ch. v. 23.), that she was *at the point of death*. Now this seems to be what Matthew here meant, because he adds, *and she shall live*. The Greek word here is *ετελεύτησε*, and in Luke *ἀπέθνησκειν*, both of which are Aorist tenses, (as the grammarians call them), and may be translated in the sense of something not yet actually passed and done; and accordingly, the last of the two words *ἀπέθνησκειν*, is rendered in Luke viii. 42. *she lay a dying*: but in Luke viii. 49. when she was actually dead, the perfect tense *τέθνηκε* is used for expressing it. Wetstein in his Greek Transl. on Luke viii. 42. cites a passage from Lyfias to justify this use of Aorist tenses. Lyfias in *Or. de Aristoph. bonis*, says, *Νικηράδος, ὅτ' ἀπέθνησκειν, ἀργύριον μὲν ἢ χρυσίον ἔδ' αὐτὸς ἔφη καταλιπεῖν ἔδεν*, *Niceratus, when he was dying, did not declare that he had any silver or gold to leave behind him*.

(F) V. 18. *Shall live*] So the same Greek word is used by the LXX. and is rightly translated *recover*, in 2 Kings i. 2. and viii. 8, 9, 10. and xx. 7. See also Josh. v. 8.

(G) V. 23. *Minstrels*] The instruments of musick used in funerals are what Jeremiah alludes to in ch. xlviii. 36. *My heart shall sound like pipes for the men of Kir-heres, because the riches that he hath gotten are perished*. And Jos. Bell. Jud. iii. 8. 5. tells us, that upon a false report of his death, *πλείους μισθῶσθαι τὰς αὐλητὰς, οἱ θρήνων ἐξήρχον αὐτοῖς*, *Many of the Jews hired pipers, who led the way for them in their lamentations*. See more to this purpose in Knatchbull's note on the place, and Wetstein in his Greek Transl. Ovid. Trif. v. l. 48. *Tibia funeribus convenit ista meis*.

Ovid. Fast. vi. l. 657. *Temporibus veterum tibicinis usus avorum
Magnus, & in magno semper honore fuit.*

T H E T E X T.

24 He said unto them, Give place, for the maid (c) is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all (d) that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou (e) son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus (f) straitly charged them, saying, (g) See that no man know *it*.

T H E C O M M E N T A R Y.

24 (c) Meaning, not that she was *not dead* in strictness of speech, but that this her death would be as short as sleep is; and that she would, as from sleep, be recovered to be fit for the business of the world again. So Jesus said of Lazarus, who was dead, *he sleepeth*, John xi. 11, 13.

26 (d) viz. that part of Galilee, where Jesus was at Capernaum. The fame probably was the greater, because she was the daughter of a ruler.

27 (e) See note (H).

30 (f) i. e. strictly.
Ib. (g) See note (I).

N O T E S.

(H) V. 27. *Son of David*] This is the first time that we read of this title being given to Jesus, except by the angel Gabriel before his birth, Luke i. 32. By this title he was acknowledged to be the Messiah or Christ, who (as all Jews agreed) was to be *the son of David*; (ch. xxii. 42. and John vii. 42.) and by being the son of David, Jesus had a right to the title of Messiah, 2 Sam. vii. 13, 16.

(I) V. 30. *See that no man, &c.*] Jesus seems to have commanded secrecy here, because his time of suffering was not yet come (ch. xxvi. 18.). In ch. viii. 4. and xii. 16. and in other places, the same thing is enjoined to the persons healed, lest the rulers among the Jews should conspire and put him to death, before he had given sufficient proofs of his divine mission, and had sufficiently instructed his disciples in his doctrine.

31 But

T H E T E X T.

T H E C O M M E N T A R Y.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel.

34 (b) But the Pharisees said, He casteth out the devils through the prince of the devils.

35 And Jesus went about all the (i) cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because (k) they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, (l) The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the (m) Lord of the harvest, that he will send forth labourers into his harvest.

34 (b) This is the first opposition, which Matthew records, the Pharisees to have made to Jesus's miracles ; and a weak one it was, as will appear from his answers to the objection, ch. xii. 24, &c. See the com. there.

35 (i) i. e. of Galilee, or of that part of it in which Capernaum was. See Mark vi. 6.

36 (k) Or, *they were tired and lay down*, as in margin of Eng. Transl. See note (K).

37 (l) A figurative way of expressing, that many were prepared and ready to receive the gospel, but that there were few appointed to preach it to them. This seems to have led Jesus in the next chapter to send his twelve disciples forth for that purpose.

38 (m) i. e. God.

N O T E S.

(K) V. 36. *They fainted, &c.*] In a very great number of the Greek MSS. we read, not ἐκλελυμένοι, but ἐσκυλμένοι ; but both of them signify *were tired, fatigati*, as ἐρριμμένοι does *lay down, jacentes* or *projeſti*.

C H A P. X.

THE TEXT.

1 **A**ND when he had called unto him (a) his twelve disciples, he gave them (b) power *against* unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve (c) apostles are these; (d) The first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

3 Philip, and (e) Bartholomew, Thomas, and Matthew the publican, James *the son* of Alphaeus, and (f) Lebbaeus, whose surname was Thaddeus,

THE COMMENTARY.

1 (a) Jesus had before this time chosen twelve from among his disciples, and given to them the name of apostles, according to Mark's account in ch. iii. 14. compared with ch. vi. 7. and Luke's in ch. vi. 13. compared with ch. ix. 1, 2.

Ib. (b) Rather, *power over*, as in Mark vi. 7. See also John xvii. 2.

2 (c) A name signifying, *persons sent forth* (see here ver. 5.) they were also called his *disciples*, because they were taught by him.

Ib. (d) The four first here named are said by this Evangelist to have been called the first (ch. iv. 18, 21.) Whether the rest are named in the order, in which they were called, is uncertain. But see com. on ch. iv. 17.

3 (e) Probably the same with Nathanael. See com. and note on John i. 45.

Ib. (f) He is called *Judas the brother of James*, who was *the son of Alphaeus*, Luke vi. 15, 16. He is also called *Jude* at the head of his short epistle. See note (A).

N O T E S.

(A) V. 3. *Lebbaeus, whose surname was Thaddæus*] Without doubt, this *Thaddæus* was the same with Judas the brother of James, and son of Alphaeus. How came he then to be called here *Lebbaeus* likewise? I find no reason to think, that any Jew had three names, unless one of them was formed from the name of his father, with *Bar* prefixed to it, as *Bartimæus was the son of Timæus*, Mark x. 46. In this way of giving names, *Barsabas*, *Joseph* and *Justus*, were one and the same person, Acts i. 23. But this is not the case with regard to the three names of *Judas*, *Thaddæus* and *Lebbaeus*. The true account of this matter (I think) is this; *Judas* and *Thaddæus* (or *Theudas*) are one and the same name; concerning which, more will be found in my note on Acts v. 36. See Tillemont on Jude, English Transl. p. 321.

T H E T E X T.

4 Simon the (g) Canaanite, and Judas (b) Iscariot, who also betrayed him.

5 These twelve Jesus (i) sent forth, and commanded them, saying, (k) Go not into the way of the Gentiles, and into (l) any city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, (m) raise the dead, (n) cast out devils: (o) freely ye have received, freely give.

T H E C O M M E N T A R Y.

4 (g) See note (B).

Ib. (b) This seems to mean a man born in *Cariotb*, or *Keriotb*, a town mentioned in Josh. xv. 25.

5 (i) By two and two, says Mark, vi. 7.

Ib. (k) *i. e.* do not, upon this your present mission, attempt to make disciples of any Gentiles or Samaritans; and therefore go not into the countries of the former, nor into any cities of the latter, though you pass through their country in your journey.

Ib. (l) Rather, *a city*, or *the city*, (as in John iv. 5.) meaning *Sychar*, or that which was then called *Sebaste*. See note on Acts viii. 5.

8 (m) See note (C).

Ib. (n) This, with the other miraculous powers, seems to have been given to the apostles for a short time, and only till they returned; as may be gathered from ch. xvii. 16, 19. and from Mark ix. 18. Luke ix. 40.

Ib. (o) *i. e.* this miraculous power of healing costs you nothing, and therefore take nothing for the exercise of it, except what is necessary for your entertainment upon your journey. This exception is made in ver. 10, 11.

N O T E S.

(B) V. 4. *Canaanite*] He is called in Luke vi. 15. and Acts i. 13. *Simon Zelotes*; from whence, some have imagined, that the original word *Kanaianis* is here meant to convey the same sense as *Zelotes* does, *hot*, *hasty*, and *full of zeal*; deriving it from the Hebrew or Chaldee word *קנא* *excanduit*, *he grew hot*. But I am rather inclined to think, that the Greek word should be written *Kanaianis*, and rendered *Canaite*, *i. e.* a man of *Cana*, where Jesus changed the water into wine, John ii. 1. *Cana* was in Galilee, and all the other apostles were Galileans, (except, perhaps, Matthew, *i. e.* Levi.) So a man of Bethlehem was called a Bethlehemite, 1 Sam. xvi. 1. and xvii. 58.

(C) V. 8. *Raise the dead*] This part of Jesus's instructions to his twelve apostles is omitted in a multitude of Greek MSS. and probably, it never came from Matthew's pen; because this circum-

THE TEXT.

THE COMMENTARY.

9 Provide neither gold, nor silver, nor
brass in your purses :

10 Nor scrip for your journey, (*p*) nei-
ther two coats, (*q*) neither shoes, (*r*) nor
yet staves : (for the workman is worthy of
his meat.)

11 And into whatsoever city or town
ye shall enter, enquire who in it is (*s*)
worthy, and (*t*) there abide till ye go
thence.

12 And when ye come into an house,
(*u*) salute it,

10 (*p*) See note (D).

Ib. (*q*) Rather, *neither two pair of shoes*.
They were allowed to have one pair of
shoes, or *sandals*, as Mark calls them in
ch. vi. 9. but they were not to carry others
with them on their journey.

Ib. (*r*) *i. e.* *two staves*, as before ; the
word *two*, before *coats*, being to be supplied
here as well as before *shoes*. Mark vi. 8.
says, *save a staff only*.

11 (*s*) *i. e.* of having the gospel preached
unto them, by being well disposed to re-
ceive it.

Ib. (*t*) *i. e.* stay in the house of that
worthy man, till ye leave that city or town.
See Mark vi. 10. and Luke x. 7.

12 (*u*) By letting your peace come upon
it, ver. 13. See note (E).

N O T E S.

stance of raising the dead is not mentioned here in ver. 1. Nor is it in Mark vi. 13. where that evangelist gives an account of what great works they had done upon their mission. Luke likewise in ch. ix. 1. takes no notice of it. See also Mark xvi. 18. and Luke x. 19, 20. It is left out in Wake's i. 3, 5. in Ed. Complut. & Curcellæus.

(D) V. 10. *Neither two coats*] The word *coats* here is ambiguous. In the original it is *χιτώνας*, and the *χιτών*, was a *tunica* or *vest-coat*, over which the Jews and other nations threw an outer coat or gown, (called a *cloak* in ch. v. 40.), which is meant by *ἱμάτιον*, when they went abroad, or were not at work. Hence the common people at Rome, who did not usually wear, or had no right to wear the *toga*, are called by Horace *tunicatus popellus*. Epist. i. 7. 65. This account of the difference of the *χιτών* from the *ἱμάτιον*, appears plainly from what Maximus Tyrius says, τὸ μὲν ἐντὸς ἐπὶ τῷ σώματι καλεῖται χιτωνίσχον, τὴν δ' ἔξω περιβολὴν προσαγορεύουσιν ἱμάτιον, *the inner garment which is over the body, they call the χιτωνίσχον, and the outer one the ἱμάτιον*. And so Plutarch in Nupt. p. 139. (Ed. Francof. 1620) speaking of a man who felt the heat of the sun too much for him, says that καὶ τὸν χιτῶνα τῷ ἱματίῳ προσαπεδύσατο, *he put off his vest-coat also with his coat*. See here ch. v. 40. and Mark v. 27.

(E) V. 12. *Salute it*] The Jewish manner of salutation was to give to man or house the *Shalom*, or wish of peace. This is meant in Pf. cxxix. 8. *Neither do they which go by, say, The blessing of the Lord be upon you : we bless you in the name of the Lord*. And in this sense we are to understand the words

THE TEXT.

13 And (x) if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace (y) return unto you.

14 And whosoever shall not receive you, nor hear your words when ye depart out of that house, or city, (z) shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, (a) in the day of judgment, than for that city.

16 (b) Behold, I send you forth as sheep in the midst of wolves: be ye therefore (c) wise as serpents, and harmless as doves.

17 But beware of men, for they will deliver you up to the counsels, and they will scourge you in their synagogues.

N O T E S.

words of Elifha to Naaman (2 Kings v. 19.) *go in peace, i. e.* fare you well. To the same purpose is that of Paul in Galat. vi. 16. *As many as walk according to this rule, peace be on them and mercy.* See also com. on Luke ii. 29. and note on ch. vii. 50.

(F) V. 15. *In the day of judgment*] The sense of this verse seems to be this; that, which formerly befel Sodom and Gomorrha, was more tolerable, than what shall befall this city. That *the day of judgment* here mentioned is to be thus understood, appears from what is said concerning Capernaum in ch. xi. 23. compared with ver. 22, 24. of the same chapter. Univ. Hist. v. 4. p. 210.

(G) V. 16. *Behold I send you, &c.*] It seems probable, that what Matthew relates, from this place to the end of ver. 39. at least, was not spoken by Jesus at the time when he was sending forth his twelve apostles upon the short journey, which they were to make through Judea. Mark, in ch. vi. 11. ends his account with what Jesus says in ver. 15. of this chapter. Luke likewise omits all which is here inserted by Matthew from ver. 14. onwards. See Luke ch. ix. 5. And indeed almost every thing in this following part of Jesus's speech (particularly what is said in ver. 23.) seems to shew, that it was not spoken till a little before his crucifixion, where Mark (xiii. 9.) and Luke (xxi. 12. &c.) seem more justly to have placed it.

K 2

THE COMMENTARY.

13 (x) *i. e.* the people of the house. See ver. 23. and ch. xi. 20, &c. John iv. 53. and 1 Cor. xvi. 15.

Ib. (y) *i. e.* do not salute it by letting your peace come upon it. See Isa. lv. 11.

14 (z) So Paul did in Acts xiii. 51. and with the same view he *shook his raiment* in Acts xviii. 6. See also Nehem. v. 13.

15 (a) *i. e.* in the day of the destruction of the Jewish state, called the *coming of the son of man*, ver. 23. See note (F).

16 (b) In what follows, Jesus goes farther than to direct them about their then intended journey: he foretels to them, what was to be their lot after his death and departure from them. See note (G).

Ib. (c) This is meant chiefly with regard to caution, ver. 23.

18 And

THE TEXT.

18 And ye shall be brought before governors and kings for my sake, (d) for a testimony against them and the Gentiles.

19 But when they deliver you up, (e) take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For (f) it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And (g) the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake : but he that (h) endureth to the end shall be saved.

23 But when they persecute you (i) in this city, flee ye into another : for verily I say unto you, (k) ye shall not have gone over (l) the cities of Israel, (m) till the Son of man be come.

THE COMMENTARY.

18 (d) Rather, *for a testimony unto them*, as in ch. viii. 4. The sense is, for the bearing witness to them, of what ye have seen me do and heard me teach. Accordingly Peter testified this to the Jews in Acts iv. 9. and v. 30. and Paul to the Gentiles in Acts xxiv. 26.

19 (e) Rather, *be not anxious*. See com. and note on ch. vi. 25.

20 (f) *i. e.* it is not so much ye who speak, as the holy Spirit, who will influence your speech. See com. on ch. vi. 19. and ix. 13. and Mark xiii. 11. and see note on John xii. 44.

21 (g) *i. e.* unbelieving persons will be bitter enemies to the believers, though their nearest relations. See ver. 35, 36. and ch. xxiv. 9, 10. and Mark xiii. 12.

22 (h) See note on ch. xxiv. 13.

23 (i) Meaning any city in which they were, when they were persecuted.

Ib. (k) Or, *ye shall not have finished*, as in the margin of Eng. Transl. *i. e.* converted. See note (H).

Ib. (l) *i. e.* the inhabitants of the cities. See Matthew iii. 5. and viii. 24. and xi. 20, &c. and xxi. 10. and Acts xiii. 44. See also com. here on ver. 13.

Ib. (m) *i. e.* in the destruction of the Jewish state. See ch. xvi. 28. and see com. and note on ver. 15. of this chapter.

NOTES.

(H) V. 23. *Ye shall not have gone over*] The words τελεῖν ὁδόν, or τελεῖν with ὁδόν to be supplied in the sentence, signify to go or finish a journey : but I have not yet seen any sufficient authority for rendering τελεῖν πόλεις by going over cities. It is well known, that τελεῖν is sometimes used for what is done with regard to mysteries, such as those of Ceres, &c. among the heathens : from hence comes τελεῖν μυστήρια, *peragere mysteria*, and τελεῖν τινὶ ἀπόρρητα, *aliquem mysteriis initiare*, mentioned by the

THE TEXT.

THE COMMENTARY.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord : if they have called the master of the house (*n*) Beelzebub, how much more *shall* they call them of his household ?

26 Fear them not therefore : for (*o*) there is nothing covered, that shall not be revealed ; and hid, that shall not be known.

27 What I tell you (*p*) in darknes, *that* speak ye in light : and what ye hear in the ear, *that* preach ye (*q*) upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to (*r*) destroy both soul and body in hell.

29 Are not two sparrows sold for a (*s*) farthing ? and one of them shall not (*t*) fall on the ground without your Father.

25 (*n*) Called *the prince of the devils* in ch. ix. 34. and xii. 24. and Mark iii. 22. The sense is, if they have called the power, by which I act, the power of Beelzebub, &c.

26 (*o*) *i. e.* all things, which I teach you, even those which I teach you in private, are designed to be taught by you in publick. See ver. 27.

27 (*p*) *i. e.* in private ; and so *in light* means in publick.

Ib. (*q*) See com. on ch. xxiv. 17. and note on Mark ii. 4.

28 (*r*) *i. e.* to punish ; expressed by Luke xii. 15. *to cast into hell.* See note on Mark i. 24. and note on Acts vii. 7.

29 (*s*) The tenth part of a Roman penny, or about three farthings of English money. See com. on ch. xviii. 28.

Ib. (*t*) *i. e.* perish or die, unless God orders or permits it.

N O T E S.

the Greek Lexicographers. Greg. Nazianz. applies this phrase to a person who is made a Christian, and calls him *τελειοθεῖς τῷ βαπτισμῶνι*, *one perfected or initiated by baptism*. In a sense not much different from this, Ovid has used the word *perfecit*, as in his Art. Amat. l. i. 11. *Phillyrides puerum citharâ perfecit Achillem*, *i. e. perfecit eum in doctrinâ citharæ*, perfected him, and made him an adept in that science. For the reasons above-mentioned, I am inclined to think, that Matthew here meant to make Jesus say, that the *cities*, (or rather the inhabitants of the cities, as in ver. 15. and in ch. iii. 5.) *of Israel*, would not be perfected or initiated into christianity, and become members of the kingdom of the gospel of Jesus, before the ruin of the Jewish state, and his coming to take vengeance upon it. See Leigh's Crit. Sacra, p. 328. - Heinſius, *doctrinâ perfeceritis*, and so, Auctor Parergon.

Virg. Æn. iv. *Hic Gætulæ urbes, genus insuperabile bello.*

30 (*u*) But

THE TEXT.

30 (u) But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came (x) not to send peace, but a sword.

35 For I am come (y) to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes (z) shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that (a) taketh not his cross, and followeth after me, is not worthy of me.

THE COMMENTARY.

30 (u) Rather, *And even the hairs of your head, &c.* A proverbial expression, signifying, that the very least concerns of good men are regarded by God. These words are by way of parenthesis, ver 31. being the consequence of ver. 29. See note (I).

34 (x) Want of *peace*, a *sword* and *variance*, (though directly contrary to the design of Jesus and to the genius of his doctrine) were to be the effect of his coming to teach it, occasioned by the opposition, which it was to meet with in the world. See ver. 35. and Luke xii. 51, 52, 53.

35 (y) *i. e.* they will quarrel; the one becoming a convert to the gospel, and the other rejecting it, and hating that convert.

36 (z) Rather, *will be, &c.* See Mic. vii. 6.

38 (a) *i. e.* doth not prepare himself to suffer such evils, as are before-mentioned. In ch. xvi. 24. it is, *taketh up his cross.* See note (K).

NOTES.

(I) V. 30. *But the very hairs, &c.*] This is a proverbial expression, meaning, that their safety is the care of God's providence. See Luke xii. 7. and Acts xxvii. 34.

(K) V. 38. *Taketh not his cross*] An allusion is here made to the custom of making such as were to be crucified, carry their cross to the place of execution, as Jesus did a part of the way to his. See note on John xix. 17. and xxi. 18.

THE TEXT.

39 He that (b) findeth his life shall lose it: and he that (c) loseth his life for my sake, shall find it.

40 ¶ (d) He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth (e) a prophet (f) in the name of a prophet, shall receive a prophets reward; and he that receiveth (g) a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these (h) little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

THE COMMENTARY.

39 (b) *i. e.* is desirous *not to lose* it for my sake, shall lose it in another way. John xii. 25. says, *loveth his life*. See note (L).

Ib. (c) *i. e.* is willing so to do; he shall find it (or, *shall not lose it*;) he shall keep it unto eternal life, says John xii. 25. See note on John x. 11.

40 (d) See note (M).

41 (e) Rather, *a teacher*, and so twice more in this verse. See notes on Act xv. 32.

Ib. (f) *i. e.* on account of his office, and out of regard to it.

Ib. (g) *i. e.* one, though inferior to a teacher, yet teaching by his good example. See ch. xiii. 17.

42 (h) Not little in stature or age, but young in the knowledge of the gospel, as most of Jesus's disciples then were. See ch. xi. 25. and 1 Cor. iii. 1. Heb. v. 13. and 1 Peter ii. 2. where such are called *babes*.

N O T E S.

(L) V. 39. *Findeth his life*] The sense which I have given to these words is agreeable to what John says, ch. xii. 25. And it may be here observed, that frequently in the New Test. Greek words are used, after the Hebrew manner, to express the negation of a thing by an affirmation of the contrary to that negation. So δικαιῶσαι signifies ἐκκαθαίρειν, 1 Cor. iv. 4. and λύσθαι signifies ἵδεσθαι, 1 Cor. vii. 27. and ἀποκρύπτειν is the same with ἐκκαλύπτειν, Matthew xi. 25. In this view the reader may see note on ch. v. 19. and com. on Mark iii. 4. and Luke x. 21. See also Rom. iv. xix. 20.

(M) V. 40. *He that receiveth you*] This and the two following verses seem to be the continuation of Jesus's speech to his twelve apostles, broken in upon (as is likely) at ver. 16. For Luke, in ch. x. 16. has placed the substance of this verse at the end of Jesus's instructions to the seventy disciples, whom he sent out shortly after he had sent the twelve apostles.

C H A P. XI.

THE TEXT.

1 **A**ND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach (a) in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou (b) he that should come, or (c) do we look for another?

4 Jesus answered and said unto them, Go, and (d) shew John again those things which ye do hear and see;

5 (e) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

N O T E S.

(A) V. 3. *Do we look, &c.*] The word *προσδοκῶμεν* here, is the present tense of the subjunctive mood, and *εἰν ὅπως* or *εἰς ὅπως* is to be supplied before it, the sentence being elliptical. This abbreviated way of speaking is often used in both Greek and Latin writers. See note on ch. xv. 6.

(B) V. 4. *Shew John again*] It appears (I think) from this, that John sent his disciples for his own information. Though he had acknowledged Jesus for the *Christ*, and pointed him out to the Jews for such (ch. iii. 11, 14. Luke iii. 15, 16. and John i. 26. &c.); yet he believed him to be only a temporal Saviour and Deliverer, ver. 11. And now being in prison, a place unfit, as he thought, for the forerunner of the *Christ* to be left in, he began to be in doubt (to be *offended*, ver. 6.) and to give way so far to dejection of spirit, as to send his disciples to Jesus for his greater satisfaction in this particular.

(C) V. 5. *The blind, &c.*] Jesus here enumerates the various kinds of miraculous cures, which he had performed, as so many proofs of his being *he that should come*. They were almost all of them foretold by Isaiah in ch. xxxv. 4, 5, 6. and lxx. 61. 1.

THE COMMENTARY.

1 (a) Meaning those of the Jews in Galilee.

3 (b) Or, *he that is to come, i. e. the Messiah, or Christ.* See note on ver. 4.

Ib. (c) Or, *are we to look, &c. i. e. is he, whom we are to look for, another and different from you?* See note (A).

4 (d) See note (B).

5 (e) His meaning is, my works prove me to be the *Christ*. See note (C).

THE TEXT.

6 And (f) blessed is he whosoever shall not (g) be offended in me.

7 ¶ (b) And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out (i) into the wilderness to see? A (k) reed shaken with the wind?

8 (l) But what went ye out for to see? A man clothed (m) in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went you out for to see? (n) A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom (o) it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not (p) risen (q) a greater than John the Baptist: notwithstanding he that is least (r) in the kingdom of heaven is greater than he.

THE COMMENTARY.

6 (f) Rather, *happy*. See note on Luke i. 48.

Ib. (g) *i. e.* take so much offence at me, as to fall off from his belief in me as the Christ. See ch. xiii. 21, 57. and Mark iv. 17. compared with Luke viii. 13.

7 (b) Rather, *And when they were departed*.

Ib. (i) See ch. iii. 1, 5.

Ib. (k) *i. e.* for no other purpose than to see such reeds. See LXX. 3 Macc. ii. 22.

8 (l) Or, *No: but what went, &c.* See note (D).

Ib. (m) So in Luke vii. 25. Rich and expensive garments are here meant.

9 (n) *i. e.* a teacher by divine appointment. He taught the Jews to *repent*, and that the kingdom of heaven was at hand, ch. iii. 2. See my com. on Acts xiii. 1. and note on Acts xv. 22.

10 (o) In Malachi iii. 1.

11 (p) Rather, *been raised up*.

Ib. (q) He being not only a *prophet* or teacher, but a *messenger* sent before the Messiah, ver. 10. and Luke i. 76.

Ib. (r) *i. e.* in the kingdom of the gospel. See com. on ch. iii. 2. The meaning is, the least among those of you, who are believers in me, when ye shall be instructed in the true nature of my kingdom, shall have the preference before him, who expects me to be only a temporal king. See note on ver. 4.

N O T E S.

(D) V. 8. *But what went, &c.* Before ἀλλὰ here, the word *εἰ*, *no*, is to be supplied, as elsewhere an affirmative particle is: and then ἀλλὰ is used as introducing another question, when the former was answered. See the same in 1 Cor. x. 20. and Rom. viii. 37. See also com. on ch. xii. 12. my note on Cic. de Or. p. 262. and note on ch. xxvii. 23.

THE TEXT.

THE COMMENTARY.

12 And (s) from the days of John the Baptist, until now, the kingdom of heaven (t) suffereth violence, and the (u) violent (x) take it by force.

12 (s) *i. e.* from the time, when John began to preach, that the kingdom of heaven is at hand, ch. iii. 2.

Ib. (t) Rather, (as in margin of Eng. Transl.) *is gotten by force*: and this force or violence is that of the multitudes, who daily crowd to get into it. See ch. iii. 5. iv. 25. and viii. 1. See also Luke xvi. 16. and note (E) here.

Ib. (u) Rather, *they that thrust men*, as in margin of Eng. Transl. *i. e.* they, who crowd and press one another in endeavouring to get in.

Ib. (x) *i. e.* enter into it not only readily, but greedily. See note (F).

13 For all the prophets and the law (y) prophesied until John.

13 (y) Or, *declared, i. e.* concerning me, or the kingdom of the gospel. This verse is a parenthesis. See com. on ver. 9.

14 And if ye will receive it, this is Elias (z) which was for to come.

14 (z) According to the prophesy of Malachi, iv. 5.

15 He that hath ears to hear, let him hear.

N O T E S.

(E) V. 12. *Suffereth violence*] The Greek word here is *βιάζεται*; but in Luke ch. xvi. 16. it is *ἐνδύκεται*, *is preached*, which seems quite agreeable to Jesus's meaning: and yet the word *βιάζεται* is to be retained here, because it is found in all the MSS. but then a passive sense is to be given to it, though the same word in the place of Luke above cited is used in an active, at least in a neutral sense, it being rendered *presseth*. In this place, as the word *βιάται* can mean no others than *the violent* (the pressing or crowding men), *the kingdom of heaven* must be said, not to *do*, but to *suffer* violence from those *violent* men. I add, that the words *violent* and *violence* are too strong in our language for Jesus's meaning here. They always suppose some injury mixed with force; whereas here is meant only the zeal, the haste, the greediness (*empressement*, as the French call it) of those who want to do a religious good to themselves, without any bad intention towards others. See Wetstein on Luke xvi. 16.

(F) *Ib.* *Take it by force*] All this is said by Jesus in a very strong manner of expressing himself, that John's disciples might from thence know, and inform their master, that *the kingdom of heaven* (a spiritual kingdom, as God intended it) was already begun, and enlarging itself.

THE TEXT.

THE COMMENTARY.

16 ¶ But wherunto shall I liken this generation? (a) It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, (b) We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came (c) neither eating nor drinking, and they say, He hath a devil.

19 The (d) Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of (e) publicans and finners: (f) but wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin, wo unto thee Bethsaida: for if the mighty works (g) which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon (h) at the day of judgment, than for you.

16 (a) Not like to the children themselves, but to those, whom they in their play reproach with their behaviour as being pleased with nothing.

17 (b) What the moral of this similitude or parable is, may be seen in ver. 18, 19. but it is not so easy to shew the propriety of the letter of the parable, for want of knowing the customs of Jesus's days.

18 (c) In ch. iii. 4. it is said, that *his meat was locusts and wild honey*. See note on ch. iii. 4. and note on Acts xxvii. 33.

19 (d) i. e. Jesus. See com. on ch. viii. 20. and note on ch. xii. 31.

1b. (e) See note on ch. v. 46.

1b. (f) Rather, *and yet wisdom is*, &c. See Greek of ch. vi. 26. and Luke xii. 27. The sense is, both my disciples and those of John, who are *the children of wisdom* (i. e. who are wise) have found the wisdom of God right and just in my way of coming to the Jews, and in John's. See Luke vii. 29. 35.

21 (g) Rather, *which have been done in you*, as it is in ver. 23. See note (G) here.

22 (h) See note on ch. x. 15.

NOTES.

(G) V. 21. *Done in you*] No mention had been made before by Matthew of any mighty works which Jesus had done in Chorazin or Bethsaida: but this seems sufficiently implied in what is said ch. iv. 23. and ix. 35.

THE TEXT.

23 And thou, (i) Capernaum, which art (k) exalted unto heaven, shalt be (l) brought down to hell: for if the mighty works which have been (m) done in thee, had been done in Sodom, it would have remained until this day.

THE COMMENTARY.

23 (i) *Capernaum, Chorazin and Bethsaida* were, all three of them, towns lying on the shore of the sea of Galilee, and not far distant from each other. See note (H.)

Ib. (k) *i. e.* become rich and flourishing by reason of thy trade.

Ib. (l) *i. e.* to the grave: it means, thou shalt be quite ruined and destroyed. See note (I).

Ib. (m) See ch. viii. 5, &c. and ix. 1, &c.

NOTE S.

(H) V. 23. *Capernaum*] This appears from what Epiph. adv. Hær. (ii. 15.) says concerning Bethsaida and Capernaum, ἡ μακρὰν ὄντων τῶν τόπων τέλει τῷ διαστήματι, that *they were places not far distant from each other*: and from what Jerom (de loc. Hebr.) says, viz. that *Chorazin was a town of Galilee about two miles from Capernaum*: and the same writer in his Comment on Isai. says, that *they were all three on the shore of the lake Gennesareth*. Notwithstanding this, the situation of these three towns has been by different framers of maps placed very differently; so differently, that I judge it may be of service to the reader, if I endeavour here to point out their true situation from the best authorities. I begin with

Capernaum, which is said in Luke iv. 31. to have been in Galilee, and of which Jerom (who lived in Galilee) affirms the same in the place before cited, where he says farther, that *it was situated near the lake Gennesareth, in Galilee of the Gentiles, in the borders of Zabulon and Nephthalim*, agreeably to what is said by Matthew ch. iv. 13, 15. From hence Bonfrerius in his *Onomasticon Urb. & Locorum*, S.S. gathers, that *it stood at the upper end of the lake, where the lesser Jordan runs into it*: and by the *lesser Jordan*, he seems to have meant that part of the river which lay between its fountain and the lake; distinguishing it by this title from the greater or broader part of Jordan, which lay between that lake Gennesareth and the lake *Asphaltites*, or the *Dead Sea*. Adamannus, an author of the seventh century, who wrote *de locis Sanctis* says (as he is from lib. ii. quoted by Reland in his *Palæst. Illustr.* vol. ii. p. 684), that *Capernaum stood on the sea-coast in the borders of Zabulon and Neptalim, with a mountain behind it to the north, and the lake of Cinnereth (i. e. Gennesareth) to the south of it, and that it was extended along the shore to east and west*. Jos. Bell. Jud. iii. 9. 7. says, that *Jordan after having passed by the city Julias (which name Herod Antipas gave to Betharamphtha, Ant. xviii. 2. 1.) runs into the lake Gennesareth*: and it appears from his life (ch. lxxii.), that, *when he was hurt in an engagement about five furlongs from Julias*, he was carried away by his friends to *Cepharnome*, probably the same with *Capernaum*. From all which it seems plain (I think), that *Capernaum* ought to be placed in the maps at the northern part of the lake of *Gennesareth*, and on the western side of the lesser river Jordan.

Bethsaida likewise is said in John xii. 21. to have been in *Galilee*; perhaps to distinguish it from another *Bethsaida* in the lower *Gaulonitis*; a town on the shore likewise of the lake of *Gennesareth*, but on the eastern or Arabian shore of it; and a town, to which Philip the tetrarch gave the name

THE TEXT.

THE COMMENTARY.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ At that time Jesus (*n*) answered and said (*o*) I thank thee, O Father, Lord of heaven and earth, because thou hast (*p*) hid these things from the wise and prudent, and hast revealed them unto (*q*) babes.

25 (*n*) See note (K).

Ib. (*o*) The thanks are meant to be given for God's revealing them to babes, not for his hiding them from the wise. See a like manner of speaking in Rom. vi. 17.

Ib. (*p*) *i. e.* hast not revealed them, &c. See note on ch. x. 39.

Ib. (*q*) Plain and sincere men, such as the ignorant and untaught commonly are. See Ecclus. iii. 19. and 1 Cor. i. 26, 27. See also note (L) here.

N O T E S.

name of Julias (Jof. Antiq. xviii. 2. 1.) as his brother Herod Antipas had done to another town above-mentioned. Now this last Bethsaida was most probably not meant in this place of Matthew, but was then spoken of by its new name *Julias*; and therefore, the other *Bethsaida* is the town whose situation I am enquiring after. This was not far from *Capernaum*, as Epiphanius says in the place above cited; and therefore, being in *Galilee*, must have been on the western side of the lake *Gennesareth*, and that it was on the shore of it, appears from Mark vi. 45. and viii. 22. as well as from Jerom in the place quoted in this note upon Chorazin.

Chorazin was (as Jerom in loc. Hebr. says) *a town of Galilee about two miles from Capernaum*. But Eusebius's text has twelve miles instead of two miles. It is probable, that there is a mistake in the copies of one of these two authors: but let which number you please be admitted, and it will make no great difference: Chorazin at the distance of twelve miles from Capernaum may be said to be near it; and perhaps both numbers may be true; Chorazin might have been distant two miles from Capernaum by sea, and twelve miles by land, as Gosport is twelve miles from Portsmouth by land, and less than two by sea. To this I add what Jerom in his Comment on Isaiah (p. 83.) says, *viz.* that *Capernaum, Tiberias, Bethsaida and Chorazin were all four towns situated on the shore of the lake Gennesareth*, meaning the western or Galilæan shore. To say, whether *Chorazin* or *Bethsaida* lay the nearest to *Capernaum*, is what I find no authority for in any ancient author, nor is it material to know.

(I) *Ib. Brought down to hell*] So it was in the wars of the *Jews* with the *Romans*, and there are now no footsteps remaining of it, nor of *Bethsaida* and *Chorazin*.

(K) V. 25. *Answered and said*] By *answering* here, when joined to *saying*, nothing more is meant than speaking: no reply is intended to any thing foregoing. Instances of ἀποκρίνεσθαι used in this sense are to be found in ch. xvii. 4. and xxii. 1. Mark ix. 38. and xi. 14. Luke ii. 47. (where see note) iii. 16. and xiii. 14. See the same in Dan. ii. 14. and iii. 14. and in Jof. Antiq. vi. 13. 2.

(L) *Babes*

THE TEXT.

THE COMMENTARY.

26 Even so, Father, for so it seemed good in thy sight.

27 (r) All things are delivered unto me of my Father : and (s) no man knoweth the Son, but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all ye that (t) labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For (u) my yoke is easy, and my burden is light.

27 (r) *i. e.* relating to my father's will have been communicated to me. John viii. 28. and xii. 49.

Ib. (s) Rather, *no one knoweth, &c.*

28 (t) *i. e.* with the burthen of the ceremonial laws and traditions of the elders. See Acts xv. 10.

30 (u) *i. e.* what my religion will oblige you to, is easy in comparison of what you have looked upon to be your religious duty, as Jews. See ch. xxiii. 4. and Acts xv. 10.

N O T E S.

(L) *Babes.*] In LXX. Pf. viii. 2. and cxiv. 6. and cxvi. 6. the word *νήπια* is used in this sense; and something not much unlike to it, is meant by Hesiod when he says, Νήπιοι δ' ἴσαντι, ὅσῳ πλέον ἡμῖν παλῶς. Book i. ver. 40.

C H A P. XII.

THE TEXT.

1 (a) **A**T that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is (b) not lawful to do upon the sabbath-day.

3 But he said unto them, (c) Have ye not read what David did (d) when he was an hungred, and they that were with him,

4 How he entered into the (e) house of God, and (f) did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or, have ye not read in the law, how that on the sabbath-days the priests in the

THE COMMENTARY.

1 (a) Luke vi. 1. says, that it was *on the second sabbath after the first*. See the *com.* and note there.

2 (b) The objection was founded upon their doing it on the sabbath-day. If they had done it upon any other day, they were warranted by Deut. xxiii. 25.

3 (c) *viz.* in 1 Sam. xxi. 6.

Ib. (d) Rather, *when he himself and they who were with him were hungry*. All of them were hungry; but, when David went to the high-priest's house, he left his companions at a distance. 1 Sam. xxi. 1, 2, 3, 4, 5.

4 (e) He went to the house of Ahimelech at Nob, with whom the tabernacle then was (called here *the house of God*) and the ephod, and other holy things.

Ib. (f) Rather, *did eat the shew-loaves*, *i. e.* the loaves, which stood on a table on the north-side and right hand of him, who entered into the tabernacle. See Exod. xxv. 30. and Lev. xxiv. 5, 6, 8. These loaves none but the priests were to eat, Lev. xxiv. 9. and Exod. xxix. 32, 33. Jesus's reasoning here is this. If David in a case of necessity brake a positive law of God by eating the shew-bread, the Son of man may also break that of the sabbath in a like case, and be blameless, as David was in that instance.

temple

THE TEXT.

temple (g) profane the sabbath, and are blameless?

6 But I say unto you, that in this place is (h) *one* greater than the temple.

7 (i) But if ye had known what this meaneth, I will have (k) mercy and not sacrifice, ye would not have condemned the guiltless.

8 (l) For the Son of man is Lord even of the sabbath-day.

THE COMMENTARY.

5 (g) *i. e.* offer a burnt-offering on the sabbath, and thereby make it common in that respect, doing upon it what they do on all common days. See Numb. xxviii. ver. 9. compared with ver. 2, 3. See also note on Mark vii. 2.

6 (h) Rather, *something greater, i. e.* the Lord of the temple. This is Jesus's first reply to their objection; he was greater than the temple, and called by Malachi iii. 1. *the Lord*, who was to *come to his temple*. Therefore he was superior to any positive law relating to the worship of God, such as their law of the sabbath was. See note (A).

7 (i) Rather, *And if ye had known, &c.* This is his second answer, *viz.* that God prefers mercy before sacrifice; the supplying the necessary wants of nature before the discharge of the positive law of the sabbath. The disciples were hungry, and perhaps very much so.

Ib. (k) *i. e.* mercy rather (or more) than sacrifice. See com. on ch. ix. 13. and note on John xii. 44.

8 (l) This contains a third answer, the sense of which is this; my disciples are guiltless (ver. 7.) because the Son of man (or Messiah) is Lord even of the sabbath-day; and therefore, when he allows, that works of mercy and necessity may be done on that day, this is your rule for the observation of it. See Mark ii. 27, 28. where he is fuller on this argument, and see note (B) here.

NOTES.

(A) V. 6. *One greater*] The Greek MSS. have *μᾶλλον*, and not *μέλιον*. Agreeably to this, we read here, *πλεῖον* in ver. 41, 42, for *πλεῖον τι*, as *μᾶλλον* is for *μᾶλλον τι*.

(B) V. 8. *For the son of man, &c.*] For the understanding aright what is said here and in Mark ii. 28. and Luke vi. 5. it is proper to observe, that the *Sabbath-day* is to be considered in two different views. As it was an appointment of God from the beginning, that one day in seven, or a seventh

THE TEXT.

THE COMMENTARY.

9 And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? (*D*) wherefore it is lawful to do well on the sabbath-days.

12 (*D*) Rather, *very much*; so that it is lawful to do well (*i. e.* to heal this man) on the sabbath-day. This is an argument drawn from the practice of the Jews in a case of less necessity. For the reason of adding the words *very much*, see note (C) here, and on ch. xi. 8.

13 Then saith he to the man, Stretch forth thine hand: and he stretched *it* forth; and *it* was restored whole, like as the other.

N O T E S.

a seventh part of time, should be kept by men as a time of rest, and was *blessed* and *sanctified* for a memorial of the creation; in this view of the *Sabbath-day*, it was not only a law to Adam, but to all his descendants also. The other view in which the *Sabbath-day* is to be considered, is the appointment of the particular day in every week, or which of the seven days of it should be this Sabbath-day. To the Jews it was appointed to be on the last day of the week, because they were delivered on that day from their bondage in Egypt. It is probable therefore, that Jesus here means the Jewish Sabbath-day (as distinguished from the original one) with all the strict rules for the observation of it, and that he had a farther meaning, *viz.* that he was so far *Lord of the Sabbath-day*, that he had a right of transferring the holiness of it from the seventh to the first day in the week. This he either expressly did, or at least his apostles understood, that they had full authority to do so. See Prideaux's opinion of it in his Conn. O. and N. Test. fol. vol. ii. p. 283.

(C) V. 12. *Wherefore it is lawful, &c.*] The word *ὅτι* is here used with an indicative mood after it, as in ch. xix. 6. Mark ii. 28. Rom. vii. 4, 12. and 1 Cor. xiii. 2. and elsewhere. In such a case as this the expression seems to be elliptical, and something like this ought to be supplied; *so that this is a truth (or, this is a rule), that it is lawful, &c.*

THE TEXT.

THE COMMENTARY.

14 ¶ Then the Pharisees went out and held a council against him, how they might (m) destroy him.

14 (m) This first mention of their design to destroy him is on occasion of his having done an healing act, merely because it was done on their sabbath. See John v. 16. and ix. 16.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 (n) That it might be fulfilled which was spoken by Esaias the prophet, saying,

17 (n) *i. e.* by charging them not to make him known he answered the description, which Isa. ch. xlii. 1, &c. gave of him; though at the same time (as it is probable) he meant likewise not to provoke the Jews, and bring death on himself before his time was come. See com. on ch. ix. 30. and on Mark v. 19.

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he (o) shall shew judgment to the Gentiles.

18 (o) Rather, *shall declare from me the judgment, i. e.* the law or commandment, the new one, which I shall give to the world. See note (D).

19 (p) He shall not strive, nor cry, neither shall any man hear his voice in the streets.

19 (p) *i. e.* he shall not make any public disturbance. If Jesus taught in their streets (Luke xiii. 26.) his voice was the voice of doctrine, not of clamour.

N O T E S.

(D) V. 18. *Shew Judgment*] The word κρίσις, *judgment*, is given (as here, so in LXX.) for the Hebrew word משפט, which is well known to be used generally in the O. Test. for the law or commandment of God, though commonly that word is rendered by κρίμα. This judgment or law, the servant or beloved of God was to declare from God, ἀπαγγέλλειν. So said God by Moses in Deut. xviii. 18. concerning the prophet that was to come among the Israelites in after-times; *I will put my words in his mouth, and he shall speak unto them all that I shall command him.* There can be no question then, but κρίσις here and in LXX. is put for κρίμα, and is meant to signify that law which Jesus was to declare from God unto the world.

20 A bruised

THE TEXT.

THE COMMENTARY.

20 A bruised reed shall he not break,
and (q) smoking flax shall he not quench,
(r) till he send forth judgment unto
victory.

20 (q) This expression, as well as the
former, means, that he shall be so gentle,
as not to hurt even that which is of itself
ready to perish. See note (E).

Ib. (r) Rather, *till he shall have sent forth
the judgment unto victory; i. e.* till he shall
have settled and established (*the law, or
commandment* (see com. and note on ver. 18.)
See also note (F) here.

21 And in his name shall the Gentiles
trust.

22 ¶ Then was brought unto him one
possessed with a devil, blind and dumb:
and he healed him, insomuch that the
blind and dumb both spake and saw.

23 And all the people were amazed, and
said, Is not this (s) the son of David?

23 (s) *i. e.* the Christ or Messiah. See
com. and note on ch. ix. 27.

24 But when the Pharisees (t) heard it,
they said, This fellow doth not cast out
devils, but by Beelzebub the prince of the
devils.

24 (t) These Pharisees therefore had
not seen the miracle, but (as Mark says,
ch. iii. 22.) *came down from Jerusalem* upon
the report of it.

25 And Jesus knew their thoughts, and
(u) said unto them, Every kingdom di-
vided against itself, is brought to desolation:
and every city or house divided against itself,
shall not stand.

25 (u) Jesus's first argument in his de-
fence is this; that it is not for the interest
of the kingdom of the devils, that one of
them should lend his help to cast out another.
And therefore it was not likely, that what he
did, was done by the help of Beelzebub.

NOTES.

(E) V. 20. *Smoking flax*] The Jews used *flax* as we now do *cotton*, for candles or in lamps.
This, a little before it is quite extinguished, gives more smoke than flame; and therefore the
sense, given above to this part of the verse, seems a proper one.

(F) *Ib.* *Till he send forth, &c.*] According to the Hebrew and LXX. Greek in If. xliii. 4. (from
whence this passage is quoted) it is, *till ye shall have settled* (or *established*) *upōw, the judgment* (or
law) *on the earth*: the sense of which is expressed here by Matthew's saying, *till he shall have sent it
forth unto victory*; for the establishment of this *judgment*, or law of God, declared to the world in
the gospel of Jesus, was to be the consequence of its being victorious. The words *εις νικος* are used
in this sense LXX. Job xxxvi. 7. And they may likewise have the same meaning here, as in the
words *εις τελος*, *for ever* have, *i. e.* to last for ever. For thus the words *εις νικος* are used in LXX.
2 Sam. ii. 26. Lamen. v. 20. Amos i. 11. and viii. 7. and 1 Cor. xv. 54. Eternity conquers all
things, and therefore *τελος* and *νικος* are sometimes used as words of the same import.

T H E T E X T.

THE COMMENTARY.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 (x) And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 (y) But if I cast out devils by the Spirit of God, then the kingdom of God (z) is come unto you.

29 Or else, how can one (a) enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

27 (x) His second argument is this; some among you are reputed to cast out devils: you must therefore charge them with being assisted by some devil (which you will not care to do) if you will not believe, that I cast out devils without the aid of the prince of them. See note (G).

28 (y) From both these arguments he concludes, that seeing the power, which he exerted, appears to be not a diabolical power, it must be acknowledged to be a divine one; and therefore *the kingdom of God was come unto them, i. e. the Messiah was come, and his kingdom was begun.*

Ib. (z) Rather, *is already come unto you, or, is come unto you before, i. e. before I wrought these miracles.* See com. on ver. 32.

29 (a) As if he had said; I have plainly driven a devil out of this man, and spoiled the devil of *the goods* (as it were) which he was in possession of: it is plain therefore, that I have power to *bind, i. e. to controul him; and that I have a power superior to that of any devil.* See Luke xi. 21, 22.

N O T E S.

(G) V. 27. *And if I, &c.*] That the Jews of Jesus's days attempted to cast out devils, appears from what is said in Mark ix. 38. Luke ix. 49. and Acts xix. 13. In all which places, though the Exorcists are represented as making use of the name of Jesus, it seems as if they had long practised exorcism, but had then made use of his name, as thinking that it would be more effectual than those of Abraham, Isaac, Solomon, &c. which they had before made use of. See Jos. Antiq. viii. 2. 5. and see the note on Matthew viii. 28.

THE TEXT.

30 He that is (b) not with me, is against me: and he that gathereth not with me scattereth abroad.

31 ¶ (c) Wherefore I say unto you, All manner of (d) sin and blasphemy shall be forgiven unto men: but the (e) blasphemy against the holy Ghost shall not be forgiven unto men.

THE COMMENTARY.

30 (b) *i. e.* as I and the devil work for different purposes, he to ruin men's souls and hurt their bodies, it is certain, that we draw different ways, and that the devil, who is *not with me* in my design, must be *against me*; or (to use another way of expressing the same thing) by his *not gathering with me*, he must mean to *scatter abroad*. See note (H).

31 (c) *i. e.* upon account of this slander, which ye have thrown out against me in ver. 24.

Ib. (d) He means all sins of this *blaspheming* (or evil-speaking) kind, committed against him, as a man. See note (I).

Ib. (e) This consisted in their maliciously ascribing the miracle, which they acknowledged to have been wrought, to the power of *Beelzebub*, rather than to *the spirit of God*, by which Jesus wrought it, ver. 24. See Mark iii. 30.

N O T E S.

(H) V. 30. *Not with me, is, &c.*] So says Luke xi. 23. and yet Mark ix. 40. and Luke ix. 50. represent Jesus as saying what seems contrary to this, *viz. he that is not against us, is on our part, or for us*. Both are proverbial expressions, and are equally true in different respects. In Prov. xxvi. it is said, *Answer not a fool according to his folly*, ver. 4. and, *Answer a fool according to his folly*, ver. 5. For both which different rules such good reasons are there subjoined, as shew, that the rules likewise were good. The expression in Mark ix. 40. and in Luke ix. 50. is applied to such as made use of Jesus's name in casting out devils: they therefore were so far favourers of him, as to acknowledge in this way, that he had a divine power, when they thought, that the use of his *name* only would be so powerful. But here in Matthew, and in Luke xi. 23. the expression is applied to a very different case, *viz.* of Satan, whose interests and purposes being so different from those of Jesus, it could not be otherwise than true, that Satan, by *not being for him*, must be *against him*.

(I) V. 31. *Sin and blasphemy*] This appears from ver. 32. and from Luke xii. 10. where it is said, *whosoever speaketh (or, shall speak) a word against the Son of man, it shall be forgiven him*. Jesus is often spoken of in this capacity, as when it is said, *The Son of man came eating and drinking*, ch. xi. 19. and *The Son of man hath not where to lay his head*, ch. viii. 20. And this sin and blasphemy against him, thus considered, the Jews frequently committed; as when they said, ch. xi. 19. *Behold a man gluttonous, and a wine-bibber, and a friend of publicans and sinners*: and when they charged him with *perverting the nation, and forbidding to give tribute to Cæsar*. Luke xxiii. 2. For such sins as these committed against men the Jewish law appointed sacrifices and penalties (Lev.

THE TEXT.

32 And whosoever speaketh a word (f) against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, (g) neither in this world, neither in the world to come.

THE COMMENTARY.

32 (f) *i. e.* against Jesus, as man. See note on ver. 31.

Ib. (g) Rather, *neither in this age, nor in the age to come; i. e.* neither in this age, when the law of Moses subsists, nor in that also when the kingdom of heaven which is at hand, shall succeed to it. This is a strong way of expressing, how difficult a thing it was for such a sinner to obtain pardon. See note (K).

NOTES.

(Lev. vi. 1, &c.) and when these were complied with, it is said there in ver. 7. *the priest shall make an atonement for him, and it shall be forgiven him*: so that such sins may well be called pardonable ones.

(K) V. 32. *Neither in this world, &c.*] The Greek word αἰών seems to signify *age* here, as often does in the N. Test. (see ch. xiii. 40. and xxiv. 3. Col. i. 26. Eph. iii. 5, 21.) and according to its most proper signification. If this be so, then *this age* means the Jewish one, the age, while their law subsisted and was in force; and *the age to come* (see Heb. vi. 5. and Eph. ii. 7.) means that under the Christian dispensation. Under the Jewish law there was no forgiveness for wilful and presumptuous sins: concerning them it is said in Numb. xv. 30, 31. *The soul, which doeth ought presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandments.* See to the same purpose Numb. xxxv. 31. Lev. xx. 10. and 1 Sam. ii. 25. With regard to the *seculum futurum*, *the age to come*, or the Christian dispensation, no forgiveness could be expected for such sinners as these Pharisees were; because, when they *blasphemed the holy Spirit of God*, by which Jesus wrought his miracles, they rejected the only means of forgiveness, which was the merit of his death applied to men by faith, and which under Christianity was the only sacrifice, that could atone for such a sin: in this sense (as things then stood with them) their sin was an unpardonable one. But then it is not to be concluded from hence, that, if they repented of this blasphemy, they could not obtain forgiveness. The observation of Athanasius, vol. i. p. 237. Ed. Col. is very material. He says, ἐκ εἶπεν ὁ χριστὸς τῷ βλασφημῶντι καὶ μετανοῶντι· ἀλλὰ, τῷ βλασφημῶντι· εἴτ' ἐν τῷ ἐν τῇ βλασφημίᾳ ἐπιμένοντι· ἐπειδὴ περ ἐκ ἐστὶν ἁμαρτία ἀσυγχώρητος παρὰ τῷ Θεῷ. *Christ does not say to him that blasphemeth and repenteth; but, to him that blasphemeth: and therefore he means, to him that continueth in his blasphemy; for with God there is no sin that is unpardonable.* And the truth of this observation will appear from the following instances. Jesus said in Matthew x. 33. *Whoever shall deny me before men, him will I also deny before my Father*; where the threatening is as strong as this in the case of blasphemy against the holy Ghost: and yet when Peter shortly afterwards denied Jesus before men three times, joining oaths and curses with his denials, yet upon his repenting and weeping bitterly, he was not only forgiven, but continued in his apostleship. Again, when Jesus was on the cross, some of the rulers derided him, saying, *he saved others, let him save himself, if he be Christ the chosen*

THE TEXT.

33 (b) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good (i) treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That (k) every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For (l) by thy words thou shalt be justified, and by thy words thou shalt be condemned.

THE COMMENTARY.

33 (b) *i. e.* as men can have no good fruits, unless they have a good tree, and can expect nothing but bad fruits from a rotten tree; so (ver. 34.) nothing but *evil* things, such as that of your charging me with acting by Beelzebub, can come from the hearts of you, who are *evil*.

35 (i) Rather, *treasury*, or treasure-house. See com. on ch. ii. 11.

36 (k) *i. e.* every injurious, slandering and blaspheming word, such as they used in ver. 24. and which was brought forth from an *evil treasure*, ver. 35. See note (L).

37 (l) Not by them alone: but these will be considered, when thou art to be justified or condemned.

N O T E S.

of God. (Luke xxiii. 35.) By which words it appears, that they acknowledged Jesus to have wrought miracles, and yet rejected him, denying, that he wrought them by the *holy Spirit of God*: and yet Jesus prayed to his Father, that they might be *forgiven*, Luke xxiii. 34. To this may be added, that in this chapter, ver. 38, 39, 40. these Pharisees, who had blasphemed against the holy Ghost, asked for a sign, and our Saviour gave one to them, *viz.* the sign of the prophet Jonas: and what could this sign be given for, unless for their conviction, and for disposing them to repent, and in consequence of this to be *forgiven*? From all which it may (I think) be concluded, that to *speak against the holy Ghost* (as those Pharisees did) was *therefore* not to be forgiven in that age, or in the age to come, because no means of obtaining forgiveness for it was to be found either in the Jewish law or under the Christian dispensation: but that however, upon their repentance, they might be forgiven and admitted to the divine favour.

(L) V. 36. *Idle word*] The word *ἀργὸν* signifies that which does not work, and is here used for that which worketh wickedly: and something of this sort is frequently found in sacred and profane writers. So in Rom. iv. he who is said in ver. 19. to be *not weak in the faith*, is in ver. 20. said to be *strong in the faith*. So in Prov. xviii. 5. and xxiv. 23. when we read, *it is not good*, the meaning is, that it is very bad. See also Mathew xxv. 30. and Eph. v. 11. In like manner, Sophocles, in Elect. ver. 609. uses *ρομαργός*, which properly signifies *trifling*, for a *reviler* or *slanderer*. See Cene, Whitby, Palaiet.

THE TEXT.

38 ¶ Then certain of the (*m*) scribes and of the Pharisees, answered, saying, Master, we would (*n*) see a sign from thee.

39 But he answered and said to them, An evil and (*o*) adulterous generation seeketh after a sign, and there shall no sign be given to it, (*p*) but the sign of the prophet Jonas.

40 For as Jonas was (*q*) three days and three nights in the (*r*) whales belly: so shall the Son of man be three days and three nights in the (*s*) heart of the earth.

THE COMMENTARY.

38 (*m*) See note on ch. ii. 4. and com. on ch. v. 20.

Ib. (*n*) *i. e.* a sign from heaven, ch. xvi. 1. This (they pretended) would be a more convincing proof of his being *the Christ*.

39 (*o*) Such are meant, as had fallen off from the true worship of God, by setting up their traditions against his laws. This is here reckoned *adultery*, as in the prophetic language the worship of false gods instead of the true God bears that name. See Jerem. ix. 2. and xxxi. 8, 9. See also note (M) here.

Ib. (*p*) *i. e.* one of the like nature; though not from heaven, yet from the sea, which, as well as the land, makes a part of the general word *earth*.

40 (*q*) See Jonas i. 17. By these words it is implied, that Jesus should be no longer in the grave, and consequently that he should *rise again after three days*, as in Matthew xxvii. 63. See note (N) here.

Ib. (*r*) See note (O).

Ib. (*s*) *i. e.* grave, which, being under the surface of the earth, is called its *heart*. See note (P).

N O T E S.

(M) V. 39. *Adulterous*] The wickedness of that generation is remarked by Josephus, when he says in B. Jud. v. 13. 6. what is quoted here in the note on ch. xxiii. 35.

(N) V. 40. *Three days and three nights*] The Jews, like us, had no one word by which to express a day of twenty-four hours, or a *νυχθημερον*, as the Greeks called it, *i. e.* a *night-day*, as we might call it. They sometimes styled it a *day*, as we do, but at other times *a day and a night*, or *a night and a day*: so that we are to understand by the expression *three days and three nights*, *three days* (as we should express it), reckoning inclusively the first and the last for two days, though only parts of days, and counting those parts of days for whole days. Aben-Ezra on Lev. xii. 3. speaking of the law for circumcising an infant on the eighth day, says, that, "if the infant was born but one hour before the first day was ended, it was counted for one whole day: and so, for the same reason, the part of the day that was past when the infant was circumcised, was reckoned a whole day, if it was only one hour, that was passed, of the evening with which that eighth day began." And to the same purpose, Porphyry in his *Treatise de Homer. Quæst.* 14. speaks thus:

ὁ ληγὸς

THE TEXT.

41 (t) The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because (u) they repented at the preaching of Jonas, and behold, (x) a greater than Jonas is here.

42 (y) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to

THE COMMENTARY.

41 (t) Rather, *The men of Nineveh and this generation shall rise up in the judgment (i. e. to be judged in the general judgment) and they (the Ninevites) shall condemn it, viz. their better behaviour shall make the wicked behaviour of this generation appear in its bad light.* See com. and note on Luke xi. 7.

Ib. (u) Jonas iii. 5.

Ib. (x) Rather, *something greater.* See note on ver. 6.

42 (y) Rather *The queen of the south and this generation shall rise up in the judgment, and she shall condemn it.* See com. on ver. 41. By the queen of the south is

NOTES.

ὁ λαγύσης ἡμέρας ἐπιδηήσας, καὶ τῆς τρίτης ἑωθεν ἐξιών, τῇ τρίτῃ ἀποδημεῖν λέγεται· καίτοι μίαν τὴν μέσσην ὄλην ἐτέλεσεν, *he, that is at home in the evening, and goes abroad on the morning of the third day, is said to be from home on the third day, though there is only one day compleat, which is the middle one.* See note on ch. xvi. 21. and xxvii. 63.

(O) *Ib. Whale's belly*] By κοιλία, *cavitas*, seems meant here the *stomach*. The word in general comprehends all the hollow places of the inside between the neck and the lower parts, which in man are the thighs. Here (as I said) it seems to be used for the *stomach*; and so it seems to be in Rev. x. 9, 10. It signifies the *womb* in Matthew xix. 12. and Luke i. 15. and the *bowels* in Matthew xv. 17. and Mark vii. 19. Steph. in Thes. Gr. Ling. voc. κοιλία, quotes Philotheus in Comment. in Aphor. xv. sect. 1. κοιλίας λέγει (But see note on Mark vii. 19.) τὴν σιτοδόχον καὶ πᾶσαν κοιλώδη ἐν σάθει κειμένην, ὄιον, ἐγκεφάλου, καρδίας, ἥπατος, καὶ τῶν ἄλλων. In Jonah i. 17. the Hebrew word here rendered *a whale*, is rendered *a great fish*; and the Greek word here κῆλας has the same signification. This I mention, because it has been objected, that the throat of a whale is a very narrow one in proportion to the size of the fish. Whatever the fish was, the whole of the story must be judged to have been miraculous. However, it is said, that there is in the Mediterranean a fish called *tharabcias* or *lamia*, one of which was caught between twenty and thirty years ago on the coast of Portugal, in whose throat, when stretched out, a man could stand upright. See Universal History, vol. iv. p. 212. And see Pontoppidan's account of the monstrously large fish called the *krachen*, in the Norway sea.

(P) *Ib. Heart of the earth*] So he, who is covered with the water of the sea, is said to be in the heart of it. See Jonas ii. 4. Ps. xlv. 2. Prov. xxiii. 34. Ezek. xxvii. 4. 26. and xxviii. 2. in all which places, what is translated *in the midst of the sea*, is in the Hebrew and Greek version of the LXX. *in the heart of the sea*. In Ps. lxxi. 20. the grave is called *the depth of the earth*.

T H E T E X T.

hear the wisdom of Solomon, and behold,
(z) a greater than Solomon *is* here.

43 (a) When the unclean spirit is
gone out of a man, he walketh through
(b) dry places, seeking rest, and findeth
none.

44 Then he saith, I will return (c) into
my house from whence I came out; and
when he is come, he findeth *it* (d) empty,
swept, and garnished.

45 Then goeth he, and taketh with
himself seven other spirits more wicked
than himself, and they (e) enter in and
dwell there: and the last state of that man
is worse than the first. Even so (f) shall
it be also unto this wicked generation.

T H E C O M M E N T A R Y.

meant the queen of Sheba (who came from
the southern parts of Arabia) mentioned in
1 Kings x. 1.

42 (z) Rather, *something greater*. See
note on ver. 6.

43 (a) The general sense, parabolically
expressed, is this: the more I do for
reforming this generation, the worse will
it be, ver. 45.

Ib. (b) Places, where there is no water,
and therefore desert places, without any
man to inhabit them. Jesus himself found
the devil in a wilderness.

44 (c) *i. e.* into the body, out of which
he had gone. See note (Q).

Ib. (d) In the literal sense it is meant,
that the man's body was freed from all his
former disorder, and put into a good state
of health again: and in the moral sense,
that the Jewish nation, which after the
captivity was reformed, was now grown
more wicked than it had ever been.

45 (e) That unclean spirits did some-
times return to the same bodies, which they
had quitted, is supposed in what Jesus said,
Mark ix. 25. See also Jos. Antiq. viii. 2, 5.

Ib. (f) Rather, *will it be*, or happen.

N O T E S.

(Q) V. 44. *Into my house*] So in 2 Cor. v. 2. a spiritual body is called *a house which is from
heaven*: and so Ovid in Met. xv. 158. where he represents Pythagoras as saying, that the soul of
man never dies, but that, when it leaves one body it enters into another he expresses it thus:

Morte carent animæ; semperque priore relicta

Sede, novis habitant domibus vivuntque receptæ.

And Lucretius iii. 775.

An metuit conclusa (anima) manere in corpore putr

Et domus (corpus) ætatis spatium ne fessa vetusto

Obruat?

46 ¶ (g) While

THE TEXT.

46 ¶ (g) While he yet talked to the people, behold, his mother and his (b) brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold, my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THE COMMENTARY.

46 (g) His mother and brethren lived at Nazareth (ch. xiii. 55, 56.); but they came after him as far as to the sea of Galilee, ch. xiii. 1. It is not said, that he saw them; but it is probable, that he did, and that they prevailed with him to come to Nazareth, where he is said to have been in ch. xiii. 54.

Ib. (b) Or, *his cousins*. See note on ch. xiii. 55.

C H A P. XIII.

T H E T E X T.

1 **T**HE same day went Jesus out of the house, and sat (a) by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a (b) sower went forth to sow.

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up, they were scorched, and because they had not root, they withered away.

7 And some fell among thorns : and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the (c) disciples came, and said unto him, Why speakest thou unto them in (d) parables ?

11 He answered and said unto them, Because it is given unto you to know the

T H E C O M M E N T A R Y.

1 (a) *i. e.* the sea of Galilee. See com. on ch. iv. 13.

3 (b) See this parable explained in ver. 19, &c. See also Luke viii. 5, &c.

10 (c) When *he was alone*, says Mark, iv. 10. the multitude being gone : but then this was after that he had spoken the other parables beginning at ver. 24, 31, and 33. See here ver. 36. and Mark iv. 33, 34.

Ib. (d) Which were things not always readily understood. See Ecclus. xiii. 26. and Ps. xlix. 4. and lxxviii. 2.

(e) mysteries

THE TEXT.

(e) mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever (f) hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables : (g) because, they seeing, see not ; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of (h) Esaias, which saith, (i) by hearing ye shall hear, and shall not understand ; and seeing (k) ye shall see, and shall not perceive.

THE COMMENTARY.

11 (e) *i. e.* things not before revealed, and now revealed only to such well-disposed persons as the apostles were. The different influence, which the preaching of the gospel would have upon men, and the great progress, which it would make, seem to be the mysteries chiefly meant here.

12 (f) *i. e.* hath much : *hath not*, *i. e.* hath but very little. See note (A). This verse is a proverbial saying often repeated by our Lord ; and it means here, that such, as are readily disposed to attend to his doctrine, shall be fully informed about it ; whereas the careless and unattentive hearers shall have no benefit from his instruction. See Luke xix. 26. and note (B) here.

13 (g) From hence it appears, that those multitudes were not in general the true followers of Jesus. They *had not*, as in ver. 12. and they were soon gone away from him, as in Mark iv. 10.

14 (h) See Isaias, ch. vi. 9. This passage is frequently quoted and applied to the unbelieving Jews, as in the parallel places, Mark iv. 12. and Luke viii. 10. so also in John xii. 40. Acts xxviii. 26. and Rom. xi. 8.

Ib. (i) Rather, by hearing ye will hear and will not understand ; *i. e.* though ye hear ye will not understand. See Mark iv. 12. with note upon it.

Ib. (k) Rather, ye will see, and will not perceive.

NOTES.

(A) V. 12. *Hath*] That the word *hath* signifies *hath much*, appears from what is added, *to him shall be given, and he shall have more abundance* ; in which it is implied, that he had an *abundance* before : so *hath not*, signifies *hath but very little* ; and such a little, as is next to nothing, is expressed by *nothing* in other writings. In 2 Cor. vi. 10. *As having nothing, and yet possessing all things*. Qu. Curtius in Hist. iv. 1. 25. says, *nihil habenti nihil defuit* : and Juvenal in Sat. iii. 208. speaks more to the purpose, saying, *Nil habuit Codrus—& tamen illud*

Perdidit infelix totum nihil.

THE TEXT.

THE COMMENTARY.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and (l) I should heal them.

16 But (m) blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that (n) many prophets and righteous men (o) have desired to see those things which ye see, and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth (p) the word of the kingdom, and understandeth *it* not, then cometh (q) the wicked one, and catcheth away that which was sown in his heart: (r) this is he which received seed by the way-side.

20 (s) But he that received the seed in the stony places, the same is he that heareth the word, and (t) anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth (u) for a while: for when tribulation, or persecution ariseth because of the word, (x) by and by he is (y) offended.

15 (l) *i. e.* heal them of their spiritual diseases, in consequence of their being converted: so Mark iv. 12. says, *and their sins should be forgiven them*.

16 (m) Rather, *happy*. See note on Luke i. 48.

17 (n) Rather, *many teachers*. See note on Acts xv. 32. Among these some were kings, Luke x. 24.

Ib. (o) Rather, *did desire—did not see—did not hear them*.

19 (p) *i. e.* the doctrine of the gospel.

Ib. (q) *i. e.* the devil, as in Luke viii. 12.

Ib. (r) Rather, the feed, *which was sowed by the way-side is he*; *i. e.* he is meant by it. See note (B).

20 (s) Rather, *And the feed, which was sowed on stony places, &c.* See com. and note on ver. 19.

Ib. (t) Straightway, immediately.

21 (u) *i. e.* for a while only.

Ib. (x) Straightway, immediately.

Ib. (y) *i. e.* he is tempted to fall off from the word or doctrine.

N O T E S.

(B) V. 19. *This is he which, &c.*] The word σπόρος, *seed*, is here (I think) to be supplied in the sentence, and so in several of the following verses; because the word σπαρέις is a passive participle, and it is the feed, not hearer of the word, that *is sowed*. So Vatablus and Hammond explain ὁ σπαρέις. See Erasmus to the contrary. *Scapula in Lex. dic. t, σπόρος pro ipso semine*, Epigr. lib. ii. & Xenoph. Œconom.

22 (z) He

THE TEXT.

22 (z) He also that receiveth seed among the thorns, is he that heareth the word: and (a) the care of this world, and (b) the deceitfulness of riches choke the word, and he becometh unfruitful.

23 (c) But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred-fold, some fixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven (d) is likened unto a man, which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

N O T E S.

(C) V. 24. *Is likened*] It is remarkable, that here and in ch. xviii. 23. and xxii. 3. the expression is ὁμοιωθήν, not ὁμοία ἐστίν, as in this ch. at ver. 31, 33, 44, 45, 47, 52. and elsewhere. From whence it seems probable, that Jesus in this place, and ch. xviii. 23. and xxii. 3. made no new parables, but only quoted and applied to his purpose old ones, and such as the Scribes of those days had used. See com. on ver. 52.

THE COMMENTARY.

22 (z) Rather, *And the seed, which was sowed among the thorns, &c.* See com. and note on ver. 19.

Ib. (a) Rather, *the anxious care.* See note on ch. vi. 25.

Ib. (b) *i. e.* the deceit, which riches occasion in men, by making them think, that they are necessary, and that without them they cannot be happy.

23 (c) Rather, *And the seed, which was sowed on the, &c.* See com. and note on ver. 19.

24 (d) Rather, *hath been likened.* See note (C). This parable, and that at ver. 27. relate to one circumstance, which was to attend the gospel; *viz.* that bad men would mix themselves with the good; but that at last they would be distinguished and punished, as they deserved. See the parable explained by Jesus in ver. 37, &c.

29 But

THE TEXT.

THE COMMENTARY.

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together (*e*) first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is (*f*) like to a grain of mustard-seed, which a man took and sowed in his field.

32 Which indeed is (*g*) the least of all seeds; but when it is grown, it is (*h*) the greatest among herbs, and (*i*) becometh a tree: so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them, The kingdom of heaven is like (*k*) unto leaven, which a woman took and (*l*) hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 (*m*) That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been (*n*) kept secret from the foundation of the world.

36 Then Jesus (*o*) sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

30 (*e*) *i. e.* after ye have reaped the wheat and tares together.

31 (*f*) This parable relates to the great extent, which the doctrine of the gospel was to have in the world.

32 (*g*) Or, *smaller than all seeds, i. e.* than most other seeds, not (strictly speaking) than all. See on the grain of mustard-seed Sir Thomas Browne's Observation on SS. Plants, sect. 23.

Ib. (*h*) Or, *greater than all herbs.*

Ib. (*i*) So it is said to be, when suffered to come to its full growth in the eastern countries.

33 (*k*) The intent of this parable is the same with that of the last in ver. 31.

Ib. (*l*) *i. e.* mixed the leaven (or yeast) with the meal, till the whole lump partook of the fermentation. See 1 Cor. v. 6. and Gal. v. 9.

35 (*m*) *i. e.* so that what the prophet (Ps. lxxviii. 2, 3.) said, may be applied to what Jesus did. See com. and note on Matthew xxiii. 35. and Luke xi. 50.

Ib. (*n*) The true meaning of the kingdom of heaven was a secret, and unknown to all men from the beginning of the world.

36 (*o*) Or, *left the multitude.*

T H E T E X T.

T H E C O M M E N T A R Y.

37 He answered and said unto them, He that soweth the good seed, is the Son of man :

38 The field is the world : the good seed (*p*) are the children of the kingdom : but the tares are the children of the wicked one :

39 The enemy that sowed them, is the devil : the harvest is the end of the world : and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire ; so shall it be in the (*q*) end of this world.

41 The son of man (*r*) shall send forth his angels, and they shall gather out of his kingdom all things (*s*) that offend, and them which do iniquity ;

42 And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

38 (*p*) Rather, *are these, the children.* Perhaps Jesus pointed then to his disciples.

40 (*q*) Rather, *end of this age, viz. that of the Jewish dispensation.* See note on ver. 41. and on ch. xii. 32. See also ch. xxiv. 3.

41 (*r*) This is spoken, not of what is to happen at the end of the world, but of what was to happen at the end or destruction of the Jewish state. See note (D).

Ib. (*s*) *i. e.* tempt men to fall off from the profession of Christianity.

N O T E S.

(D) V. 41. *Shall send forth his angels*] I have explained this and the foregoing verse, as relating not to the end of the world, but to that of the Jewish state, which was to be destroyed within forty years after Jesus's death : for the same manner of expression is made use of, when it is more certain, that not the time of the general judgment, but that of the visitation of the Jews is meant. *viz.* in ch. xvi. 27, 28. it is said, *The Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.* This last verse, accomplished in one of the apostles at least, (I mean John), plainly shews, that all the phrases used in the first verse were designed to express only the destruction which was to befall the Jewish state : at which time the Christians, who *endured to the end*, were *to be saved*, ch. x. 22. and xxiv. 13. These are called *the elect* in ch. xxiv. 22, 24. And ecclesiastical history informs us, that by a divine admonition the faithful Christians retired from Judea before the ruin of it by the Romans, and were preserved. See ch. iii. 12. and xxiv. 22. and Luke xxi. 18, 36. and especially note on Matthew xxiv. 13.

THE TEXT.

44 ¶ Again (*t*) the kingdom of heaven is like unto (*u*) treasure hid in a field: the which when a man hath found, (*x*) he hideth, (*y*) and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who, when he had (*z*) found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the (*a*) world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the (*b*) furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They said unto him, Yea, Lord.

52 Then said he unto them, Therefore (*c*) every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

THE COMMENTARY.

44 (*t*) The design of this and the next parable is to represent in general, that the gospel of Jesus is the greatest of blessings.

Ib. (*u*) Not a treasure of money seems meant here, but of rich earth, or veins of profitable ore, which he could not get at without turning up the soil; and therefore he bought the field.

Ib. (*x*) *i. e.* concealeth his having discovered the treasure.

Ib. (*y*) See Greek in Luke xxiv. 41. and Acts xii. 14.

46 (*z*) *i. e.* met with such an one, to be sold.

49 (*a*) Rather, *age*. See com. on ver. 40. and note on ver. 41.

50 (*b*) A figurative expression, signifying only, that they would be involved in the general calamity. See Ezek. xxii. 18, &c. Isa. xlvi. 10. and Ecclef. ii. 5.

52 (*c*) *i. e.* every Jew, who is authorized to be a teacher and expounder of the law of Moses (see note on ch. ii. 4.) and who becomes a profelyte to my religion, will instruct those who are my disciples not only in the doctrines and rules of life, which are taught in the O. Test. but in those also, which he has heard from me.

53 ¶ And

THE TEXT.

THE COMMENTARY.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into (d) his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and (e) his brethren, James, and Joses, and (f) Simon, and Judas?

54 (d) *i. e.* Nazareth, where he had been brought up, Luke iv. 16.

55 (e) Or, *his cousins*: for such these, and his *sisters* mentioned in ver. 56. seem to have been. See note (E).

Ib. (f) See note (F).

N O T E S.

(E) V. 55. *His brethren*] The word ἀδελφοὶ in its properest sense signifies *brethren*, but it is used also for more distant relations. So Abraham called Lot his *brother*, though he was his nephew, Gen. xiii. 8. So Laban called Jacob his *brother* in Gen. xxix. 15. though his *cousin* only; and so in Jos. Antiq. i. 19. 6. Jacob says to Laban, πᾶσιν ἡμῖν ἀδελφοὶ τυγχάνεσι, meaning, that *they were all cousins*. The question then is, in which of the two senses the word ἀδελφοὶ is used here; and the answer is, in the latter sense. And this appears from hence: the mother of two of those, who are here called ἀδελφοὶ of Jesus (*viz.* James and Joses) is said to have been named Mary, ch. xxvii. 56. and Mark xv. 40. from whence we may conclude (I think) with probability, that she was not the sister of Mary the mother of Jesus; it not being likely, that two own sisters had the same name, when such names were given for names of distinction to the respective members of the same family. James was the son of Alpheus (ch. x. 3.) and is the person here meant, because in Galat. i. 19. he is said by Paul to be *the Lord's brother*; and therefore it seems most probable, that the Mary, who was the mother of the four here named, was the wife of Alpheus, and related to the mother, or rather to the father of Jesus by marriage, or otherwise. (See note on John xix. 25.). Judas likewise (one of the four here named, and called Thaddæus in ch. x. 3. where see the note) appears to have been the same with Jude the writer of the epistle, who in ver. 1. calls himself *brother of James*, *i. e.* of James the son of Alpheus; not of the other James, who was the son of Zebedee; for John was his brother (ch. x. 2.), and the mother of Zebedee had only two sons among the apostles, ch. xx. 21. and xxvi. 27. Among the Latins the word *frater* was used in the same sense of *cousin*, as ἀδελφός was among the Greeks: for Ovid in Metam. xiii. 31. makes Ajax, who was first cousin to Achilles by his father's side (*patruelis*, ver. 41.) say of Achilles,

Frater erat, fraterna peto.

And in Metam. i. 351. Deucalion, who was first cousin to his wife Pyrrha by the father's side, says to her,

*O soror, O conjux, O femina sola superstes,
Quam commune mihi genus, & patruelis origo,
Deinde torus junxit.*

THE TEXT.

56 And his sisters, are they not all with us? (g) whence then hath this man all these things?

57 And they were (b) offended in him. But Jesus said unto them, (i) A prophet is (k) not without honour, save in his own country, and (l) in his own house.

58 And he did not many mighty works there, because of their (m) unbelief.

THE COMMENTARY.

56 (g) *i. e.* well knowing the family and education of Jesus, they could not conceive from whence he got that wisdom which he shewed, and the power of working miracles, which he exercised.

57 (b) *i. e.* from thence they were led not to believe in him as come from God, ver. 50. See ch. xi. 6. and ch. xiii. 21.

Ib. (i) Or, *a teacher*, an instructor of men in the divine will: it is said in ver. 54. that he *taught them*. See note on Acts xv. 32.

Ib. (k) *i. e.* he is usually more esteemed in another country than in his own: the reason of it is to be learned from what was objected to Jesus in ver. 55, 56. by his fellow-townsmen.

Ib. (l) *i. e.* among his relations, in his own family. So the word is used in ch. xxiii. 14. and x. 36. and 1 Cor. xvi. 15.

58 (m) Not founded on any want of evidence, but arising from their obstinate prejudices, mentioned in ver. 55, 56. and this perhaps occasioned their not bringing many sick persons to be healed by him.

N O T E S.

See also his Epist. Heroid. viii. 27. and xiv. 123. *Frater patruelis* is used by other writers likewise, when they mean a first cousin by the father's side, as may be seen in Sueton. Jul. Cæs. c. xxix. Cicero. Orat. pro Plancio, c. xi. and Liv. Hist. xxix. 30.

(F) *Ib. Simon*] This person is by some thought to have been the same with him who is called *the Cananite*, ch. x. 4. and *Zelotes*, Luke vi. 15. But this Simon was most probably of Nazareth, and then he could not be called *a Cananite* (or *Canaanite*), if I have given a true account of that word in note on ch. xv. 22.

C H A P. XIV.

THE TEXT.

1 **A**T that time Herod the (a) tetrarch heard of the fame of Jesus,
 2 And said unto his (b) servants, (c) This is John the Baptist, he is risen from the dead, (d) and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him (e) in prison for (f) Herodias sake, his brother (g) Philips wife.

THE COMMENTARY.

1 (a) *i. e.* of Galilee, Luke iii. 1. See note on ch. ii. 1.

2 (b) The officers of his court, *lords, high captains and chief estates of Galilee*, as Mark says ch. vi. 21. See 1 Macc. i. 8.

Ib. (c) Rather, *Is this John the Baptist? Has that very he been raised from the dead?* See note (A).

Ib. (d) Rather, *and do therefore powers work in him? i. e.* such extraordinary powers as produce miracles. The freer rendering of this passage is, *and is he therefore enabled to do mighty works?* See ch. vii. 22.

3 (e) Ch. xi. 2.

Ib. (f) See note (B).

Ib. (g) See note (C).

N O T E S.

(A) V. 2. *This is John*. According to the Eng. Transl. here and in Mark vi. 14. 16. Herod pronounced, that Jesus was *John risen from the dead*: but Luke, in ch. ix. 7, 8. represents this matter otherwise. For he tells us, that *it was said of some, that John was risen from the dead*, while others said, that Jesus was *Elias*, and others, that *he was one of the old prophets*. To this Luke adds, that Herod *was perplexed* (or rather, *doubted*) *i. e.* doubted, which of the three Jesus was, or rather whether he was any one of them. With regard to *John*, Herod seemed to be almost sure, that Jesus was not He: for in ver. 9. of that chapter, Luke tells us, that Herod said, *John have I beheaded: but who is this, of whom I hear such things? And he desired to see him*. These seem not to be the words of one, who was convinced, that *John was risen from the dead*, but rather of one who was convinced of the contrary. I have therefore translated Herod's words by way of question, both here, and in Mark vi. 14. where see note; and then, what Matthew and Mark have said, corresponds very well to what Luke has said on this occasion.

(B) V. 3. *Herodias*. She was daughter of Aristobulus, a son of the first King Herod, and sister to Herod Agrippa mentioned in Acts xii. 1. By the father's side she was niece to Philip, her first husband, and also to this Herod (called Antipas) who took her away from Philip, and was married to her while he was living. See Jos. Antiq. xviii. 6. 1.

(C) *Ib.* *Philip's*. Philip was a son of the first Herod, but not by the same mother which his brother Herod Antipas had. His name was Herod Philip, and his mother's name was Mariamne, a daughter of

THE TEXT.

4 For (b) John said unto him, It is not lawful for thee (i) to have her.

5 And (k) when he would have put him to death, he feared the multitude, because they counted him as (l) a prophet.

6 But when Herods (m) birth-day was kept, (n) the daughter of Herodias danced (o) before them, and pleased Herod.

7 Whereupon he promised with an oath to give her (p) whatsoever she would ask.

THE COMMENTARY.

4 (b) Rather, *John had said.*

Ib. (i) *i. e.* as a wife, her husband Philip being then alive. See *Jos. Antiq.* xviii. 6. 1, 4. This was contrary to the Jewish law, *Lev.* xviii. 16. and xx. 21.

5 (k) *i. e.* though Herod, being continually solicited by Herodias to put him to death (*Mark* vi. 19.) was willing to gratify her; yet he forbore to do so, because he *feared* the people, who revered John, *ch.* xxi. 26. and (as *Mark* says, *ch.* vi. 20.) Herod himself *feared*, *i. e.* revered him, knowing that he was a *just and holy man.*

Ib. (l) Or, a teacher, by divine appointment. See note on *Acts* xv. 32.

6 (m) See note (D).

Ib. (n) Named *Salome.*

Ib. (o) Greek, *in the midst*, *i. e.* of Herod's companions. See *com.* on *ver.* 2.

7 (p) *Mark* vi. 23. adds, *unto the half of his kingdom.*

NOTES.

of Simon the high-priest. He was not the same with that Philip, who was *tetrarch of Iturea, &c.* (*Luke* iii. 1.), and who was married to *Salome.* See *Jos. Antiq.* xviii. 6. 4.

(D) V. 6. *Birth-day*] This day perhaps might have been the day of his accession to the dignity of tetrarch. My reasons are as follows. *Jos. con. Apion.* ii. 25. says, that *Moses forbade the Jews to make feasts on the births of their children*: *ὁ μὲν δὲ ἐπὶ ταῖς τῶν παίδων γενέσεσιν ἐπέτρεπεν ἐὺνοχίας συνάγειν, &c.* and, if it was against their law to have feasts then, it seems likely, that neither were the Jews allowed to keep the anniversary day of their births with festivals. The same *Jos. Antiq.* xv. 11. 6. says, that the first Herod, father of this Herod Antipas, was used to keep, as a festival, the day of his accession to the throne; and probably this Herod Antipas did the same. We find likewise Herodotus in ix. 109. reporting the same thing of Xerxes the Persian King. That the day of a King's accession to his throne, was in the eastern style sometimes called his birth-day, appears from *Pf.* ii. where, when it is said, *ver.* 6. *I have set (or, anointed) my King upon my holy hill of Zion*, it is added in the next verse, *this day have I begotten thee.* To which may be subjoined, that *Wetstein* in his *New Transl.* upon this place has quoted several passages to this purpose, out of which I have selected the two following ones. *Gemara, F.* 10. 1. *Quid sunt γενέσια? Respondit R. Judas, per hunc intelligi diem, quo constituunt, aut creant regem.* In *Actis Perpetuæ Martyris*, natale *Getæ Cæsaris* in *Notis* explicatur de natali imperii. See note on *Acts* xiii. 33. *Spartianus de Hadriano* dicit, cum natalem adoptionis suæ, quâ à *Trojano* fuerat adoptatus, egisse: *Cicero natalem sui Consulatus, sui ab exilio reditus, recenset.* *Dilherri Farrago, &c.* p. 48. See *Cene*, p. 731.

8 And

THE TEXT.

8 And (q) she being before instructed of her mother, said, Give me here John Baptists head in a (r) charger.

9 And (s) the king was (t) sorry : nevertheless (u) for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ (x) When Jesus heard of it, he departed thence by a ship (y) into a desert place, apart : and when the people had heard thereof, they followed him (z) on foot out of the cities.

THE COMMENTARY.

8 (q) *i. e.* before she said, *give me John Baptist's head, &c.* not before she came in to dance : for Mark vi. 24. says, that she *went forth to her mother* after this promise, and was instructed by her in what she should ask.

Ib. (r) A larger sort of dish.

9 (s) The same with the tetrarch, ver. 1. See Note (E).

Ib. (t) Partly for John's sake, whom he *knew to be a just and holy man* (Mark vi. 20.) and partly lest the people should be provoked at it, ver. 5.

Ib. (u) Rather, *for the sake of the oath* (ver. 7.) *and of them, who, &c. i. e.* out of regard to them.

13 (x) Rather, *And when Jesus.*

Ib. (y) Luke in ch. ix. 10. adds, *belonging to the city called Bethsaida.* See note (F).

Ib. (z) Rather, *by land* : some of them were sick (ver. 14.) ; and it is probable, that they were not able to walk so far. See note (G).

N O T E S.

(E) V. 9. *The king*] So in ch. ii. 23. Archelaus is said to have *reigned*, though he was only an Ethnarch, not a King, Jos. Antiq. xvii. 13. 4. and B. Jud. ii. 6. 3. So likewise what is called (Antiq. xx. 6. 1.) Lyfania's *tetrachy*, is (in B. Jud. ii. 12. 8.) called his *kingdom*. Nor is this the language of Jewish writers only, but of Heathen ones ; for Virgil (*Æn.* ix. 223.) calls Ascanius *Rex*, because he had the chief command during *Æneas's* absence : and Deiotarus, whose cause Cicero so finely pleaded, was only a *Tetrarch*, though he is called *Rex* in that oration. The Roman government was only a republick, and yet Virgil says, that the fates had decreed concerning *Æneas* and his Trojans, (*Æn.* i. 25.)

Hinc populum latè regem, belloque superbum

Venturum excidio Libyæ, sic volvere Parcas.

(F) V. 13. *Into a desert place*] Jesus was returned from Nazareth, where he had been (ch. xiii. 54.), and was come to some town on the shore of the sea of Galilee : to go from thence to Bethsaida,

T H E T E X T.

T H E C O M M E N T A R Y.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And (a) when it was evening his disciples came to him, saying, This is a desert place, and (b) the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, bring them hither to me.

19 And he commanded the multitude (c) to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, (d) and (e) brake and gave the loaves to his disciples, and the disciples to the multitude.

15 (a) Rather, *when the evening was coming on*. See note (H).

Ib. (b) *i. e.* the time of making the chief meal, (called supper) which in that country was commonly after the heat of the day began to abate.

19 (c) Mark, in ch. vi. 39, 40. adds, *by companies, in ranks, by hundreds and fifties*.

Ib. (d) *i. e.* gave thanks (as in ch. xv. 36.) to God. See note (I).

Ib. (e) Rather, *and having broken the loaves, he gave them* (*i. e.* pieces of them) to each of his disciples.

N O T E S.

faida he does not seem to have crossed that sea, (because the people followed him on foot out of the cities) but to have gone along near the shore from the place, where he went on board the ship. See the situation of Bethsaida in the note on ch. xi. 23.

(G) *Ib.* On foot] The word πεζῇ here means by land in opposition to sea; and it is to be understood of such as went by land, either walking, riding, or drawn on carriages. So the word πεζῇ is used elsewhere, as Mr. Blackwall has shewn in his *Sacred Classics illustrated*, vol. ii. p. 205. He quotes among others the following passages, πόλιν ἐν πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ πεζῇ, *going from city to city by sea or by land*. Plato Polit. After the same manner, Isocr. in Panathen, (p. 189. Ed. Fletch, Oxon.) says, τριήρεις συναγρόντες διακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατῆος πεντακοσίας μυριάδας. And the same manner of speaking was used by the Latins, as when Cicero Ep. ad Att. x. 4. says, *Me tamen consilio juva, pedibusne Rhegium, an hinc statim in navem*. Where see Grævius's note. Scot on Matt. p. 104. To which may be added, that μέλλων πεζεύειν in Acts xx. 13. is rightly rendered by the Vulgate version (with which the Syr. version agrees) *per terram iter facturum*.

(H) V. 15. *When it was evening*] The day was only *far spent*, says Mark vi. 35. and *the day began to wear away*, says Luke ix. 12. and here in ver. 23. it is said, that the *evening came*, after this whole affair was over. From whence I gather, that Matthew wrote here ὥσπας δὲ γινομένης, not γενομένης.

(I) V. 19. *Blessed*] The form among the Jews of *giving thanks* to God on such occasions was by using words, which began thus, *Blessed be God, &c.* Hence the whole form of thanksgiving was called

THE TEXT.

THE COMMENTARY.

20 And they did all eat, and were filled: and they took up of the fragments that remained, (f) twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and children.

22 ¶ And straightway Jesus (g) constrained his disciples to get into a ship, and to go before him (h) unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and (i) when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was (k) contrary.

25 And in the (l) fourth watch of the night, Jesus (m) went unto them walking on the sea.

20 (f) See note (K).

22 (g) not by force, but by persuasion (see Luke xxiv. 29.) he pressed them to go, when they were unwilling, perhaps, to be absent from him for the time. See note on Luke xiv. 23.

Ib. (h) Not directly cross, but more to the northward of the sea of Galilee, where lay the city *Capernaum*, (see note on ch. xi. 23.) to which they went (John vi. 17, 24.), in the country called *the land of Genesareth*, ver. 34.

23 (i) i. e. he staid there alone, till it was night.

24 (k) i. e. contrary to the ship's course, and therefore said in Mark vi. 48. to have been *contrary to them*.

25 (l) i. e. between the hours of three and six in the morning (as we call them) which time among the Jews was the fourth watch. See com. on Mark xiii. 35.

Ib. (m) Rather, *went down*, i. e. from the mountain, where he had been alone, ver. 23.

NOTES.

called the *bleffing* from the first word of it. Our form of faith is called a *Creed* for the same reason, *credo* being the first word of it in Latin: and so, when we give thanks to God for our meal, it is called *Grace* from the first word of it in Latin, *Gratias tibi agimus*, &c.

(K) V. 20. *Twelve baskets full*] From what is here said, that the fragments, which remained after the five thousand (beside women and children) had eaten of the five loaves and two fishes till they were filled, filled no less than twelve baskets full, it is very plain, that there had been in this affair a creation of bread, and that creation could not have been the effect of any power less than a divine one.

THE TEXT.

26 And when the disciples saw him walking on the sea, they were troubled, saying, (n) It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he (o) walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he (p) was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And (q) when they were gone over, they came into the (r) land of Genesaret.

35 And when the men of that place (s) had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

THE COMMENTARY.

26 (n) Rather, *it is an apparition, or phantom.*

29 (o) For a very little while, we may suppose.

30 (p) *i. e.* fear, the effect of his not having enough of faith, made him begin to sink.

34 (q) *i. e.* gone over that part of the sea, which led them from Bethsaida to Capernaum (John vi. 17, 24.) *in the land of Genesaret.* See com. on ver. 22. and note on ver. 13.

Ib. (r) See note (L).

35 (s) *i. e.* knew him to be that Jesus, who had wrought so many miracles.

NOTES.

(L) V. 34. *Land of Genesaret*] The country of Genesar is described by Josephus as *extended along the shore of a lake which bears the same name; and as being thirty furlongs in length and twenty in breadth, and watered by a very plentiful fountain, which the inhabitants called Capernaum.* Bell. Jud. ii. 9. 8.

C H A P. XV.

THE TEXT.

1 **T**HEN came to Jesus (a) scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the (b) tradition (c) of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, (d) Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, (e) Honour thy father and mother: and, (f) He that curseth father or mother, let him die the death.

THE COMMENTARY.

1 (a) See note on ch. ii. 4. and com. on ch. v. 20.

2 (b) See note (A).

Ib. (c) These were rulers and magistrates among the Jews, of great weight and authority. See note (B).

3 (d) He answers their question, by putting another to them.

4 (e) See Exod. xx. 12. and Deut. v. 16. One way of honouring them is with our substance, Prov. iii. 9. and 1 Tim. v. 17. See also note on Acts xxviii. 10.

Ib. (f) See Exod. xxi. 17. and Lev. xx. 9. The word signifies also *revileth* (as in margin of Eng. Transl. in Exod. xxi. 17.) and *speaketh with contempt or injury*: which sense seems more suitable to what follows here.

N O T E S.

(A) V. 2. *The tradition*] Josephus says in Antiq. xiii. 10. 6. *That the Pharisees delivered many things to the people for legal ones, which they had received from the fathers, but which were not written in the laws of Moses: and that therefore the sect of the Sadducees rejected them, saying, that those things which are written, ought to be accounted legal, and that men ought not to observe such as are only by tradition from the fathers.* To which he adds, that about these points there were great questions and disputes between the two sects, the Sadducees gaining over to their side only the people of fashion, while the common people were on the side of the Pharisees. *Νόμιμα πολλά τίνα παρέδωσαν τῷ δήμῳ ἐκ πατέρων διαδοχῆς, ἅπερ ἐκ ἀναγέγραπται ἐν τοῖς Μωυσέως νόμοις· καὶ διὰ τῆτο πάντα τὰ Σαδδουκαίων γένος ἐκβάλλει, λέγον ἐκεῖνα δεῖν ἡγέσθαι νόμιμα τὰ γεγραμμένα, τὰ δ' ἐκ παραδόσεως τῶν πατέρων μὴ τηρεῖν. Καὶ περὶ τῶν ζήτησεως αὐτοῖς καὶ διαφορὰς γενέσθαι συνέβαινε μεγάλας, τῶν μὲν Σαδδουκαίων τὰς εὐπόρους μόνον πειθόντων, τὸ δὲ δημοτικὸν ἐκ ἐπόμενον αὐτοῖς ἐχόντων, τῶν δὲ Φαρισαίων τὸ πλῆθος σύμμαχον ἐχόντων.* It may be farther noted here, that, when the Sadducees were in places of trust, they concealed their opinions for fear of the people. Jos. Antiq. xviii. 1. 4.

(B) *Ib. Of the elders*] They were not all of them priests, if any of them were; and they seem to have been heads of the several tribes, or at least persons of eminence belonging to the other tribes, as well as to that of Levi. The assembly of these is called *πρεσβυτέριον* in Luke xxii. 66. and Acts xxii. 5.

THE TEXT.

THE COMMENTARY.

5 But ye say, Whosoever shall say to his father or his mother, (g) *It is a gift by whatsoever thou mightest be profited by me,*

6 (b) And honour not his father or his mother, *he shall be free.* (i) Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias (k) prophesy of you, saying,

8 This people draweth nigh unto me, with their mouth, and honoureth me with their lips : but their heart is far from me.

5 (g) Rather, *be that, by which I might profit (or benefit) thee, a gift, i. e.* I make a vow of giving it to God. See note (C) here, and on Acts xxviii. 10.

6 (b) Rather, *Then he shall (or may) not honour, &c. i. e.* ye say, that in case of such a vow he is not bound to assist his father or mother. See note (D).

Ib. (i) Rather, *and ye have.*

7 (k) Rather, *teach concerning you, i. e.* use words which are applicable to you. See Isa. xxix. 13. especially in the LXX. version.

NOTES.

(C) V. 5. *It is a gift, &c.*] What sort of gift is meant, is not here expressed : but Mark in ch. vii. 11. calling it *Corban*, and explaining it by *a gift*, and Josephus con. Ap. i. 22. doing the same (see also Antiq. iv. 4. 4.), we may suppose, that it was somewhat (either person or thing) declared by vow or otherwise to be given to God, and therefore so sacred, as not to be applied to any other purpose. In the Greek we have $\delta\ \epsilon\acute{\alpha}\nu\ \epsilon\acute{\xi}\ \epsilon\mu\acute{\epsilon}\varsigma\ \omega\phi\epsilon\lambda\eta\theta\eta\varsigma$; where δ seems to be put for $\kappa\alpha\iota\ \delta$, as in ch. xxiii. 37. $\delta\ \nu\ \tau\rho\acute{o}\pi\omicron\nu$ is put for $\kappa\alpha\iota\ \delta\ \nu\ \tau\rho\acute{o}\pi\omicron\nu$. But, however that be, an accusative case is thus found after the verb $\omega\phi\epsilon\lambda\epsilon\iota\sigma\theta\alpha\iota$ in ch. xvi. 26. and Mark v. 26. and 1 Cor. xiii. 3. I find likewise Plato using the same way of speaking in Repub. i. p. 58. lin. 18. Edit. Massey, $\epsilon\acute{\alpha}\nu\ \delta\epsilon\ \mu\grave{\eta}\ \mu\iota\sigma\theta\omicron\varsigma\ \acute{\alpha}\nu\eta\ \iota\varsigma\ \tau\acute{\epsilon}\chi\eta\eta\ \pi\rho\omicron\sigma\gamma\acute{\iota}\gamma\eta\lambda\alpha\iota$, $\epsilon\sigma\theta\ \delta\ \tau\iota\ \omega\phi\epsilon\lambda\epsilon\iota\tau\alpha\iota\ \delta\ \delta\eta\mu\iota\sigma\tau\omicron\varsigma\ \acute{\alpha}\pi\omicron\ \tau\eta\varsigma\ \tau\acute{\epsilon}\chi\eta\eta\varsigma$; *if no recompence attends the art, is the workman at all profited by his art ?*

(D) V. 6. *And honour not his father, &c.*] In two of the Greek MSS. $\kappa\alpha\iota$ is left out : but it is to be retained, though the sense of it is not to be expressed in our tongue by *and* ; as if it were a copulative particle, and were to join $\epsilon\acute{\iota}\pi\eta$ in ver. 5. with $\tau\iota\mu\acute{\eta}\sigma\eta$ in this verse. The word $\kappa\alpha\iota$ is used in the same manner by Mark vii. 12. and x. 26. by Luke xviii. 26. and by John xv. 8. In all which places it has the sense of *in this case*, or *upon that*, or *then*, or *so*, by which last word it is rendered in the Eng. Transl. of John xv. 8. Note, that the subjunctive mood in $\tau\iota\mu\acute{\eta}\sigma\eta$ here, has the sense of the future tense of the indicative mood ; as in ch. v. 20. and xviii. 3. $\delta\ \nu\ \mu\grave{\eta}\ \epsilon\iota\sigma\epsilon\lambda\theta\eta\varsigma$, is rightly rendered *ye shall not enter*. See also ch. v. 18. and xxiv. 2, 35. and Luke x. 19. In such cases the expression is elliptical, and $\epsilon\acute{\iota}\nu\ \acute{o}\pi\omega\varsigma$ or $\epsilon\sigma\theta\ \acute{o}\pi\omega\varsigma$, or some words of that sort are to be supplied for making out the sentence. See note on ch. xi. 3. If this account of this place be right, then the words *he shall be free*, which follow, and are inserted by our English translators without warrant from the original, may be thrown out as superfluous.

9 But

THE TEXT.

THE COMMENTARY.

9 But in vain they do worship me, teaching *for doctrines* the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 (l) Not that which goeth into the mouth (m) defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard (n) this saying?

13 But he answered and said, Every (o) plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us (p) this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into (q) the belly, and is cast out into (r) the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed (s) evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 ¶ Then Jesus went thence, and departed into (t) the coasts of Tyre and Sidon.

11 (l) See this explained in ver. 17, &c.

Ib. (m) Greek, *maketh common*, i. e. defileth. See com. on ch. xii. 5. and note on Mark vii. 2. and Acts x. 14.

12 (n) i. e. what was said in ver. 3, &c.

13 (o) Or, *plantation*.

15 (p) See ver. 11.

17 (q) See note on ch. xii. 40.

Ib. (r) See note on Mark vii. 19.

19 (s) Such *thoughts* seem meant, as are harboured there, and only want an opportunity of exerting themselves into action. See com. and note on ch. v. 28.

21 (t) Rather, *the parts*, i. e. the inland countries belonging to the cities Tyre and Sidon. See Mark vii. 24. and Acts xx. 2.

22 And

THE TEXT.

22 And behold, (*u*) a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, (*x*) Send her away, for she crieth after us.

24 But he answered and said, I am (*y*) not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take (*z*) the childrens bread, and to cast it to (*a*) dogs.

27 And she said, (*b*) Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.

THE COMMENTARY.

22 (*u*) Or, a *Canaanitish* woman. Mark in ch. vii. 26. says, that she was a *Greek* (or *Gentile*) by religion, and a *Syrophœnician* by nation. See note (E).

23 (*x*) *i. e.* healed.

24 (*y*) She was a heathen, and therefore was at first rejected.

26 (*z*) *i. e.* the favours designed for the Jews, God's people.

Ib. (*a*) *i. e.* the heathens See note (F).

27 (*b*) Rather, *yea, Lord*; for the dogs, &c. *i. e.* yes Lord; it is meet for the dogs, &c. See com. on Mark vii. 28. and com. on Matthew xii. 12. and note on Matthew xi. 8. and on xxvii. 23.

NOTES.

(E) V. 22. *A woman of Canaan*] The inhabitants of Phenicia were the Tyrians and Sidonians; who, because they were descended from the Canaanites, bore the name of Canaanites. To prove this, let it be noted, that in Deut. i. 7. the *Canaanites* are supposed to have inhabited about *Tyre* and *Sidon*; for the *South* (or *Judea*) is there mentioned first; then the *sea-side* (or *Philistia*); then the *Canaanites*; then *Lebanon*; and then *Euphrates*. If therefore the Canaanites dwelt between the *sea-side* and *Lebanon*, that was the place where *Tyre* and *Sidon* stood. Besides, in Joshua v. 1. what is expressed by *the kings of the Canaanites*, is in LXX, thus rendered *οἱ βασιλεῖς τῆς φοινίκης*: and so in Job xli. 6. what is in the Hebrew *בין כנענים* among the *Canaanites* (not, the *merchants*, as in the Eng. Transl.), is in LXX. Job xl. 25. *φοινίκων γένη*. Agreeably to this the words in Exod. xvi. 35. *unto the borders of the land of Canaan*, are thus expressed in LXX. *εἰς μέρος τῆς φοινίκης*. See also to the same purpose Judges i. 31, 32. and Numb. xiii. 29. Josh. xiii. 3. *From Sihor, which is before Egypt, unto the borders of Ekron northward, which is counted to the Canaanite*. In Judges iii. 3. and in iv. 2. 6. it is said, who the Canaanites were, and where they dwelt.

(F) V. 26. *Dogs*] The Jews were used to give this name to all the heathens. So in Rev. xxii. 15. it is said, *without are dogs*, meaning the heathens, who were out of the Christian church: and so Paul uses the word in Philip. iii. 2. *Beware of dogs—beware of the concision*, or heathens. See Wettstein's note.

28 Then

THE TEXT.

THE COMMENTARY.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, (c) and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and (d) many others, and cast them down at Jesus feet, and he healed them:

31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they (e) continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, (f) Whence should we have so much bread in the (g) wilderness, as to fill so great a multitude?

29 (c) Mark in ch. vii. 31. adds, *through the midst of the coasts of Decapolis.*

30 (d) *i. e. who were sick or diseased.*

32 (e) See note on Mark viii. 2.

33 (f) See note (G).
Ib. (g) i. e. in a place so desert, as that mountain (ver. 29.) was.

. N O T E S .

(G) V. 33. *Whence should we have so much bread?* It seems strange, that, when the disciples of Jesus had seen the miracle of feeding five thousand with *five loaves* and *two fishes*, as mentioned by Matthew in ch. xiv. 17, and 21. they should say here as he represents them to say. In this latter miracle they had *seven loaves* and *a few little fishes*, (ver. 34.) and the multitude was but four thousand (ver. 38.); so that they had probably more provision, and certainly fewer to feed with it. How came they therefore not to think, that He, who wrought the former miracle, could not work one of the same sort again? But this is consistent with the character which Jesus, who knew their hearts, has given of them in ch. xvi. 8. *O ye of little faith*; in ch. xvii. 17. *O faithless and perverse generation*; and there in ver. 20. he seems to say, that their *faith* was less than *a grain of mustard-seed*, which is *the least of all seeds*, ch. xiii. 32. See also Mark viii. 17.

34 And

THE TEXT.

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and (b) gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they that did eat, and were filled: and they took up of the broken (i) meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of (k) Magdala.

THE COMMENTARY.

36 (b) See com. and note on ch. xiv. 19.

37 (i) See note on ch. xiv. 30.

39 (k) Mark in ch. viii. 10. says, that he came to *Dalmanutha*. See note (H).

NOTES.

(H) V. 39. *Magdala*] This and *Dalmanutha* seem to have been two names for one and the same town; or (if two towns) they were probably near the one to the other, and were situate on the eastern or Arabian shore of the sea of Galilee. Mary Magdalene, mentioned in ch. xxvii. 56. seems to have been a native of *Magdala*, and to have taken her name from thence, which ought to be pronounced, as it is written, *Magdalene*, or rather translated, *of Magdala*.

C H A P. XVI.

THE TEXT.

1 **T**HE (a) Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening ye say, *It will be fair weather* : for the sky is red.

3 And in the morning, *It will be foul weather to day* : for the sky is red and lowering. O ye hypocrites, (b) ye can discern the face of the sky, but can ye not discern (c) the signs of the times?

4 (d) A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but (e) the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples (f) were come (g) to the other side, they had forgotten (h) to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the (i) leaven of the Pharisees, (k) and of the Sadducees.

THE COMMENTARY.

1 (a) Though they were enemies to one another (see note on ch. iii. 7.) yet they both agreed to tempt him, by asking what they thought it was not in his power to grant. For the sense of *tempting*, see com. and note on ch. iv. 7.

3 (b) Or, *can ye discern the face of the sky?* and can ye not discern the signs of the times? See Luke xii. 56.

Ib. (c) i. e. that now is the time for the Messiah to appear, according to what the prophets have said.

4 (d) See ch. xii. 39.

Ib. (e) See ch. xii. 39, 40.

5 (f) Or, *were coming*.

Ib. (g) i. e. from Magdala to the western shore of the sea of Galilee, and to Bethsaida according to Mark xiii. 22.

Ib. (h) Rather, *to take loaves* : and so it should be in ver. 7, 8. See ver. 9, 10.

6 (i) See ver. 12. It is a figurative expression for their corrupt *doctrines*, mentioned in ch. xv. 3, 6, 9. and in ch. xxii. 23. See note on ch. iii. 7. for the doctrines of both these sects; and see the word *leaven* thus used in 1 Cor. v. 6, 7.

Ib. (k) This leaven of the Sadducees means their *doctrine*, and they denied that there is to be a resurrection, Matthew xxii. 23. and Acts xxiii. 8. It is called *the leaven of Herod* in Mark viii. 15. See note there.

T H E T E X T.

7 And they (*l*) reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why (*m*) reason ye among yourselves, (*n*) because ye have brought no bread?

9 (*o*) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of (*p*) Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, (*q*) Some *say that thou art* (*r*) John the Baptist, some Elias, and others Jeremias, (*s*) or one of the prophets.

T H E C O M M E N T A R Y.

7 (*l*) Or, *discoursed*, talked.

8 (*m*) Or, *discourse*, talk.

Ib. (*n*) Or, *that ye have*.

9 (*o*) *i. e.* the want of bread, ye know by experience, that I can supply.

13 (*p*) A town to the north of the sea of Galilee, at the distance of thirty miles from it. See note (A).

14 (*q*) See note (B).

Ib. (*r*) See note (C).

Ib. (*s*) *i. e.* some one of the prophets, meaning of the old ones (Luke ix. 8, 19.) and not pretending to know which of them he was. See note (D).

N O T E S.

(A) V. 13. *Cæsarea Philippi*] This town was near to the spring-head of Jordan; and its former name Paneas was changed to Cæsarea by Philip the tetrarch, who built it in honour of Tiberius Cæsar: and to distinguish it from the sea-port town of the same name Cæsarea, mentioned frequently in the Acts of the Apostles, it was called *Cæsarea Philippi*. See Jos. Antiq. xviii. 2. 1. and xx. 8. 4.

(B) V. 14. *Some say that, &c.*] The Pharisees, whose opinions prevailed most among the people, taught, that *the souls of holy and good men did, after their death, sometimes pass into other bodies*. See the note on ch. iii. 7. See Jos. Antiq. xviii. 1. 3. and Bell. Jud. ii. 8. 14. Not much unlike to this opinion was that of the Pythagoreans, which Virgil has adopted in *Æn.* vi. 7. 13. &c. where, see the notes of Ruæus in Ed. Delph.

(C) V. 14. *John*

THE TEXT.

THE COMMENTARY.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter (*t*) answered and said, (*u*) Thou art Christ the Son of the living God.

17 And Jesus answered and said unto him, (*x*) Blessed art thou, Simon (*y*) Bar-jona; for (*z*) flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, that (*a*) thou art Peter, and (*b*) upon this rock I will build my church: and (*c*) the gates of hell shall not prevail against it.

16 (*t*) The question was, Whom say ye, that I am? the answer therefore made by Simon Peter was not for himself only, but for the rest of the apostles.

Ib. (*u*) Rather, *Thou art the Christ*, as in ver. 20.

17 (*x*) Rather, *happy*. See note on Luke i. 48.

Ib. (*y*) *i. e.* the son of Jonas, as in John xxi. 15, &c.

Ib. (*z*) *i. e.* man. See Gal. i. 16, 17.

18 (*a*) *i. e.* this is the name, which I gave thee formerly, when thou camest to me (John i. 12.) See note (E).

Ib. (*b*) Or, *upon this stone*, *i. e.* because of his declaration (made in the name of all the apostles) concerning that great truth, that Jesus was *the Christ*, Simon was named *a stone*; and therefore upon that *stone* or *truth*, which was the foundation of the name, the church of Christ is here promised to be built. See note (F).

Ib. (*c*) Rather, *the gates of the grave*, or of the invisible place to which the souls of men go after death. The sense seems to be this; notwithstanding your deaths my church shall go on to spread itself and flourish. See note (G).

NOTES.

(C) V. 14. *John the Baptist*] Those Jews, who said so, must not have heard of any mighty works wrought by Jesus before the Baptist's death, or at the least before his imprisonment: and it seems probable from hence, that Jesus's fame for miracles was not very great till after that event.

(D) *Ib.* Or *one of the prophets*] In this place *is* seems to signify *some one*, without pretending to know which of them he was. Some have supposed Jeremias to have been named here, because his book of Prophecies was placed first in the collection of prophetick writings: but it seems more probable, that no collection of this sort was then in being, and that each of the prophecies was in a separate volume, as I gather from Luke iv. 17. See my note there. The Jews indeed, for what reason we know not, had a particular regard to *Jeremias*, as appears from Ecclus. xlix. 6, 7. and 2 Macc. ii. 1. &c. and xv. 13. &c.

(E) V. 18. *Thou art Peter*] *Cephas*, according to John (i. 42.) is the name which Jesus gave to Simon; but then he tells us, that it was *by interpretation*, *a Stone*; the same with what *πέτρος* signifies.

THE TEXT.

19 And I will give unto thee (*d*) the keys of the kingdom of heaven: and whatsoever thou shalt (*e*) bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they (*f*) should tell no man (*g*) that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and (*b*) suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again (*i*) the third day.

THE COMMENTARY.

19 (*d*) *i. e.* authority over the kingdom of the gospel, or society of Christians, with a power to direct, appoint and command what is proper for the governing it. See the word *key* thus used in Isa. xxii. 22. Rev. iii. 7. and ix. 1. and xx. 1.

Ib. (*e*) See note (H).

20 (*f*) *i. e.* for the present, because his time of suffering was not yet come. See ch. xvii. 9.

Ib. (*g*) Or, *that he was the Christ*, according to the reading of many MSS. &c.

21 (*b*) Here Jesus first acquainted his disciples with what was afterwards to happen to him.

Ib. (*i*) *i. e.* on the third day. See note on ch. xii. 40. xxvii. 63.

N O T E S.

in the Greek tongue. Πέτρος and πέτρα are used promiscuously in this sense, and πέτρος is found so used in Dion. Halic. de Struct. verborum, sect. 20. p. 166. Ed. Upton; and likewise in Longin. de Sublim. c. xxxv. The name *Cephas* (or *Peter*) given to this Simon, is also met with in 1 Cor. i. 12. and ix. 5. and xv. 5. and Galat. ii. 9.

(F) *Ib.* *Upon this rock*] See what Peter himself says in 1 Ep. ii. 5. and what Paul says in Ephes. ii. 20. of all Christians, that they are *built upon the foundation of the apostles, Jesus Christ himself being the chief corner-stone*. See Chrysost. so explaining it in Casauboniana, p. 82. and see Casaub. Exercitat. xv. in Bar. Ann. And Boissii Collectio Vers. Bezae cum Vulg. p. 48.

(G) *Ib.* *The gates of hell*] This is the meaning of πύλαι ᾗδης in LXX. Is. xxxviii. 10. Wicl. Sol. xvi. 13. and 3 Macc. v. 51. The same phrase is to be met with in the same sense in Hom. Il. i. 312. ε. 646. and elsewhere. See Wetstein.

(H) *Ib.* *Bind—loose*] This power of *binding* and *loosing* (whatever is meant by it) is given to all the apostles, as well as to Peter, in ch. xviii. 18. and it is observable likewise, that it is here and in ch. xviii. 18. given as a power over things, and not over persons. I think therefore, that the power given to the apostles in both places, was a power of declaring what precepts of the Jewish law were obligatory, and what not obligatory, upon Christians, the subjects of Christ's kingdom; and of appointing such rules as were proper for the government of it. Of the first we have an instance in Acts xv. and Paul (one of the apostles) gives in his epistles many rules for decency and order. I shall only add here, that *loosing* a thing in this place signifies *not binding it*, *i. e.* giving

no

THE TEXT.

THE COMMENTARY.

22 Then Peter took him, and began to rebuke him, saying, (k) Be it far from thee, Lord : this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, (l) Satan, (m) thou art an offence unto me : for thou favourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will (n) come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever (o) will save his life, shall lose it : and whosoever (p) will lose his life for my sake (q) shall find it.

26 For what is a man profited, if he shall gain the whole world, and (r) lose his own soul ? or what shall a man give in exchange (s) for his soul ?

22 (k) Or, *May be* (God) *be propitious to thee* ; i. e. God forbid it. See note (I).

23 (l) Rather, *adversary*, i. e. thou, who opposeth in this the scheme of God for the redemption of mankind by my death. How soon is Peter *the rock* turned to an *adversary* !

Ib. (m) i. e. thou throwest difficulties in my way, by urging the motive of self-preservation against my going on with what I am to accomplish.

24 (n) i. e. follow me, (ch. x. 38.) and be an attendant upon me in person.

25 (o) Rather, *is willing* (or, *desirous*) *to save his life*. Luke in ch. xvii. 33. says, *shall seek to save his life*. This is meant of the time of the destruction of the Jewish state. See ver. 27, 28.

Ib. (p) Rather, *is willing to lose his life*.

Ib. (q) i. e. shall not lose it. See note on ch. x. 39.

26 (r) Rather, *lose his life*, as in ver. 25. and in ch. ii. 20. and x. 39. Agreeably to which Luke says, *lose himself*, ch. ix. 25.

Ib. (s) Rather, *for his life*.

N O T E S.

no directions about it, or declaring it not to be binding as a duty : for among the sacred writers of the N. Test. the negation of any thing is often expressed by an affirmation of the contrary, as appears from Gr. 1. Cor. iv. 4. and vii. 27. See also note here on ch. v. 19. and x. 39.

(I) V. 22. *Be it far from thee*] The phrase here is elliptical, as in LXX. Gen. xliii. 22. and 1 Macc. ii. 21. but the phrase is more compleat in 1 Chron. ii. 19. *ἵλεως μοι ὁ θεός* ; and this justifies my addition of the word *God* in the comment. In like manner, when we say *Bless you*, we mean, *May God bless you*.

THE TEXT.

27 For (*t*) the Son of man shall come in the glory of his Father, with his angels; and then he shall (*u*) reward every man according to his works.

28 Verily I say unto you, There be (*x*) some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

THE COMMENTARY.

27 (*t*) This is meant of his coming to visit and punish the Jews, as in ver. 25. See ch. xxiv. 30. and xxvi. 64. and Daniel vii. 13. and Rev. i. 7.

Ib. (*u*) Rather, *recompense*; with good or with evil, according as men deserve.

28 (*x*) John the apostle (we know for a certain) lived long enough to see this coming of Jesus in his kingdom. See John xxi. 22, 23.

C H A P. XVII.

THE TEXT.

1 **A**ND (a) after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into (b) an high mountain apart,

2 And was (c) transfigured before them, and his face did shine as the sun, and his raiment was white (d) as the light.

3 And behold, (e) there appeared unto them Moses and Elias talking with him.

4 Then (f) answered Peter, and said unto Jesus, Lord, it is good for us (g) to be here: if thou wilt, let us make here three (h) tabernacles? one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, (i) a bright cloud overshadowed them: and behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; (k) hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they (l) saw no man, save Jesus only.

THE COMMENTARY.

1 (a) Luke in ch. ix. 28. says, *about an eight days after*; reckoning the first and the last days in that number: but Matthew here, and Mark in ch. ix. 2. have omitted them.

Ib. (b) This was Mount *Tabor*, according to Prideaux's Conn. vol. ii. p. 81. fol.

2 (c) Not by a change of his shape or form as a man, but by his face's shining as the sun, &c.

Ib. (d) Or, *as snow*: so it is said in Mark ix. 3. and some of the Greek MSS. here have a word to the same purpose.

3 (e) Rather, *there were seen by them*.

4 (f) *i. e.* Peter began and said. It is probable, that in what follows he made answer to nobody. See note on ch. xi. 25.

Ib. (g) *i. e.* to stay and remain here for some time.

Ib. (h) *i. e.* tents; and let us set them up here.

5 (i) Called by the Jews the *Shechinah*, a glorious light in which the majesty of God often appeared to them. See 2 Pet. i. 17. and note on Matthew ii. 2.

Ib. (k) See note (A)

8 (l) Mark in ch. ix. 8. adds *any more*.

N O T E S.

(A) V. 5. *Hear ye him*] These words refer to what Moses said to the Jews in Deut. xviii. 15. *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.* And from hence it appears, that Jesus was declared from heaven, to be the person promised to the Jews by Moses. See also Acts iii. 22. and vii. 37.

9 And

T H E T E X T.

9 And as they came down from the mountain, Jesus charged them, saying, (m) Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, (n) Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, (o) and restore all things:

12 But I say unto you, that Elias is come already, and they (p) knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were (q) come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is (r) lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

T H E C O M M E N T A R Y.

9 (m) See com. on ch. xvi. 20.

10 (n) *i. e.* if we are not to declare, that we have seen Elias till that time, why are we taught by the scribes, that Elias must first come?

11 (o) *i. e.* was to come first and restore all things, before the Christ was to appear. See Malachi iv. 6. See also note on Acts iii. 21. and see note (B) here.

12 (p) They knew him to be the Baptist, and believed him to be a prophet; but not to be Elias, the prophet, of whom Malachi had foretold in ch. iv. 5.

14 (q) *i. e.* being now come down from the mountain.

15 (r) He was troubled with an epilepsy (as the symptoms seem to shew) occasioned by his being possessed with a devil, ver. 18. See Dr. Mead de Imper. Solis & Lunæ, p. 35. & 43.

N O T E S.

(B) V. 11. *Restore all things*] The Greek word ἀποκαταστήσει, used here, is used also by the LXX. in Malachi iv. 6. where the words are translated *he shall turn (ἀποκαταστήσει) the heart of the fathers to the children, and the heart of the children to the fathers*: by which words of the prophet (figuratively expressed) is meant only, that he should *restore all things*, or set all things to rights with regard to religion. This John the Baptist, the Elias of Malachi, did by preaching repentance with so much success, as he seems to have done. See Jos. Antiq. xi. 3. 9. where he uses the word ἀποκατάστασις for *a restoration*: and see note on Acts iii. 21.

17 Then

THE TEXT.

THE COMMENTARY.

17 Then Jesus answered and said, O (s) faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus (t) rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus (u) apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith (x) as a grain of mustard-seed, (y) ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 (z) Howbeit, this kind goeth not out, but by prayer and fasting.

17 (s) *i. e.* wanting faith, and being backward to believe even upon good grounds. See com. on Mark ix. 19.

18 (t) See Maldonate here, where he quotes Euthymius as giving to ἐπετίμησε the sense of *imperavit*, and refers to Mark ix. 25.

19 (u) Or, *and said privately*, *i. e.* out of the hearing of the multitude. See Mark ix. 28.

20 (x) Not as little, but as thriving and increasing, as that grain is, which in ch. xiii. 32. is said from *the least of all seeds* to become *the greatest among herbs*, and even *a tree*. A great degree of faith is here required, as in Mark xi. 22, 23. See also Matthew xxi. 21. and Luke xvii. 5, 6.

Ib. (y) All this seems to have been spoken figuratively, and not literally. The general purport of it is, that by faith they should be hereafter enabled to work great miracles, as in fact they did. See ch. xxi. 21. and James v. 15.

21 (z) Rather, *And this kind, &c. i. e.* ye must both pray and fast, before ye can attain to such a kind and degree of faith, as is necessary for this purpose. See note (C).

N O T E S.

(C) V. 21. *This kind*] Jesus had in ver. 20. ascribed their not being able to cast out the devil to their *unbelief* only: and he had there mentioned a kind of faith, to which nothing would be impossible; no, not the causing mountains to be removed. This faith Mark in ch. xi. calls *a faith of God*, *i. e.* a very strong one. See note there. What then is *this kind*, which Matthew here represents Jesus as speaking of? Not a *kind* of devils or diseases (I think), but a kind of faith. The sense seems to be this: this *faith*, so strong as in ver. 20. *goeth not out*, *i. e.* doth not exert itself, so as to have the proper effect, unless it be first raised in the man by *fasting* and *prayer*. Besides, if *fasting* and *prayer* were absolutely necessary to be put in practice before that kind of devils could be cast out, it is probable, that we should have been told that Jesus himself took this previous method; but of this Matthew makes no mention. James in ch. v. 15, 16. speaks of *a prayer of faith* able to *save the sick* in a miraculous manner, and he speaks of this *faith* as *ἐνεργουμένη inwardly wrought* in men; when such a faith therefore operates so as to be able to cast out a devil, it *goeth out* of him, who hath this faith, in a sense not difficult to be understood. See Knatchbull.

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THE TEXT.

22 ¶ And while they abode in Galilee, Jesus said unto them, (a) The Son of man (b) shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received (c) tribute-money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of (d) strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, (e) Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find (f) a piece of money: that take, and give unto them for me and thee.

THE COMMENTARY.

22 (a) This is the second open warning, which Jesus gives to his apostles, of his sufferings, with the addition of his being to be betrayed.

Ib. (b) Rather, *is about to be betrayed*.

24 (c) Greek, *the didrachms*, i. e. the pieces of money, each of which was two drachms, and was half a shekel, and worth about 1s. 2d. $\frac{1}{8}$ of our English money. Every Jew, aged twenty years, was to pay this sum yearly towards defraying the charges of the temple. See Exod. xxx. 13, 14.

25 (d) i. e. those of their subjects, who are not their children.

26 (e) Jesus's argument is this; If earthly kings do not receive tribute-money from their children, then am I, who am the Son of God, excused by their custom from paying any to God.

27 (f) Greek, *a stater*, which was a whole shekel, and worth about 2s. 4d. $\frac{1}{4}$ of our money. See com. on ver. 24.

C H A P. XVIII.

T H E T E X T.

1 **A**T the same time came the disciples unto Jesus, saying, (a) Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be (b) converted, and become as little children, (c) ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive (d) one such little child in my name, receiveth me.

6 But whoso shall (e) offend (f) one of these little ones which believe in me, it were better for him that a (g) millstone were hanged about his neck, and (h) that he were drowned in the depth of the sea.

T H E C O M M E N T A R Y.

1 (a) Or, according to Luke ix. 46. *which of them should be the greatest, i. e.* who among the twelve apostles then was, or should afterwards be, the superior in Jesus's kingdom. See note (A)

3 (b) *i. e.* changed from this state of pride and ambition to that of humility, such as is in little children.

Ib. (c) *i. e.* ye shall not be so much as members of it.

5 (d) *i. e.* one so docile and so ready to be instructed, as this little child is.

6 (e) Pride and ambition among the apostles would give offence to, and cause the falling away of, such followers of Jesus as were not well confirmed in their new religion: and therefore in the following verses he warns them against giving offences.

Ib. (f) *i. e.* one, who is a believer in me, and like to this little child in the respects before-mentioned, ver. 3, 4.

Ib. (g) See note (B).

Ib. (h) Or, *that it were thrown, viz.* the millstone; the effect of which would be, that he, to whom it was fastened, would be pulled after it. See note (C).

N O T E S.

(A) V. 1. *Who is the greatest, &c.*] Whether Peter had then begun to affect a superiority on account of the honour, which he had received (ch. xvi. 17, 18.); or whether Zebedee's two sons, who afterwards (ch. xx. 20.) shewed their ambition by their request, had raised this dispute among the apostles, is uncertain: but it is plain, that some body had. See Mark ix. 33. and Luke ix. 46.

(B) V. 6. *A millstone*] In the Greek it is *μύλος ὀνικῆς, mola asinaria*; by which (as some think) is meant one of so large a size, as that asses were employed in turning it round: but, in my opi-

THE TEXT.

THE COMMENTARY.

7 ¶ Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore, if (i) thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into (k) life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of (l) these little ones; for I say unto you, that in heaven (m) their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and

8 (i) Figuratively expressed, and only meaning, that we should be careful to remove every thing from us (though ever so dear) which may cause us to be offended, *i. e.* which may be a stumbling-block in the way of our duty. See ch. v. 29, 30.

Ib. (k) *i. e.* eternal life, Mark ix. 43, 45.

10 (l) See ver. 3, 5, 6.

Ib. (m) *i. e.* the angels of the new believers, who are here called the little ones. It seems to mean (after the Jewish manner of expressing it) only thus much, that God's providence has an especial care of them.

N O T E S.

nion, the upper-stone of the mill is here meant, and called *ὀνικός*, because it had the burden of the work, being turned round to grind, while the under-stone of the mill was without motion. Hence the stone was called *ὄνος*; for Hesychius in his Lexic. v. *ὄνος*, explains it by *ὁ ἀνώτερος λίθος τῆς μύλης*, the upper stone of the mill. I find also Xenophon in Cyr. Exped. (lib. i. p. 49. Ed. Hutch.) saying, that the inhabitants about Pylæ lived by digging up *ὄνες ἀλέτας*, lapides asinarios molares, upper millstones, and carrying them to Babylon.

(C) V. 6. *That he were drowned*] In the Greek it is not *καὶ αὐτὸς καταποντισθῇ*, but *καὶ καταποντισθῇ* the copulative *καὶ* joining this verb to the preceding one *κρεμασθῇ*, the nominative case to which is *μύλος*. This kind of punishment is mentioned by Suetonius in the life of Octavius, c. 67. who says of that Emperor, *Pædagogem ministrofque Caii, ——— oneratis gravi pondere cervicibus, præcipitavit in flumen.* See com. on Mark ix. 42. and see Luke xvii. 2.

nine,

THE TEXT.

nine, and goeth (*n*) into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth (*o*) more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of (*p*) these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go, and tell him his fault between thee and him alone: if he shall hear thee, thou hast (*q*) gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that (*r*) in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the (*s*) church: but if he neglect to hear the church, let him (*t*) be unto thee as (*u*) an heathen and a publican.

18 Verily I say unto you (*x*) Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that (*y*) if two of you (*z*) shall agree on earth, as touching any thing that they shall ask, it shall be

THE COMMENTARY.

12 (*n*) The *wildernefs*, says Luke xv. 4. but the mountains were wild and desert places, as appears from ch. xv. 29. compared with ver. 33.

13 (*o*) *i. e.* more over that sheep, for having found it, &c. The nature of joy is to enlarge itself less upon ordinary occasions, than upon extraordinary and accidental ones, such as the finding the sheep was. See Luke xv. 7, 10.

14 (*p*) See com. on ver. 3, 5, 6.

15 (*q*) *i. e.* brought him to behave himself otherwise towards thee for the future.

16 (*r*) Rather, *by the mouth of two or three witnesses every word may*, &c. *i. e.* by the testimony of two or three witnesses every matter in dispute may be determined and settled. See Deut. xix. 15.

17 (*s*) This rule seems to have a view also to what was to be done after Jesus's death, when Christian churches should be in being.

Ib. (*t*) *i. e.* the church first judging and pronouncing him to be so. See 2 Theff. iii. 6, 14. and 2 Cor. ii. 6. and 1 Tim. v. 20.

Ib. (*u*) *i. e.* avoid and shun his company, as the Jews do the company of either of them. See Acts ch. ix. 11. and x. 28. See also note on Matthew v. 46. concerning publicans.

18 (*x*) *i. e.* ye, my apostles. See note on ch. xvi. 19.

19 (*y*) *i. e.* of you my apostles: what is said here and in the former verse, does not seem to be said of Christians in general.
done

THE TEXT.

done for them of my Father which is in heaven.

20 For where two or three are gathered together (a) in my name, there am I (b) in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, (c) and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until (d) seventy times seven.

23 ¶ Therefore (e) is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him (f) ten thousand talents.

THE COMMENTARY.

19 (2) viz. when gathered together in my name (ver. 20.) and with faith and without doubting, but believing (ch. xxi. 21, 22.) and asking according to the will of God (1 John v. 14.) All these are elsewhere, though not here, mentioned as necessary circumstances.

20 (a) See 1 Cor. v. 4.

Ib. (b) i. e. shewn by the good effect, which I shall cause the petitions of you my apostles to have. This is expressed thus in 1 Cor. v. 4. with the power of the Lord Jesus.

21 (c) Luke xvii. 3, 4. says, upon his repentance.

22 (d) i. e. seven times in a day for a long time together, as in Luke xvii. 4. i. e. as often as he turns to thee again and repents. By seventy times seven is meant a number without limitation, as in Gen. iv. 24.

23 (e) Or, hath the kingdom of heaven been likened, i. e. compared. See note on ch. xiii. 24. and com. on ch. xiii. 52. The sense is, God's dealing with Christians is like to that of the king with his servants in this parable.

24 (f) Or, many talents. This means to express, how much every Christian is indebted to God, who has done so much for him. A Roman talent in silver was worth about £.187 10s. of our money, and a Jewish one £.353 11s. 10d. See note (D).

N O T E S.

(D) V. 24. Ten thousand talents] Terence in Phorm. iv. 3. 63. makes Demipho say, *Sexcentas proinde scribito jam mihi dicas*: upon which words Donatus has this note, *Perspicere hinc licet consuetudinem utriusque sermonis; nam Apollodorus μύρια dixit pro multis: et, ut apud Græcos μύρια, ita apud nos sexcenta dicere, pro multis usitatum est.*

25 But

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T H E C O M M E N T A R Y.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and (g) payment to be made.

25 (g) *i. e.* out of the money, for which they were sold.

26 The servant therefore fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and (b) forgave him the debt.

27 (b) *i. e.* for the present he forbore to demand the payment, and put it off to a future time. This was all which the servant desired, ver. 26, 32. and all which is represented as done in ver. 34.

28 But the same servant went out, and found one of his fellow-servants, which owed him (i) an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

28 (i) A Roman silver *denarius* or *penie* was worth 7d. $\frac{3}{4}$ of our money, and an hundred pence worth £.3 4s. 7d.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not : but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldest not thou also have had compassion on thy fellow-servant, even (k) as I had pity on thee ?

33 (k) Rather, *as I had compassion on thee.* The Greek word is the same here as before.

34 And his lord was wroth, and delivered him (l) to the tormentors, till he should pay all that was due unto him.

34 (l) Rather, *to the jailors*, or keepers of his prison. These were made use of as tormentors, when there was occasion for tortures ; but they were not always employed as such.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts (m) forgive not every one his brother their trespasses.

35 (m) *i. e.* upon the same terms ; upon their turning to you, and repenting, and beseeching you to have patience and compassion on them.

C H A P. XIX.

T H E T E X T.

1 **A**ND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, (a) and came into the (b) coasts of Judea (c) beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him (d) tempting him, and saying unto him, Is it lawful for a man to put away his wife (e) for every cause?

T H E C O M M E N T A R Y.

1 (a) Matthew here begins to give an account of Jesus's journey (the only one which he mentions) to Jerusalem, a little before the passover, in which he was crucified. See Mark x. 1. and Luke ix. 51.

Ib. (b) *i. e.* borders.

Ib. (c) Rather, *by the side of Jordan*. See note (A) here and on ch. iv. 15. and see com. on ch. iii. 6. and John vi. 22.

3 (d) *i. e.* trying to make him give a proof of his wisdom; that they might know, whether he was so wise, as he was generally thought to be. See com. and note on ch. iv. 7.

Ib. (e) *i. e.* upon every ground of dislike. See note (B).

N O T E S.

(A) V. 1. *Beyond Jordan*] Jesus came from Galilee (which lay to the north of Judea) into the coasts of Judea; and from thence in his way to Jerusalem he went through Jericho (ch. xx. 17, 29.), which lay at the distance of sixty furlongs, or seven miles and a half from Jordan on the western side of it (Jof. Bell. Jud. iv. 8. 3.); it seems therefore most probable, that the course of Jesus's journey led him *by the side* of the river Jordan, not *beyond* it. The Greek word *πέραν* has sometimes this signification, of which John i. 28. and vi. 22. seem to be instances. See note on Matthew iv. 15. and com. on John vi. 22.

(B) V. 3. *For every cause*] By the law of Moses (Deut. xxiv. 1.) any husband was permitted to put away his wife, when *she finds no favour in his eyes, because he hath found uncleanness in her*, *i. e.* when she becomes disagreeable to him on account of her uncleanness: but in that case he is bound by the same law to give her *a bill of divorcement*; and then she might go and be another man's wife. This was the law; and the foundation most probably of the question, which the Pharisees here put to Jesus, seems to have been this. All the Jews acknowledged, that it was lawful for a man to put away his wife in case of adultery: but, while some confined the law to this case only, (as Rabbi Shamaï and his followers did), others (following the opinion of Rabbi Hillel) extended it to

every

T H E T E X T.

T H E C O M M E N T A R Y.

4 And he answered and said unto them, (f) Have ye not read, that he which made *them* at the beginning, made them male and female?

5 (g) And said, For this cause (h) shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 (i) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man (k) put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorce-ment, and to put her away?

4 (f) In Gen. i. 27.

5 (g) *i. e.* Adam, or rather Moses said; for the latter seems to be the speaker in Gen. ii. 24. See note (C).

Ib. (h) See Ephes. v. 31. and Pf. xlv. 10.

6 (i) Or, *so that.*

Ib. (k) *i. e.* except in the case of fornication (ver. 9.) for that in a wife, being adultery, is of itself a putting asunder.

N O T E S.

every cause of dislike, understanding the word ערוה in a larger sense than that of adultery; even in the sense of every thing, that was esteemed scandalous and indecent in a wife. So it seems to have been understood by the author of Ecclus. xxv. 26. *If (says he) she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.* And the generality of Jews parted with their wives *for every cause*, as we may judge from what Josephus says in his Life, c. 76. that he divorced his second wife, though he had three sons by her, because he did not like her manners, μη ἀρεσκόμενος αὐτῆς τοῖς ἥθησιν. Agreeably to which, he says in Antiq. iv. 8. 23. where he treats of this law of Moses, that *there were many causes for divorcing a wife*, γυναῖκος τῆς συνοικίας ἐσκόμενος διαζευχθῆναι καθ' ὅς δὴ πόλιν αἰτίας (πολλὰ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοντο) γράμμασι μὲν περὶ τῆ μηδεποτέ συνελθεῖν ἰσχυρίζεσθω, *He, who desires to be loosed from a wife, who cohabits with him, for any causes whatsoever (and there are many such causes which men have), let him confirm by a writing that he will never more have to do with her.* We may observe likewise, that Jesus in ver. 8. of this chapter seems to have understood this law of Moses (Deut. xxiv. 1.) in the widest and most comprehensive sense, at least in a sense comprehending more than adultery only: but then, what liberty the law of Moses suffered the Jews to take *for the hardness of their hearts*, Jesus, as an improver of morals, restrained by his law given in ch. v. 32. and here repeated in ver. 9. *I say unto you, Whosoever shall put away his wife, except it be for fornication, &c.*

(C) V. 5. *And said*] The word εἶπε seems here, as that and the word φησὶν is oftentimes, to be used impersonally for *one said*, or *it was said*, *i. e.* by him, who was the author of the book, from whence the passage is cited. See examples of this in 1 Cor. vi. 16. and xiv. 30. and xv. 27, 52. and 2 Cor. vi. 2. Eph. v. 14. Heb. i. 7. and see also 1 Macc. vii. 16.

T H E T E X T.

8 He saith unto them, Moses, because of the hardness of your hearts, (*l*) suffered you to put away your wives : but from the beginning it was not so.

9 And I say unto you, (*m*) Whosoever shall put away his wife, except *it be* for (*n*) fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, (*o*) All men cannot receive this saying, (*p*) save *they* to whom it is given.

12 (*q*) For there are some eunuchs, which were so born from *their* mothers womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs which (*r*) have made themselves eunuchs for the kingdom of heavens sake. He that is able to (*s*) receive *it*, let him receive *it*.

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8 (*l*) The law in Deut. xxiv. 1, 2. seems to have been a permission only to put away their wives ; but with a command, joined to that permission, of giving them in that case *a bill of divorcement*.

9 (*m*) See com. on ch. v. 32.

Ib. (*n*) See com. on ch. v. 32.

11 (*o*) Or, *All men do not receive this saying, i. e.* about not marrying, and being continent in that particular.

Ib. (*p*) Or, *but they do, to whom it is given, i. e.* to whom the virtue of continency is given, called *the gift of God* by Paul in 1 Cor. vii. 7.

12 (*q*) The sense is, that, as there are eunuchs made so by nature and by art, so there are others who for religion's sake abstain from women as much by choice, as others do by necessity.

Ib. (*r*) See note (D).

Ib. (*s*) See com. on ver. 11.

N O T E S.

(D) V. 12. *Have made themselves eunuchs*] Jesus seems to use the word *eunuchs* here in a different sense from what it is used in the two cases mentioned before. The word *eunuch* in its original sense means only a *chamberlain*, or one who has the care of the Prince's bed. So it is used by many Greek authors, and sometimes for any other great officer of the court (see Xenophon's *Cyrop.* p. 543. Ed. Hutch.), though it is too commonly by mistake understood in the following sense, which is but its secondary one. In the East the Kings, jealous of their wives, allowed none to be their chamberlains, but such as were castrated ; and from thence the word *eunuch* took the signification which it now most usually has.

THE TEXT.

THE COMMENTARY.

13 ¶ Then were there brought unto him little children, that he should (*t*) put *his* hands on them and pray: and the disciples rebuked them.

14 But Jesus said, Suffer (*u*) little children, and forbid them not to come unto me: for (*x*) of such is the kingdom of heaven.

15 And he (*y*) laid *his* hands on them, and departed thence.

16 ¶ And behold, (*z*) one came and said unto him, Good Master, (*a*) what good thing shall I do that I may have eternal life?

17 And he said unto him, (*b*) Why callest thou me good? *there is* none good (*c*) but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: (*d*) and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

13 (*t*) Whenever the Jews prayed for any man or blessed him, they laid their hands on him. See Gen. xlviii. 14, 15. This was only a circumstance, the *prayer* was the substance.

14 (*u*) Rather, *the little children*, as in Mark x. 14.

Ib. (*x*) *i. e.* it consists of persons like unto these. See ch. xviii. 3, 4, &c.

15 (*y*) And (as in ver. 13.) *prayed* for them, or (as in Mark x. 16.) *blessed* them.

16 (*z*) *viz.* a young man, as in ver. 20, 22.

Ib. (*a*) In Mark x. 17. and Luke xviii. 18. it is, *what shall I do*. See note (E).

17 (*b*) *i. e.* at the same time that thou dost not acknowledge me to be God: for, in the strict and proper sense of the word *good*, there is *none good but God*. But, with regard to the question, *if thou wilt enter into life*, &c.

Ib. (*c*) *i. e.* but God only, as in Mark ii. 7. or *God alone*, as in Luke v. 21.

19 (*d*) See note (F).

N O T E S.

(E) V. 16. *What good thing*, &c.] Mark and Luke do both leave out the word *good* in this question; and perhaps the word *ἀγαθόν* here is an interpolation; for the words which follow, *that I may attain eternal life*, sufficiently shew, that he meant a *good thing*.

(F) V. 19. *And, Thou shalt love*, &c.] Origen thought, that these words were an interpolation, because they are not found in Mark x. 19. or in Luke xviii. 20. And yet they are met with in Lev. xix. 18. They therefore contain certainly one of Moses's *commandments*, though they are no part of the ten, as each of the foregoing ones is. The word *καὶ* prefixed in the Greek to this commandment seems to imply, that this is not mentioned as one of the ten. See note on Mark x. 19.

T H E T E X T.

21 Jesus said unto him, If thou wilt be (e) perfect, go and (f) sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man (g) heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that (b) a rich man shall (i) hardly enter (k) into the kingdom of heaven.

24 And again I say unto you, It is easier (l) for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, (m) Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is (n) impossible, but with God all things are possible.

T H E C O M M E N T A R Y.

21 (e) *i. e.* so perfect in all respects, as to be fit for one of my disciples, and attendants upon my person.

Ib. (f) This seems not to have been required even then, but from such as were to be disciples attendant upon Jesus, and to follow him from place to place: and therefore it must not be supposed to be the duty of any Christian now-a-days.

22 (g) Jesus knew his heart, and perhaps said as above, chiefly with a view of trying him.

23 (b) *i. e.* as Mark x. 24. expresses it, a man, who *trusteth in riches*.

Ib. (i) *i. e.* not without very great difficulty.

Ib. (k) *i. e.* become one of my disciples. See note (G).

24 (l) A proverbial saying, in the eastern strong way, to express a very great difficulty. See note (H).

25 (m) *i. e.* what rich man then can receive thy gospel and be saved, by becoming thy disciple?

26 (n) *i. e.* extremely difficult, as represented in ver. 24.

N O T E S.

(G) V. 23. *Into the kingdom of heaven*] Plato has a saying not much unlike to this in De Leg. lib. v. p. 849. C. Ed. Ficini, *πλεῖστας δ' αὖ σφόδρα καὶ ἀγαθὸς αἰδύνατον*. But it is impossible, that they, who are very rich, should be good also.

(H) V. 24. *For a camel to go through, &c.*] Mention is made of only one rich man (Joseph of Arimathea) as a disciple of Jesus, and he was one *secretly for fear of the Jews*. See ch. xxvii. 57. and John xix. 38. And if Nicodemus was another of this sort, he is so distinguished by the character of his coming to Jesus by *night* (for fear, no doubt), that it is ~~three~~ times mentioned by John, *viz.* in ch. iii. 2. and vii. 50. and xix. 39.

27 ¶ Then

THE TEXT.

THE COMMENTARY.

27 ¶ Then answered Peter, and said unto him, Behold, we have (o) forsaken all, and followed thee; what shall we have therefore?

27 (o) *i. e.* our families, our houses, and our callings, which were our all, to attend on thy ministry.

28 And Jesus said unto them, Verily I say unto you, that (p) ye which have followed me in the regeneration, when the Son of man (q) shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (r) the twelve tribes of Israel.

28 (p) Rather, *ye who have followed me, shall, in the regeneration, when the Son of man shall sit in the throne of his glory, sit also, &c.* By *regeneration* here seems meant that new state of things, which the kingdom of heaven, or the gospel, introduces. See 1 Peter i. 3. and see note (I) here.

Ib. (q) *i. e.* when he shall come to destroy the Jewish state. See Luke xxii. 28, 29, 30.

Ib. (r) See note (K).

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, (s) shall receive an hundred-fold, and shall inherit eternal life.

29 (s) *Now in this time*, Mark x. 30. *in this present time*, Luke xviii. 30. and this Matthew's words here seem to imply. See Wetstein's N. Test.

N O T E S.

(I) V. 28. *In the regeneration*] What is here expressed by *regeneration*, is expressed by Mark x. 29. *For my sake and the gospel's*, and by Luke, *For the kingdom of God's sake*. So that by the word *παλιγγενεσία* seems to be meant the gospel of Christ, or the kingdom of heaven; for in that state (as Paul says, 2 Cor. v. 17.) men are *new creatures*; *old things are passed away, and all things are become new*. The word is but once more used in the N. Test. *viz.* in Titus iii. 5. where Paul speaks of men's being saved *διὰ λότρου παλιγγενεσίας, καὶ ἀνακαινώσεως τῷ πνεύματι ἁγίῳ*, by *the washing (i. e. baptism) of regeneration (i. e. of what is required in the new state under the gospel), and by the renewal of the Holy Ghost*. Both of these conditions Jesus in John iii. 5. pronounced to be necessary for every one, who would *enter into the kingdom of God*. Agreeably to this interpretation I find Josephus in Antiq. xi. 3. 9. calling that *παλιγγενεσία*, which in the preceding section he had called *ἀποκατάστασις*, a *restoration*.

(K) *Ib.* *The twelve tribes of Israel*] Though ten of the tribes were carried away into captivity by Salmaneser, and are not known by any history to have returned as a body, yet many particular persons of each tribe remained in the land, and many more returned at different times: so that in the days of Jesus, and before them, the twelve tribes are spoken of as existing. See Luke xxii. 30. Acts xxvi. 7. and James i. 1. Josephus certainly was of this opinion, because in Antiq. xii. 2. 5. he tells us, that six persons out of each of the twelve tribes were sent to Ptolemy the King of Egypt, for the making a Greek version of the law of Moses.

30 But

T H E T E X T.

30 But (*t*) many *that are* first, shall be last; and the last *shall be* first.

T H E C O M M E N T A R Y.

30 (*t*) A proverbial saying often used by Jesus, and in different senses. Here it seems to have been occasioned by what Peter said in ver. 27. and to mean, that many, who came first, would be no more considered, than those who came last, and *vice versa* as in the parable which follows. See ch. xx. 16.



C H A P. XX.

T H E T E X T.

1 (a) **F**OR the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for (b) a penny a day, he sent them into his vineyard.

3 And he went out about the (c) third hour, and saw others standing (d) idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever (e) is right, I will give you. And they went their way.

5 Again, he went out about the sixth and ninth hour, and did likewise.

6 And about the (f) eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8 So (g) when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

T H E C O M M E N T A R Y.

1 (a) The general intent of this parable, occasioned by what is said in ch. xix. 27. is to teach us, that a man, who came into the belief of the gospel as soon as he was called, though it was late, would have the *same reward*, as he, who came into it sooner. The virtue was in obeying the call, not in the time of the call, whether soon or late, which did not depend upon the man.

2 (b) See com. on ch. xviii. 28. A *drachme*, much the same with a *penny*, is mentioned in Tobit v. 14. as the hire for a day.

3 (c) *i. e.* nine o'clock in the morning. The Jews reckoned twelve hours in their day, which began at six in the morning. See John xi. 9. and com. there, and note on John i. 39.

Id. (d) *i. e.* unemployed and without work, ver. 7.

4 (e) *i. e.* after the rate of a penny a day to each, ver. 2.

6 (f) *i. e.* five o'clock in the afternoon. See ver. 3. and com. there.

8 (g) See Lev. xix. 13.

9 And

THE TEXT.

THE COMMENTARY.

9 And when they came that *were hired* about the eleventh hour, (*b*) they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received *it*, they murmured against (*i*) the good man of the house,

12 Saying, These last have (*k*) wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will (*l*) with mine own? (*m*) is thine eye evil, because I am good?

16 (*n*) So the last shall be first, and the first last: (*o*) for many be called, but few chosen.

9 (*b*) *i. e.* by the order of the householder to his steward. See com. on ver. 3.

11 (*i*) Rather, *the master of the house*.

12 (*k*) See note (A).

15 (*l*) Or, *in my own affairs*.

Ib. (*m*) *i. e.* unkind, grudging, or uncharitable. See this phrase thus used in LXX. Deut. xv. 9. and Ecclus. xiv. 8, 10. and Mark vii. 22.

16 (*n*) See com. on ch. xix. 30.

Ib. (*o*) See note (B).

NOTES.

(A) V. 12. *Wrought but one hour*] It seems from this verse compared with ver. 8. that it was the *ὥρα*, when it was six o'clock in the evening, according to our way of reckoning. But see Matthew xxvi. 20. compared with xvii.

(B) V. 16. *For many be called, &c.*] I can think of no sense proper to be given to these words, and suitable to this place. As I have set forth the import of the parable in the com. on ver. 1. they seem to have no manner of relation to it; for the calling of many and choosing of a few out of them has no place, where the enquiry was only, whether the reward of those, who came sooner into the gospel, would be greater than that of those who came into it later. For this reason, and because I find, that in ch. xix. 30. and Mark x. 31. no mention is made of any thing like this, I am inclined to think, that the words *for many be called, but few chosen*, are in the Greek an interpolation, occasioned by their being borrowed from ch. xxii. 14. where they are met with word for word, and where they have a proper sense and application. If they were borrowed from thence, they were probably written here in the margin, or between the lines of some early MS. from whence they

were

THE TEXT.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples (*p*) apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall (*q*) deliver him to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him (*r*) the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left (*s*) in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup (*t*) that I shall drink of, and to be baptized with the baptism (*u*) that I am baptized with? They say unto him, We are able.

THE COMMENTARY.

17 (*p*) *i. e.* aside from the rest of the many, who followed him.

19 (*q*) *i. e.* to Pilate and his soldiers. This is the third plain declaration, which Jesus made to his disciples about his death; and he now first told them of his being to be *delivered to the Gentiles*, to be *mocked*, *scourged*, and *crucified*. See ch. xvi. 21. and xvii. 22. and see ch. xxvii. 26, 29.

20 (*r*) Salome was the wife of Zebedee, and mother of the two apostles, James and John. See note on Mark x. 35.

21 (*s*) They thought, that it was to be a temporal one: and they wanted to be the greatest in it, as in ch. xviii. 1. and the fitting on the right and left hand of the king was reckoned the mark of this preference. See Ecclus. xii. 12.

22 (*t*) *viz.* of affliction. See ch. xxvi. 39. and note (C) here.

Ib. (*u*) *i. e.* that I am to be baptized with. This, like the former, is a figurative expression for being overwhelmed with some great calamity. See Pf. xlii. 7. and lxix. 2. and see note (D) here.

N O T E S.

were afterwards taken by mistake into the text; a thing, which the learned well know to have happened in the MSS. of all the ancient authors. It adds some weight to my conjecture, that the Greek for the words is omitted in two of the Greek MSS. and is not taken notice of in the Copt. version.

(C) V. 22. *Drink of the cup*] This is a figurative expression, often made use of by the sacred writers, as in ch. xxvi. 39. in Pf. xi. 6. and lxxv. 8. Isa. li. 17. Jerem. xxv. 15. Zech. xxiii. 31, 32, 33. and Rev. xiv. 10. And instances are found of this way of speaking in other authors;

THE TEXT.

23 And he saith unto them, (x) Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, (y) but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with (z) indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

THE COMMENTARY.

23 (x) Accordingly James was beheaded, Acts xii. 2. and John was put to death with the sword, if Chrysostom reports it aright. However we are sure, that John was banished to *the Isle of Patmos for the word of God and the testimony of Jesus Christ.* Rev. i. 9.

Ib. (y) Rather, *except to them, for whom it is prepared, &c.* It was *his* to give (Rev. iii. 21.) but *his* to give unto them only for whom his Father had prepared it. See note (E).

24 (z) *i. e.* for their having asked such a thing.

NOTES.

for Plautus in *Casim.* v. 52 says, *Ut senex hoc eodem poculo, quo ego bibi biberet*; and in *Rudent.* iii. 6. 46. *Sic ago, semel bibo.*

(D) *Ib.* Baptized with the baptism] The word βαπτίζειν signifies not only to dip or wash, but to drown; as in Latin *mergere* does to drown, and *mersare*, to dip or wash often. Josephus frequently uses βαπτίζεσθαι in the sense of being overwhelmed or drowned, as in his life, speaking of his having been shipwrecked, he says, βαπτισθέντος ἡμῶν τῆ πλοῖα, *navi nostrā submersā*, cap. iii. And he uses the same word in a figurative sense, as in *Bell. Jud.* iv. 8. 3. where he says, that the robbers, who forced their way into Jerusalem, ἐβαπτισαν τὴν πόλιν, *urbem obruerunt*, *sc.* calamitatibus. This is sufficient to shew, that Josephus, as well as the sacred writers, used the word βαπτίζεσθαι, as it is used here, in the sense of being overwhelmed with calamities. Hederic. v. βαπτίζω. Diod. Sic. Ed. Wesseling, p. 85. has these words, τὰς ἰδιώτας—ὃ βαπτίζουσι ταῖς εἰσφοραῖς. See there Wesseling's note, and see Salmasii *Plin. Exerc. ad Solinum*, p. 709. and particularly Plutarch's life of Galba (vol. v. p. 388. Ed. Brian) who says of Otho, that he was πεντακισχιλίων μυριάδων ὀφλήμασι ἐεβαπτισμένος, *overwhelmed with a debt of 1,500,000 H. S. (a million and a half of sesterces).*

(E) V. 23. *But it shall be given, &c.*] In this place ἀλλὰ signifies (I think) εἰ μή, as it does in ch. xix. 11. and 2 Cor. ii. 5. and as ἀλλ' ἢ seems to do in 1 Cor. iii. 5. See also LXX. Numb. xxxv. 33. and Dan. ii. 11. When the word ἀλλὰ is thus rendered, the words *it shall be given* (which have nothing to answer them in Greek) may be left out, as an unnecessary supplement in our Eng. Transl.

26 But

THE TEXT.

THE COMMENTARY.

26 But it shall not be so among you :
but whosoever will be great among you,
(a) let him be your minister ;

26 (a) *i. e.* one, who ministers unto
you, or serves you. See ver. 28.

27 And whosoever will be chief among
you, let him be your (b) servant.

27 (b) Or, *your slave* ; one, who is
more your servant, than the word *minister*
implies.

28 Even as the Son of man came not to
be ministered unto, but to minister, and to
give his life a ransom (c) for many.

28 (c) Rather, *for all men*, as in Rom.
viii. 32. and 2 Cor. v. 14, 15, and 1 Tim.
ii. 6. See note (F) here.

29 And (d) as they departed from Je-
richo, a great multitude followed him.

29 (d) Rather, *as they were going out
from, &c.* See Mark x. 46. and com. on
Luke xviii. 35.

30 ¶ And behold (e) two blind men
sitting by the way-side, when they heard
that Jesus passed by, cried out, saying,
Have mercy on us, O Lord, thou son of
David.

30 (e) Mark x. 46. and Luke xviii. 35.
mention only one blind man.

31 And the multitude rebuked them,
(f) because they should hold their peace :
but they cried the more, saying, Have
mercy on us, O Lord, thou son of David.

31 (f) Rather, *that they should, &c.* The
reason of their rebuking them was, most
probably, that Jesus was then speaking to
his disciples, while he and they walked
along.

32 And Jesus stood still, and called them,
and said, What will ye that I shall do unto
you ?

33 They say unto him, Lord, that our
eyes may be opened.

34 So Jesus had compassion on them,
and touched their eyes : and immediately
their eyes received sight, and they followed
him.

N O T E S.

(F) V. 28. *For many*] The words *οἱ πολλοί*, often signify *the many* (as *πολλοί* without the article
does here and in ch. xxvi. 28.), and are the same with *οἱ πάντες*, *all* ; as appears from Rom. v. 15.
compared with ver. 18. and from other passages of the N. Test. And so Josephus in Antiq. viii.
3. 9. says, that the fence, which he calls *γείσων*, was built by Solomon to keep *τὰς πολλὰς*, *the many*
(or as in Bell. Jud. v. 5. 6. *τὸν δῆμον*, *the people*) *i. e.* all the Jews, except the priests, out of the
court of the priests.

C H A P. XXI.

T H E T E X T.

1 **A**ND (*a*) when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass (*b*) tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken (*c*) by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and fitting (*d*) upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and (*e*) put on them their clothes, and they set *him* (*f*) thereon.

T H E C O M M E N T A R Y.

1 (*a*) Rather, *when they were nigh unto Jerusalem*, which they were by being at *Bethphage*, or *Bethany*, on the mount of Olives. See note (A). For the mount of Olives, see note on Matthew xxiv. 3.

2 (*b*) Mark in ch. xi. 4. adds, *by the door without, in a place where two ways meet.*

4 (*c*) Zech. ix. 9.

(5) (*d*) Or, *upon an ass, even a colt.* He rode upon one only, and that a colt. See Mark xi. 7. Luke xix. 35. and John xii. 14.

7 (*e*) Or, *put on him, i. e. on the colt.* See com. on ver 5. and note (B) here.
Ib. (*f*) *i. e. on the clothes.*

N O T E S.

(A) V. 1. *When they drew nigh*] Matthew here mentions only *Bethphage*, but Mark xi. 1. and Luke xix. 29. mention *Bethany*, as well as *Bethphage*. Both these villages were at the same mount, and they were probably very near the one to the other. *Bethany* is said in John xi. 18. and Acts i. 12. to be but fifteen furlongs (not two of our miles) from Jerusalem. What here follows seems to have been done on the second day (our Monday) of the Passion week; for Jesus arrived at Lazarus's house on the first day (our Sunday), and made his entry into Jerusalem on *the next day*, John xii. 1, 12.

(B) V. 7. *Put on them*] The Cant. MS. has *ἄνω*, not *ἄνω*, and the Syr. Arm. and Vulg. Versions have a word of the singular number. See com. on ver. 5.

8 And

THE TEXT.

8 And a very great multitude (*g*) spread their garments in the way ; others cut down (*b*) branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, (*i*) Hosanna to the son of David : blessed is (*k*) he that cometh in the name of the Lord, Hosanna (*l*) in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

11 And the multitude said, This is (*m*) Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the (*n*) temple of God, and (*o*) cast out all them that sold and bought in the temple, and overthrew the tables of the (*p*) money-changers, and the seats of them that sold (*q*) doves,

THE COMMENTARY.

8 (*g*) See 2 Kings ix. 13. where the same thing is mentioned.

Ib. (*b*) See Lev. xxiii. 40. Nehem. viii. 15. and 1 Macc. xiii. 51. and 2 Macc. x. 7.

9 (*i*) *i. e.* save, we beseech, or God's blessing being upon the son of David. See Ps. cxviii. 25. and see note (C) here.

Ib. (*k*) *i. e.* in accomplishment of what the prophets foretold. By this title, as well as that of *the son of David*, the *Messiah* or *Christ* is meant. See ch. xi. 3. and see note (D) here.

Ib. (*l*) In the highest places, *i. e.* in heaven.

11 (*m*) Rather, *Jesus the prophet* (or, *teacher*) *who is of Nazareth* ; *i. e.* who was born there, as the multitude thought. He is called *a teacher* in John iii. 2. and see note on Acts xv. 32. and on Luke i. 67. and xxiv. 44.

12 (*n*) *i. e.* the outer court of it, called the court of the Gentiles.

Ib. (*o*) Having *first made a scourge of small cords*, says John in ch. ii. 15. So great a multitude being with Jesus and ready to support him in what he did, there was no room for the buyers and sellers to make any resistance.

N O T E S.

(C) V. 9. *Hosanna*] This word seems to be an abbreviated and corrupt pronunciation of two Hebrew ones, *הושיע* *save*, and *נא* *now*, or *I beseech* ; both which words are found in Ps. cxviii. 25. and probably were borrowed from thence, and became a customary acclamation upon solemn occasions, but shortened, as is not unusual, in the mouths of the common people.

(D) *Ib.* *He that cometh*] These words are taken from Ps. cxviii. 26. *Blessed is he that cometh in the name of the Lord* : which part of that psalm was used to be sung by the Jews in their Passover feast.

THE TEXT.

13 And said unto them, (r) It is written, My house (s) shall be called the house of prayer : but ye have made it (t) a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and (u) the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased,

16 And said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye (x) never read, Out of the mouth (y) of babes and sucklings thou hast perfected praise ? (z)

THE COMMENTARY.

12 (p) These were such as furnished the Jews, who came from foreign countries, with money for their bills ; or with the current money of Judæa for that of their own country ; or changed larger pieces of money into smaller. See Pasor's Lex. N. Transl. in *verb.* κέρμα.

Ib. (q) John ii. 15. adds, *sheep and oxen* : all of them were wanted for sacrifices.

13 (r) See Isa. lvi. 7. and Jerem. vii. 11.

Ib. (s) Or, *shall be*. See ch. v. 9, 19. Luke xix. 46. and note on Luke i. 35.

Ib. (t) See Jerem. vii. 11. It is probable, that the captains of the temple, who were officers, that had the care and charge of it, let out that part of the court of the Gentiles for profit and advantage ; and that the sellers, to make themselves amends for what they paid for their tables and seats, made an unjust and exorbitant gain ; and that this occasioned its being called *a den of thieves*.

15 (u) Rather, *the servants*, i. e. his disciples and followers. See ch. xiv. 2. and Mark xi. 9. and Luke xii. 45. and xv. 26. and especially ch. xix. 39.

16 (x) viz. in Ps. viii. 2 :

Ib. (y) i. e. as to knowledge, not to age. See ch. xi. 25. and 1 Cor. iii. 1, 2. and Heb. v. 12, 13, 14.

Ib. (z) i. e. thou hast caused thy praise to be set forth in a more perfect manner. See note (E).

N O T E S.

(E) V. 16. *Perfected praise*] The LXX. version agrees with the words here quoted : but the Hebrew text has words, which signify *ordained strength*.

THE TEXT.

17 ¶ And he left them, and went out of the city (a) into Bethany, and he lodged there.

18 (b) Now in the morning as he returned into the city, (c) he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, (d) Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples (e) saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, (f) If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, (g) believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority (h) dost thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you (i) one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto

THE COMMENTARY.

17 (a) *i. e.* to the house of Lazarus, whom he had raised from the dead, John xii. 1. *Bethany* was about fifteen furlongs (near two miles) from Jerusalem, John xi. 18. and Acts i. 12.

18 (b) *i. e.* of the third day (our Tuesday) of the passion week.

Ib. (c) Rather, *he was hungry*; as the same Greek word is translated in Mark xi. 12.

19 (d) See note on Mark xi. 14.

20 (e) *i. e.* then, as soon as it withered away. Mark in ch. xi. 20. says, that they saw it *the next morning*.

21 (f) See ch. xvii. 20. In general, they were to be enabled to do great miracles: but then it was to be by a strong faith. See note on ch. xvii. 21. and on Mark xi. 22.

22 (g) *i. e.* having faith enough. See ch. xvii. 20. Mark xi. 22. and James v. 15, 16.

23 (h) They seem chiefly to have meant his casting the buyers and sellers out of the temple.

24 (i) Rather, *one word, i. e.* one question.

T H E T E X T.

us, Why did ye not then (k) believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? (l) A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he (m) repented, and went.

30 And he came to the second, and said likewise. And he answered and said, (n) I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots (o) go into the kingdom of God before you.

32 For John came unto you (p) in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen *it*, repented not afterward, (q) that ye might believe him.

33 ¶ Hear another parable: (r) There was a certain householder which planted a vineyard, and hedged it round about, and

T H E C O M M E N T A R Y.

25 (k) *i. e.* when he pointed out me as *the Christ*. See ch. iii. 3, 11, 14. and John i. 29, 30.

28 (l) The purpose of this parable is to shew, that such as have the appearance of being the most likely, are not always the first, to do what they ought to do.

29 (m) *i. e.* changed his mind. See Ecclus. xix. 21.

30 (n) Rather, *I will go, Sir.*

31 (o) *i. e.* make profession of the gospel, which John's preaching had prepared men for, sooner than you. Some *publicanes* were baptized by John (Luke iii. 12.) and among the others, probably some *harlots*. Matthew himself was a *publicane*, and Mary Magdalene is commonly reckoned to have been an *harlot*: but see note on Luke viii. 2.

32 (p) Prayer, alms, fasting, paying tithes, and the like outward acts were called righteousness (see com. on ch. iii. 15. and on ch. v. 20. and com. and note on ch. vi. 1.) and John came in this way, ch. iii. 4.

Ib. (q) Or, *so as to believe him.*

33 (r) The intention of this parable is very obvious. God, his prophets, and his son on the one side, and the wicked Jews digged

THE TEXT.

THE COMMENTARY.

digged a wine-press in it, and (s) built a tower, and let it out to husbandmen, and (t) went out into a far country.

34 And when the (u) time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent (x) other servants, more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 (y) They say unto him, He will miserably destroy those wicked men, and

on the other make up the characters in it. See Mark xii. 1, and Luke xx. 9.

33 (s) i. e. a dwelling house fitted for the security of the husbandmen, and the height of it enabling them to see robbers at a distance. See Isa. v. 2. and see note (F) here.

Ib. (t) Rather, *went from his own country*. See ch. xxv. 14. and Mark xii. 1. and xiii. 34. and see note (G) here.

34 (u) i. e. of gathering the ripe fruit. See note on Mark xi. 13.

36 (x) viz. at a second and third sending; (see Luke xx. 12.) It is not necessary to understand, that they were more in number at each sending.

41 (y) i. e. the chief priests and elders say, ver. 23.

N O T E S.

(F) V. 33. *Built a tower*] Agreeably to this observation upon *πυργός*, we find Horace in *Serm. ii, 6. 16.* calling his dwelling-house an *arx*, because it stood on a hill.

Ergo ubi me in montes & in arcem ex urbe removi.

(G) Ib. *Went out into a far country*] The Greek word ἀπεδήμησε does not express, whether the country, to which he went, was at a distance or not: for the Scholiast on Thucydides i. 70. gives the sense of this word aright, when explaining the word ἀποδημίαι, he says, ὑπερῶροι τῆς οἰκίας πατρίδος ἤγαν ἀποδηῦσαι τῆς οἰκίας πατρίδος, καὶ ἐπιδηῦσαι δῆμοις ἀλλοτρίοις. "Beyond the limits of their own country;" that is, they go into a foreign country, and reside as strangers, among other people.

THE TEXT.

THE COMMENTARY.

will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read (z) in the scriptures, The stone which the builders rejected, the same is become (a) the head of the corner : this is the Lords doing, and it is marvellous in our eyes ?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to (b) a nation bringing forth the fruits thereof.

44 And whosoever (c) shall fall on this stone, shall be broken : but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

42 (z) Ps. cxviii. 22, 23.

Ib. (a) *i. e.* the head stone of it, that which is most conspicuous, most ornamental, and for its weight most useful. See note (H).

43 (b) *i. e.* to the Gentiles.

44 (c) A proverbial expression. In the literal sense, if a man falls on a large stone, he may break a limb ; but if it falls on him, it will break all his bones, and kill him outright. See note (I).

N O T E S.

(H) V. 42. *The head of the corner*] The word κεφαλὴ seems to mean that stone of the corner which is the uppermost, and binds all under it the closer together. See Jerem. li. 26. where a stone for a corner is distinguished from a stone for foundations. And thus Paul seems to have understood the word κεφαλὴ, when he expresses the sense of this passage after the following manner (Eph. ii. 20.), ὁ ὢντος ἀκρογωνίας αὐτοῦ Ἰησοῦ Χριστοῦ, *Jesus Christ himself being the chief corner stone* : for ἀκρον, *summitas*, like κεφαλὴ, *caput*, points out the uppermost stone, and not the foundation one, though this be the first laid.

(I) V. 44. *Shall fall on this stone, &c.*] These words in the moral sense mean, that, though to take offence at Jesus's doctrine, will be hurtful to them, forasmuch as the gospel will be taken from them (ver. 43.) ; yet when He, (*the stone which the builders rejected*) shall fall on them in the destruction of their state, then it will prove their compleat ruin. It may not be amiss in this note to add what Juvenal has said in Sat. iii. 153. &c. concerning the terrible destruction, which happens to a man, when a stone of great weight falls upon him.

*Nam si procubuit, qui saxa Ligustica portat,
Axis, & eversum fudit super agmina montem,
Quid superest de corporibus ? quis membra, quis ossa
Invenit ? obtritum vulgi perit omne cadaver,
More animæ.*

C H A P. XXII.

T H E T E X T.

1 **A**ND Jesus answered and spake unto them again by parables, and said,

2 (a) The kingdom of heaven (b) is like to a certain king, which made (c) a marriage for his son,

3 And sent forth (d) his servants to call them that were (e) bidden, (f) to the wedding: and they would not come.

4 Again, he sent forth (g) other servants, saying, Tell them which are bidden, Behold, I have (h) prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

T H E C O M M E N T A R Y.

2 (a) This parable likewise means to shew, what would be the consequence to the Jews of their refusing to receive Jesus as the Christ.

Ib. (b) Or, *hath been likened*. See com. and note on ch. xiii. 24.

Ib. (c) Rather, *a marriage feast*. See note (A).

3 (d) *i. e.* the prophets.

Ib. (e) Invited. The Jews are here meant.

Ib. (f) Rather, *to the marriage feast*. See note on ver. 2.

4 (g) *i. e.* the apostles.

Ib. (h) Luke in ch. xiv. 16. calls it *a supper*; and that marriage feasts were usually suppers, appears from ch. xxv. 1, 5, 10. and see note here on ver. 13. The meaning of these words is, that the kingdom of God in the gospel was already begun.

N O T E S.

(A) V. 2. *A marriage*] The words γάμος and γάμοι here, signify not only *a marriage*, but a feast made on occasion of a marriage, as may be concluded from ver. 4, 8, 10. This seems to be the sense of the word in ch. xxv. 10. and in John ii. 1. but in Luke xiv. 8, 9, 10. it is plainly so; for the *rooms* (or rather *seats*) there mentioned, do not belong to a *marriage*, but to a *feast*. The same appears clearly from what we read in Tobit ch. viii. 19, 20. and ix. 2, 6. and x. 7. To which I add, that Pollux in his *Onomast.* iii. 44. says, Ομηρος μένοι εἰς τὸ ἔργον, ἀλλὰ καὶ τὴν ἐστίασιν γάμον καλεῖ. *Homer by the word γάμος means not only the wedding but the feast too.* And in 38. he says, τὸ μὲν ἔργον ἑμὲ καὶ ἡ ἐσπὴν γάμος, *both the work and the feast are called γάμος*; referring to Hom. Il. δ' 491.

— ἐν τῇ μὲν γὰρ γάμοι τ' ἔσαν, ἐλαπίναι τε.

THE TEXT.

6 And the remnant (*i*) took his servants, and (*k*) entreated *them* spitefully, and flew *them*.

7 But when the king heard *thereof*, he was wroth : and he sent forth (*l*) his armies, and (*m*) destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore (*n*) into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the *high-ways*, and (*o*) gathered together all as many as they found, (*p*) both bad and good : and (*q*) the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had (*r*) not a wedding-garment :

12 And he saith unto him, Friend, how camest thou in hither, not having a wed-

THE COMMENTARY.

6 (*i*) So the Jews used the apostles of Jesus within a short time after.

Ib. (*k*) Rather, *did violence to them*, mixing contumely with that violence.

7 (*l*) Meaning, that he punished them for their behaviour to his messengers ; and this God did by means of the Roman armies.

Ib. (*m*) Here is pointed out the fate of the Jewish nation, which was destroyed within forty years afterwards.

9 (*n*) *i. e.* to the Gentiles or heathen nations.

10 (*o*) By invitation, not by compulsion of force. See note on Luke xiv. 23.

Ib. (*p*) Meaning, that not all, among the heathens converted to Christianity, would be true Christians in their lives and conversations.

Ib. (*q*) Rather, *the marriage feast was filled with those who sat down at the tables*. See note on ver. 2.

11 (*r*) *i. e.* not clothed with the virtues of a Christian. See Rev. xix. 7, 8. and see com. on ch. viii. 12. and note (B) here.

NOTES.

(B) V. 11. *Not having a wedding garment*] Mention is made of such a garment likewise by Heathen writers : for Aristophanes in Avib. v. 1692. speaks of a *γαμικὴ χλαῖς* a wedding garment : and Eustathius in his note upon Hom. Odyss. ζ. 28. has these words, ἔθος, φασὶν, ἦν τὰς νύμφας τοῖς τῷ νυμφίῳ ἐσθῆτας ἐν τῷ τῷ γάμῳ καιρῷ χαρίζεσθαι : *it was a custom (they say) for the bride to make presents of garments to the people belonging to the bridegroom at the time of the wedding*. We learn from Cic. Orat. in Vatin. c. xiii. that a white habit was commonly worn at feasts, among the Romans. *Cum ipse epuli dominus, Q. Arrius, albus esset.*

ding-

T H E T E X T.

ding-garment? And (s) he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into (t) outer darkness: there shall be weeping and gnashing of teeth.

14 For (u) many are called, but few are chosen.

15 ¶ Then went the Pharisees and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the (x) Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither

T H E C O M M E N T A R Y.

12 (s) *i. e.* he had nothing to say for himself; because, though bidden and called, he should not have appeared at it, without having the proper garment on.

13 (t) *i. e.* at the greatest distance from the light. See note (C).

14 (u) *i. e.* all, who come, are not approved of. The proportion of the numbers of the *called* and of the *chosen* does not seem to be meant here.

16 (x) See note (D).

N O T E S.

(C) V. 13. *Outer darkness*] Wedding feasts, (or *suppers*, as this is called in Luke xiv. 16.) used to be made at night. Then the entertaining room was well lighted, and the greatest darkness was supposed to be at the greatest distance from that room. See the passages quoted by Wetstein in his New Transl. upon ch. xxv. 1. to shew that torches and lamps were used by the Grecians and others on such occasions: to which may be added what Terence says in *Adelph. v. 7, 9. Missa hæc fac; Hymenæum, turbas, lampadas, tibicinas.* In the entertainment which Virgil *Æn. i.* represents Dido as giving to Æneas, it is said to be in the *domus interior, & in mediis tellis*, where the room was lighted by lamps *dependent lychni laquearibus*, v. 641, 642, 730.

(D) V. 16. *Herodians*] Most probably the persons, here called *Herodians*, were such Jews as concurred with *Herod Antipas*, the tetrarch of Galilee; who (to make his court to the Roman emperor) did all that he could to persuade the Jewish nation to pay the tribute to Cæsar, which he had laid it under, and it is probable, that these *Herodians* were Sadducees too, for the Sadducees seem to have concurred with him in this. See note on Mark viii. 15. But the Pharisees in general were of sentiments in this respect different from those *Herodians*; for the Pharisees and the body of the Jewish nation reckoned, that this payment which began but about twenty-four years before, was a badge of slavery (*Jos. Antiq. xviii. 1. 1. and Bell. Jud. ii. 8. 1.*) and contrary likewise to the duties of their religion. So that, if Jesus had given his opinion in favour of the *Herodians*, the *Pharisees* were ready to report this to the common people and incite them against him: or, if he had agreed in his sentiments with the *Pharisees*, the *Herodians* would from his answer have been furnished with matter for accusing him to the Roman governor. See com. and note on John iv. 46.

carest

THE TEXT.

THE COMMENTARY.

carest thou for any man : for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou ? (y) Is it lawful to give tribute unto Cesar, or not ?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription ?

21 They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cesar, the things which are Cæsars ; and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say, that there (z) is no resurrection, and asked him,

24 Saying, Master, (a) Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now (b) there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all (c) the woman died also.

17 (y) *i. e.* may we without a breach of our duty to God do this ? See note (E).

23 (z) Or, *is to be no resurrection, i. e.* of the dead. See note (F).

24 (a) In Deut. xxv. 5.

25 (b) This seems to have been only a case supposed : probably it never happened : but what is recorded to have happened in Tobit vii. 11. would have equally served for the foundation of their question.

27 (c) Rather, *the wife*.

NOTES.

(E) V. 17. *Is it lawful*] Judas of Galilee was the first, who taught the Jews, that it was unlawful to pay this tribute-money. See Jos. Antiq. xviii. 1. 1.

(F) V. 23. *Is no resurrection*] Luke in Acts xxiii. 8. tells us, that the Sadducees, besides their denying a resurrection, denied, that there is either *angel* or *spirit*. See note on that place. Jos. in Antiq. xviii. 1. 4. and in Bell. Jud. ii. 8. 14. says, *ψυχῆς τὴν διαμονὴν, καὶ τὰς καθ' αὐτὴν τιμωρίας καὶ τιμὰς ἀναρῶσι*, *they held, that the souls of men did not survive their bodies, and that there would be neither punishments nor rewards after this life*. See note on Matthew iii. 7.

28 Therefore

THE TEXT.

28 Therefore (*d*) in the resurrection, whose wife shall she be of the seven? for they all had her,

29 Jesus answered and said unto them, Ye do err, (*e*) not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was (*f*) spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, (*g*) but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 (*b*) Then one of them *which was* (*i*) a lawyer, asked *him* a question, (*k*) tempting him, and saying,

THE COMMENTARY.

28 (*d*) *i. e.* in that state, which shall be after the resurrection has taken place, upon a supposition that there is to be one.

29 (*e*) Rather, *not considering, i. e.* not attending to them. See note (G).

31 (*f*) In Exod. iii. 6.

32 (*g*) The argument is this. They must have been existing at the time, when this was spoken: otherwise, God could not be then said to be *the God of Abraham, &c.* this expression implying a relation between God and them; but there is no relation between God and those who are not existing.

35 (*b*) Rather, *And one of them.*

Ib. (*i*) *i. e.* a scribe or expounder of the law, Mark xii. 28. where this account is given with more circumstances. See note (H) here, and on ch. ii. 4.

Ib. (*k*) *i. e.* trying to make him by his answer shew, whether he was a wise man

NOTES.

(G) V. 29. *Not knowing*] So the word εἰδέναι signifies in LXX. Ecclus. iv. 17. in Matthew ch. vii. and 23. and xxv. 12. John xx. 9. Acts xxiii. 5. and 1 Cor. ii. 2. and xvi. 15, 18. and 1 Thess. v. 12. and 2 Tim. ii. 19. And agreeably to this way of speaking, I find Ignatius in Ep. ad Smyrn. c. 9. saying, καλῶς ἔχει ἐπίσκοπον εἰδέναι, *it is a commendable thing to have a regard to the bishop.* See also Luke ii. 49. and ix. 55. and xix. 22. John vi. 61. and xi. 49. and xix. 10. Ephes. vi. 8, 9. Coloss. iii. 24. and iv. 1. So the Hebrew word is rendered in Deut. viii. 5. Judges xviii. 14. and 2 Kings v. 7. and should be rendered in Exod. ii. 25. Deut. iv. 39. and ix. 6. Judges xv. 11. Ruth iii. 4. and 2 Sam. xxiv. 13. and 2 Chron. xii. 8. and xiii. 5.

(H) V. 35. *A lawyer*] I do not find Josephus making mention any where of the νομικοὶ lawyers, unless the copies of his works ought to have that word in Bell. Jud. ii. 21. 7. It is there said, that the

THE TEXT.

36 Master, which *is* (l) the great commandment in the law?

37 Jesus said unto him, (m) Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* (n) like unto it, (o) Thou shalt love thy neighbour as thyself.

40 On these two commandments (p) hang all the law and the prophets.

41 ¶ While the Pharisees were (q) gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David (r) in spirit call him Lord, saying,

44 (s) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And (t) no man was able to answer him a word, (u) neither durst any man (from that day forth) ask him any more questions.

THE COMMENTARY.

or not. See com. on ch. xix. 3. and see com. and note on ch. iv. 7.

36 (l) *i. e.* the greatest, the most carefully to be kept.

37 (m) Deut. vi. 5.

39 (n) *i. e.* a great one too, though not so great as the former.

Ib. (o) Lev. xix. 18.

40 (p) See com. on ch. vii. 12.

41 (q) See ver. 34. *i. e.* before they went away.

43 (r) Rather, *by the spirit; i. e.* by the holy Ghost (as in Mark xii. 36.) inspiring him. See Acts i. 16. and ii. 30. and iv. 25. and also 2 Sam. xxiii. 2.

44 (s) Rather, *Jehovah said to my Lord, viz.* in Ps. cx. 1.

46 (t) The proper answer was, that, though Jesus as man was David's son; yet, as the Son of God and the Christ, he was *David's Lord.*

Ib. (u) Rather, *neither did any man venture, i. e.* for fear of being so confounded again. It may be rendered also *neither did any man, or cared any man, &c.* See note on John xxi. 12.

NOTES.

the ruling Jews at Jerusalem sent a message to Josephus the historian, then a general in Galilee, by four eminent persons, τέσσαρας τῶν ἐπιφανῶν ἀνδρᾶς ἔστειλαν, τὸν τε τῷ Νομικῷ Ἰωάζαρον, &c. instead of which, I believe, that Josephus wrote, τῶν τε νομικῶν, Ἰωάζαρον, *i. e.* they sent four persons, who were eminent and lawyers, (or, scribes) viz. Joazar, &c. But see Basnage ii. 9. 4.

CHAP.

C H A P. XXIII.

T H E T E X T.

1 **T**HEN spake Jesus to the multitude, and to his disciples,

2 Saying, (a) The scribes and the Pharisees (b) sit in Moses seat.

3 All therefore whatsoever they bid you observe, (c) *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they (d) bind heavy burdens, and grievous to be borne, and lay *them* on mens shoulders, but they themselves will not move them with one of their fingers.

5 But all their works they do, for to be seen of men: they make broad their (e) phylacteries, and enlarge the (f) borders of their garments,

6 And love the (g) uppermost rooms at feasts, and the chief seats in the synagogues,

T H E C O M M E N T A R Y.

2 (a) *i. e.* such scribes as were Pharisees, See note on ch. ii. 4. and com. on ch. v. 20.

Ib. (b) *i. e.* are the authorized expounders of the law of Moses.

3 (c) Comparatively said: *i. e.* rather regard what they say, than what they do: mind their doctrine more than their works. And yet even as to their doctrine, what they taught by tradition only, was not equally to be attended to. See ver. 4. and ch. xv. 3, &c.

4 (d) *i. e.* by insisting on the traditions of the elders. See Luke xi. 46.

5 (e) These were scrolls of parchment, in which (as some say) the ten commandments, or rather (as others) some sentences of the law were written. See note (A).

Ib. (f) See Numb. xv. 38. and Deut. xxii. 12. The effect of this was, that their cloathing was *long*, as is said in Mark xii. 38. and Luke xx. 46.

6 (g) Rather, *to lye down first at feasts, and to sit down first in the synagogues.* To lye down; *i. e.* upon the couches, on which the Jews were used to lye at their meals. See note (B).

N O T E S.

(A) V. 5. *Phylacteries*] Those sentences of the law are supposed to have been taken from Exod. xiii. ver. 2. to 11. and from ver. 11. to 17. Deut. vi. ver 4. to 10. and ch. xi. from ver. 13. to 22. The Jews bound the *phylacteries* upon their foreheads and arms, as if commanded so to do in Deut. vi. 8. and the Pharisees affected to make them broader than other Jews did. Josephus in Antiq. iv. 8. 13. mentions this as the custom of his nation, with regard to their arms.

(B) V. 6. *Uppermost rooms*] In the original here it is *πρωτοκαθίσταν* *primum accubitus*, and in Luke xi. 43. *πρωτοκαθεδρίαν*. Each couch held three, who sat or rather laid themselves down upon

THE TEXT.

7 And (*b*) greetings in the markets, and to be called of men, (*i*) Rabbi, Rabbi.

8 But (*k*) be not ye called Rabbi: for one is your (*l*) Master, *even* Christ, (*m*) and all ye are brethren.

9 And (*n*) call no man your father upon the earth: for (*o*) one is your Father which is in heaven.

10 Neither be ye called (*p*) masters: for one is your Master, *even* Christ.

THE COMMENTARY.

7 (*b*) *i. e.* to be called Rabbis, or masters, fathers, and expounders of the law.

Ib. (*i*) *i. e.* my master (or teacher) John i. 38. and xx. 16. a title which the scribes had at that time assumed.

8 (*k*) *i. e.* do ye not affect to be called so. See note (C).

Ib. (*l*) See note (D).

Ib. (*m*) See note (E).

9 (*n*) *i. e.* in knowledge and instruction. This was another title, which those scribes affected.

Ib. (*o*) From God, through Jesus Christ, all your knowledge of his will comes. He is therefore called *the Father of lights*. James i. 17. See also John vi. 45. and 1 Theff. iv. 9.

10 (*p*) Rather, *expounders, i. e.* of the law. This was a third title, by which the

N O T E S.

it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. In Terence's *Phormio*, Act ii. Sc. 1. 1. 28. the parasite mentions this as one of the advantages he had, *prior decumbas*: and Josephus in *Antiq.* xv. 2. 4. telling us how craftily Herod treated Hyrcanus, says, that he deceived him by *calling him father, and making him take his place* (*πρωτακαθίσαν*) *first at feasts*. That each couch held three, appears from Horace's account of Nasidienus's entertainment, *Serm.* ii. 8. 20, &c.

(C) V. 8. *Be not ye called*] Those scribes had their schools and their scholars, whom they instructed in the Jewish law, and in their opinions about the several rules of it. See *Jos. Antiq.* xvii. 6. 2. And thus Paul was brought up *at the feet of Gamaliel*, *Acts* xxii. 3.

(D) *Ib.* *Master*] The common reading is *ὁ καθηγούμενος*; instead of which the true one seems to be *ὁ διδάσκων*, found in 30 of Wettstein's Greek MSS. and many of the old versions have a word which signifies the same. See Greek John i. 38.

(E) *Ib.* *And all ye are brethren*] These words do most certainly make no part of this sentence. We should therefore either on the authority of 20 of Wettstein's MSS. place them at the end of the next verse, as Grotius, Mills, and others think we ought: or, if they are to be retained in this place, this verse is to be thus divided, and the following verse thus translated: (ver. 9.) *And all ye are brethren: therefore call no man Father upon earth; for one is your Father, even he who is in heaven.*

(F) V. 10. *Called masters*] What Matthew here calls *καθηγηταί*, *Jos.* in *Antiq.* xvii. 6. 2. and elsewhere calls *ἐξηγηταὶ τῶν νόμων* *expounders* or *interpreters of the laws*; and he adds, that they were employed in *instructing the youth*. Now this was a part of the office of the scribes, as may here be gathered from ver. 2, 3.

scribes

THE TEXT.

THE COMMENTARY.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But wo unto you scribes and Pharisees, hypocrites; for ye (q) shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

14 Wo unto you scribes and Pharisees, hypocrites; for ye devour widows houses, and (r) for a pretence make long prayer; therefore ye shall receive the greater (s) damnation.

15 Wo unto you scribes and Pharisees, hypocrites; for ye compass sea and land (t) to make one proselyte, and when he is made, ye make him (u) two-fold more the child of hell than yourselves.

scribes were called. The sense is; ye are to pronounce what the law of God is, according to what ye have heard me, who am the *one expounder* of it, and declare to be its meaning. See note (F).

13 (q) *i. e.* ye hinder the advancement of the gospel, as much as ye can. See com. on Luke xi. 52.

14 (r) *i. e.* ye recommend yourselves to their esteem and bounty by the length of your prayers. See note on ch. vi. 7. and see Greek in Philip. i. 18. and 1 Thess. ii. 5.

Ib. (s) Rather, *judgment, or, punishment.* See note on Mark xii. 40. and on Acts vii. 7.

15 (t) *i. e.* to bring over even one heathen to Judaism; or perhaps, one Jew to their own strict sect of Pharisaism. See note (G).

Ib. (u) Rather, *two-fold more a child of Gehenna*: figuratively spoken, and meaning, much worse than he was before; perhaps meaning, more averse from receiving the truths of the gospel.

N O T E S.

(G) V. 15. *To make one proselyte*] The industry of the Jews in this particular is taken notice of by Horace in Serm. i. 4. 142, 143.

—*ac veluti, te,*

Judæi, cogemus in hanc concedere turbam.

And Ambrose, in tom. v. 15. fol. Paris edit. says of them, *Hi arte insinuant se hominibus, domos penetrant, ingrediuntur Prætoria, aures judicum & publica inquietant, & idè magis prævalent, quo magis sunt impudentes.*

THE TEXT.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by (x) the temple, (y) it is nothing: but whosoever shall swear by the gold of the temple, (z) he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 (a) And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, (b) he is guilty.

19 Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of (c) mint and anise, and cummin, and have omitted the weightier matters of the law, (d) judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which (e) strain at a gnat, and swallow a camel.

THE COMMENTARY.

16 (x) *i. e.* the temple (*ναὸς*) properly so called, and as distinguished from the several courts adjoining to it.

Ib. (y) *i. e.* the oath doth not bind him to perform it.

Ib. (z) Rather, *he is bound, i. e.* to perform what he sware to do.

18 (a) Rather, *And*, which say, *who-so-ever, &c.* See ver. 16.

Ib. (b) Rather, *he is bound*, to make his oath good.

23 (c) Not of these three only, but of all titheable things. See Luke xi. 42. and xviii. 12.

Ib. (d) Rather, *justice, mercy and faithfulness, i. e.* the keeping faith with men.

24 (e) Read, *strain out a gnat*. See note (H).

N O T E S.

(H) V. 24. *Strain at a gnat*] In Archbishop Parker's Bible (printed in 1568) it is, *strain out a gnat*, and it is not easy to say, how it came to be altered, except by a mistake of the press, continued in all our bibles ever since the mistake began. The Greek word is διυλίζοντες, the opposite word to which καταπίνοντες *swallowing*, plainly shews, that the meaning of διυλίζοντες is *passing* their wine and other liquors through a *strainer*, that no gnats, flies, or the like might get into the cup, out of which they were going to drink. This was the custom in the east and in Greece.

In

THE TEXT.

25 Wo unto you scribes and Pharisees, hypocrites; for ye (*f*) make clean the outside of the cup, and of the platter, but within (*g*) they are full of (*h*) extortion and excess.

26 Thou blind Pharisee, cleanse first that *which* is within the cup and platter, (*i*) that the outside of them may be clean also.

27 Wo unto you scribes and Pharisees, hypocrites; for ye are like unto (*k*) whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

THE COMMENTARY.

25 (*f*) See Mark vii. 4. and Luke xi. 39. This is figuratively spoken, and means, that they were strict in outward works, such as alms, fastings, prayers, and paying tithes, &c. See ver. 23. and ch. vi. 2, 5, 16.

Ib. (*g*) *i. e.* ye, whom I have likened to a *cup* and *platter*, are *full of*, &c. In Luke xi. 39. it is, *but your inner part is full*, &c.

Ib. (*h*) Rather, *extortion and injustice*. See Luke xi. 39. and Wetstein's N. Transl.

26 (*i*) The parable and the application are here, as in the former verse, mingled together: of the hypocrites only it could be true, that by cleansing of the inside, their outside would be clean of course. See ch. xv. 18.

27 (*k*) *i. e.* either for beauty and ornament; or rather that they might be avoided for fear of defilement. See Pocock's works, vol. i. p. 154. fol.

NOTES.

In LXX. Amos vi. 6. mention is made of διυλισμένος οἶνος: & Galen de Compos. Med. per gen. 11. (as Wetstein, has observed) says, εἶλα ἄρας ἀπὸ τοῦ πυρὸς, καὶ διυλίσας εἰς ἕτερον ἀγγεῖον ἐὰν ψυχῆται; *then taking it from the fire and straining it out into another vessel, he suffers it to cool*. See more concerning this custom in Chishul's Antiq. Asiaticæ.

31 (*l*) Wherefore

THE TEXT.

31 (l) Wherefore ye be witneses unto yourselves, that ye are the children of them which killed the prophets.

32 (m) Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the (n) damnation of hell?

34 ¶ Wherefore behold, I send unto you (o) prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 (p) That upon you may come (q) all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of (r) Zacharias, son of Barachias, whom ye slew between (s) the temple and the altar.

THE COMMENTARY.

31 (l) These words are a parenthesis, and the sense is this; by the way I observe, that ye own those murderers to have been your fathers.

32 (m) Rather, *And yet ye have filled up the measure, &c.* See note (I).

33 (n) Rather, *judgment, or punishment.* See com. on ver. 14.

34 (o) Jesus seems to mean here himself and his disciples, using the titles, which the Jews gave to their usual teachers.

35 (p) Or, *so that upon you will come.* See note (I).

Ib. (q) This and what follows seems to mean, that that generation should be as severely punished, as if it had been guilty of all the innocent blood shed from the time of Abel to that of Zacharias. See note (K).

Ib. (r) See note (L).

Ib. (s) *i. e.* the sanctuary and the altar for burnt-offerings.

N O T E S.

(I) V. 32. *Fill ye up then, &c.*] I choose to make ver. 31. a parenthesis, and to make this verse depend more immediately upon ver. 30. The word *καὶ* here seems to signify *and yet*, as it is rendered by our English translators in ch. vi. 26. Luke xii. 27. John vii. 19. and ix. 30. and elsewhere; and as it ought to have been in John i. 10. See note on John i. 10. We must either read here with the Cantab. MS. Gr. and Lat. and with six other MSS. *ἐπληρώσατε*; or we must understand this verse as an interrogation; *viz.* either translate it thus, *And yet ye fill up the measure of your fathers (i. e. of their iniquity, Jerem. li. 13. and 2 Macc. vi. 14.)*; or thus, *And yet do ye fill up the measure, &c.?* Ye, who pretend to disapprove of their actions, do ye do, as in ver. 34? See note on Luke xi. 48.

(K) V. 35. *That upon you may come*] The word *ὅπως* here, seems used to express the event only, not the design and intention. So in LXX. Pf. li. 4. we read, *τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, &c.* *I have done this evil in thy sight, so that thou art justified in thy sayings, &c.* And thus Luke uses *ἵνα* in ch. ix. 45. and in ch. xi. 50. where see com. and note, and also see note on Mark iv. 12.

(L) *Ib.* *All the righteous blood*] To understand this whole verse the better, it may be worth the reader's while to consider what Josephus says in the following passages, when he is giving the history of the Jewish state, in his book de Bell. Jud. Proem i. 1. 4. he says, *τὰ πάντα ἀπ' αἰῶνος ἀτυχήματα*

THE TEXT.

THE COMMENTARY.

36 Verily I say unto you, All these things shall come upon this generation.

N O T E S.

ἀτυχήματα, πρὸς τὰ Ἰσδαίων, ἡττάσθαι μοι δοκεῖ κατὰ σύγκρισιν, *that in his opinion, all the calamities which all other nations ever suffered, when compared with those of the Jews, fell far short of them:* and in the same history v. x. 5. he says, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεάν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *that as no nation ever suffered such things, so no generation was ever more wicked than that;* and in v. xiii. 6. Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τὰς ἀλιτηριές, ἢ καταποθῆναι ἢ ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν, ἢ τὰς τῆς, Σοδομικῆς μελαλαδεῖν κεραυνίς, *that, if the Romans had stopped their hands from destroying those profligate wretches, the city (he believed) would have been destroyed by some opening of the earth, or by some deluge, or by such a fire as laid Sodom in ruins.*

(M) *Ib. Zacharias the son of Barachias*] In Luke xi. 51. the words *the son of Barachias* are omitted, and they are so here (according to Wettstein) in two Evangelistries, or MS. copies of such parts of the four gospels, as were read formerly in the Christian churches. It is difficult to fix, who this *Zacharias the son of Barachias* was. Most of the interpreters think, that he was the *Zechariah* mentioned in 2 Chron. xxiv. 20. who was stoned to death (*in the court of the house of the Lord*, ver. 21, 22.) by the order of King Joash: but then he is there said to have been *the son of Jehoiada* the priest. As to *Zechariah* the prophet, he was indeed *the son of Barachiah* (Zech. i. 1.): but then he was not slain, at least *between the temple and the altar*, both being in his time destroyed. Besides him, I find, that mention is made (in Isai. viii. 2.) of one called there a *faithful witness*, and named *Zechariah the son of Jeberechiah*. The word *Jeberechiah*, or *Jebarachiah* is the very same with *Barachias*, the *jod* prefixed to it expressing only what the Greek article *ὁ* does; as is seen in the name of *Jeconiah* the king, called *Coniah* in Jerem. xxii. 24, 28. and xxxvii. 1. But against our supposing any one of these three to be the person here meant by Jesus, there is this good objection; that they all three lived at too great a distance from the time, when Jesus was speaking: the prophet *Zechariah* lived at least five hundred years before it, and the other two many more. I am therefore inclined to think, that some other *Zacharias*, perhaps he, who was the father of *John the Baptist*, is here meant. Though he was not a *prophet* in the strict sense of that word, yet he was a *righteous man* (Luke i. 6.) and of such only Jesus is here speaking. Besides, he is said to have *prophesied*, though that word is probably used there in the sense of *teaching* only. See com. on Luke i. 67. Most of the interpreters (as I said) declare their opinion in favour of the first *Zacharias* mentioned in this note: but I have given my reason against this. When I suppose the father of *John the Baptist* to be the person here meant, it may be objected, that we have no account of his father's being named *Barachias*, or of his having been slain *between the temple and the altar*. To the first part of the objection I answer, that (as was said before) two of the Evangelistries have omitted the mention of him as *the son of Barachias*; and to the latter part of the objection, it may be replied, that, if the silence of history is a strong argument, this argument is indeed against me: but it is no strong one. It did not come within the compass of the account given by any one of the four Evangelists to say what became of this *Zacharias*. Accordingly they have said nothing about his death (as they have not about that of *Joseph* or *Mary*, the parents of Christ) and therefore

THE TEXT.

THE COMMENTARY.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, (t) how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house (u) is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, (x) till ye shall say, Blessed is he (y) that cometh in the name of the Lord.

37 (t) *i. e.* how often have I attempted to make thy children my disciples! See note (N).

38 (u) *i. e.* will be left, when your city, temple and state shall be destroyed.

39 (x) *i. e.* till I come to destroy your city, &c. and then ye will say.

Ib. (y) Rather, *that came.* See note (O).

N O T E S.

therefore we are at liberty to make this supposition about his death, especially as it is not at all improbable, that he was influenced by what he knew of the wonders attending the births of Jesus and of his own son John, to speak his mind to his brethren the priests, who might therefore have caused such a tumult to be raised in their court, *between the temple and the altar*, as ended in his death. To which may be added, that this *Zacharias* alone, or some other person of the same name, suffering death about the same time, can make our Saviour's words appear proper, *Zacharias's* death being near to the time, when he was speaking, as *Abel's* was to the beginning of the world.

(N) V. 37. *How often would I have gathered, &c.*] The similitude, which follows here is met with in 2 Esdras i. 30. *I gathered you together as a hen gathereth her chickens under her wings: but now what shall I do unto you? I will cast you out from my face.* And from the words *how often*, here added to them by Jesus, we may (I think) gather, that Jesus had been present at Jerusalem more than once (as John says he was, ch. ii. 23. and v. 1. and vii. 10. and x. 22.) during his ministry, though neither Matthew, nor Mark, nor Luke mention his going thither, till a few days before his crucifixion. But John in the above cited passages of his gospel hath supplied this omission in those three other Evangelists.

(O) V. 39. *He that cometh*] The words *ὁ ἐρχόμενος* are a title, by which *the Christ* or *Messiah* was spoken of, they meant, in those prophecies, him who was to come. See ch. xi. 3. and xxi. 9. and note on this last. But here *ὁ ἐρχόμενος* signifies (I think) *he, who came*; for these words are supposed to be what would be used by such Jews, as after Jesus's death lived long enough to see the ruin of their church and state. As if Jesus had said; then they will remember what they did to me, when I was among them; then they will acknowledge that I was *the Christ*, the person *who came in the name of the Lord*. Accordingly Eusebius in Hist. Eccles. iii. 35. tells us, that upon having seen that destruction, *μύριοι ὅσοι vast multitudes came over from the circumcision to the faith of Christ*. That *ὁ ἐρχόμενος* may be rendered *he who came*, appears from John ix. 25. where the blind man says, *one thing I know, that (πυφλὸς ὦν) whereas I was blind, I now see.* So in 1 Thess. i. 10. *ὁ ῥυόμενος* is, *who delivered*: and so probably *ὁ ὦν* signifies in the following places, John i. 18. (see note there), John iii. 13. and vi. 46. See also Acts x. 7. Agreeably to this use of the participle, we read in Xenophon's *Cyrop.* p. 168, (Ed. Hutch.) *ἀρχόμενος, who had begun*, and in p. 174. *ὡς ἐρχομένου τῷ πατρὶ, καὶ ἀπωλῶν πάντων σφῶν, as if his father was dead, and all his affairs were ruined.*

C H A P.

C H A P. XXIV.

T H E T E X T.

1 **A**ND (a) Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here (b) one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the (c) mount of Olives, (d) the disciples came unto him

T H E C O M M E N T A R Y.

1 (a) Rather, *Jesus, being come out, was going from the temple.* See Mark xiii. 1.

2 (b) See note (A).

3 (c) A hill adjoining close to Jerusalem, and so named from the fruit, which

N O T E S.

(A) V. 2. *One stone upon another*] It is not necessary to understand by this, that all the stones in the foundations of the Temple, as well as in the superstructure, were to be removed, when the Temple was to be destroyed by the Romans; an event to which this passage prophetically alludes. That all the stones, which were above ground were removed, is what we are told by Josephus, who says in Bell. Jud. vii. 1. 1. that Titus, the Roman General, ordered his soldiers *τὴν τε πόλιν ἀπάσαν καὶ τὸν νεὼν κατασκάπτειν*, *Ec. to dig up and demolish the whole city and the Temple, except three towers, which he left standing, that posterity might from them judge of what extent and strength the city had been.* (See also *ib.* c. viii. 7. p. 1322. Ed. Hudf.) And the same historian there adds, *τὸν δ' ἄλλον ἀπάντα τῆς πόλεως περίβολον ἕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὥς μηδὲ πῶποτ' οἰκηθῆναι πῖσιν ἂν ἔτι παρασχεῖν τοῖς προσελθούσι*, *all the rest of the compass of the city was so levelled with the ground, by those who demolished it, that it was scarcely to be believed, that it had ever been inhabited.* A passage often quoted on this occasion out of the *Taanith* of Maimonides, c. iv. 7. father informs us, that the very foundations of the Temple were digged up, and that Terentius (called there *Turnus*) Rufus, a Roman commander, carried a plough over them according to the Roman custom. See also Jerem. xxvi. 18. And it seems probable, that some parts at least of the foundations were digged up from what Josephus says concerning one Simon (Bell. Jud. vii. c. 2. 1.) *He lived in Jerusalem, in the upper part of it, near to the Temple: and, when the city was taken, he endeavoured to escape by letting himself down with some of his companions into a cavern; where, when they had digged but a little way, he (κατ' αὐτὸν ἐκεῖνον τὸν τόπον, ἐν ᾧ τὸ ἱερόν ἦν πρόσθεν ἐκ γῆς ἀνεφάνη.) crept out from under ground, in that very place where the Temple had stood.* From this I gather, that the foundation of the Temple must have been removed there at least, where he worked his way through the ground from the outside to the inside of the Temple.

(B) V. 3. *Mount of Olives*] The foot of this mount was but five furlongs from Jerusalem (Jof. Antiq. xx. 7. 6.), though Bethanie, which stood on the same hill, was distant from it *fifteen furlongs* (almost two of our miles) according to John xi. 18. and a *Sabbath-day's journey*, according to Acts i. 12. It lay to the east of Jerusalem, and had the valley of Cedron between it and the city. Jof. Bell. Jud. v. 2. 3.

T H E T E X T.

(e) privately, saying, Tell us, when shall these things be? and what *shall be* the sign (f) of thy coming, and of (g) the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come (b) in my name, saying, (i) I am Christ: and shall deceive many.

T H E C O M M E N T A R Y.

grew there in plenty. Bethphage and Bethanie stood on it, Mark xi. 1. and Luke xix. 29. See note (B) here.

Ib. (d) *i. e.* four of them, named by Mark in ch. xiii. 3.

Ib. (e) Rather, *saying privately*, as in Luke x. 23. and Mark ix. 28. See also *com.* on Matthew xvii. 19.

Ib. (f) *i. e.* to destroy the Jewish state, which they had just before heard him foretell.

Ib. (g) Rather, *the end of the age, i. e.* of the age, during which the Jewish church and state was to last; and which age the disciples imagined, that it would be at an end (as it was) when *the Christ* came and visited the Jewish nation. See Luke xxi. 9.

5 (b) What Jesus here says, amounts to an acknowledgment, that he was *the Christ*: and this is the first time (I think) that Matthew reports him to have acknowledged it.

Ib. (i) See Mark xiii. 6. and Luke xxi. 8. See also note (C) here.

N O T E S.

(C) V. 5. *I am Christ*] See Acts v. 36, 37. and xxi. 38. Josephus in Bell. Jud. ii. 13. 4. &c. tells us, that in Nero's reign, not long before the wars in Judea began, *πλάνοι ἄνθρωποι καὶ ἀπαλεῶνες, προσχήματι θείαςμῆς, νεωτερισμὸς καὶ μεταβολὰς πραγματευόμενοι δαίμονων τὸ πλῆθος ἀνέπειθον καὶ προῆγον εἰς τὴν ἐρημίαν, ὡς ἐκεί τῷ Θεῷ δείξαντες αὐτοῖς σημεῖα ελευθερίας, deceivers and seducers, under the pretence of a divine inspiration, endeavoured to introduce novelties and changes, and raised the common people to such a degree of madness, that they drew them forth into the desert, pretending, that there God would make them see the tokens of liberty, viz. would rescue them from the Roman yoke, which was what the Jews thought, that the Christ or Messiah would do for them, Luke xxiv. 21. and Acts i. 12. He then proceeds to inform us, that an Egyptian Jew (the same who is mentioned in Acts xxi. 38.) persuaded the people into an opinion of his being a prophet, and drew them thereby into an insurrection in the desert, from whence he led them to the mount of Olives, with a design to storm the city of Jerusalem. However, I do not find Josephus saying, that any one of the deceivers claimed to be *the Christ*. The reason of this might possibly have been the following one. Josephus, when brought as a prisoner before Vespasian, pretended to have been sent by God to acquaint him, that he was *in a short time to be the Roman Emperor, and Lord of the earth, of the sea, and of all mankind* (Bell. Jud. iii. 7. 9). This seems*

THE TEXT.

6 And ye shall hear of (k) wars, and rumours of wars : see that ye be not troubled : for all *these things* (l) must come to pass, but (m) the end is not yet.

7 For (n) nation shall rise against nation, and kingdom against kingdom : and there shall be (o) famines, and (p) pestilences, and (q) earthquakes in divers places.

THE COMMENTARY.

6 (k) See note (D).

Ib. (l) Rather, *must have come to pass* : i. e. as we have it in Luke xxi. 9. *must first come to pass* ; or rather, *must have first come to pass*.

Ib. (m) See com. on ver. 3. and see note (E) here.

7 (n) See note (F).

Ib. (o) See note (G).

Ib. (p) See note (H).

Ib. (q) See note (I).

N O T E S.

seems to imply, that he was to be *the Christ*, whom the Jews expected to be a temporal and victorious prince : at least Eusebius in his Hist. Eccles. iii. 8. understood Josephus's expression to mean this. And, if Josephus meant this, we may suppose, that he forbore to mention in his history, published in Vespasian's life-time, that any of those deceivers claimed that title, with which he (in an indirect way, to avoid the giving offence to his countrymen) had complimented that Emperor.

(D) V. 6. *Wars*] This is verified in the account which Josephus gives us in Antiq. xx. 3. 3. &c. and in Bell. Jud. ii. 18. 1. &c. But Wetstein in N. T. thinks, that the war of Asinæus and Anilæus, two Jewish brethren (Antiq. xviii. 10. 1. &c.) with the Parthians in Mesopotamia, is here meant. See also Philo de cont. Flaccum Virtutibus (p. 573. and p. 577. Ed. Mang.) and Tacitus in Hist. v. 9. (where the rumours of wars are mentioned, occasioned by the Emperor Caligula's endeavouring to set up the images of himself in the Temple) *Jussit* (sc. Judæi) *à Caio Cæsare effigiem ejus in templo locare, arma potius sumpsere : quem notum Cæsaris mors diremit.* Annal. xii. 54. *Præbuerant Judæi speciem motus ortâ seditione, postquam, cognitâ cæde Caii, haud obtemperatum esset.*

(E) *Ib.* *The end is not yet*] All the circumstances of distress, which are foretold in the rest of this chapter, were not to happen at once, but by degrees. Several of them preceded the entire ruin of the Jewish state, called *the end*, and some of them at the distance of some years.

(F) V. 7. *Nation shall rise, &c.*] The same Josephus gives us large accounts of the wars of the Jews, not only among themselves, but with their neighbours the *Syrians* and *Arabians*. See Jos. Antiq. xx. 7. 7. and Bell. Jud. ii. 13. 7. and xviii. 1, 2, 3. and Vit. Jos. c. vi.

(G) *Ib.* *Famines*] Mention is made of one in Acts xi. 28. which probably reached only to Judea, and perhaps its neighbourhood, as it seems by ver. 29. Jos. in Antiq. iii. 15. 3. and xx. 2. 6. and 4. 2. and in Bell. Jud. vi. 3. 3. speaks of such as having been felt in Judea. See also Suetonius in Claud. c. xviii. and Tacitus's Annal. xii. 43.

(H) *Ib.* *Pestilences*] Those in such hot countries, as Judea was, commonly follow famines : and an instance of this happening in Judea we have in Jos. Antiq. xv. 7. 8. and 9. 1. and in Bell. Jud. iv. 6. 1.

(I) *Ib.* *Earthquakes*] Josephus in Bell. Jud. iv. 4. 5. mentions an earthquake to have happened, when the Idumæans encamped on the outside of Jerusalem : and it seems probable, that the sudden

THE TEXT.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall (*r*) kill you: and ye shall be hated of all nations for my names sake.

10 And then (*s*) shall many be offended, and (*t*) shall betray one another, and shall hate one another.

11 And (*u*) many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, (*x*) the love of many shall wax cold.

13 But he that shall (*y*) endure unto the end, the same (*z*) shall be saved.

14 And this gospel of the kingdom shall be preached (*a*) in all the world, for a witness unto all nations, and then (*b*) shall the end come.

THE COMMENTARY.

9 (*r*) *i. e.* some of you, as in ch. xxiii. 24. and Luke xxi, 16.

10 (*s*) *i. e.* many, who shall be professed Christians, shall fall off from their religion. *Ib.* (*t*) See ch. x. 35, 36.

11 (*u*) Or, *teachers*. See note on ver. 5.

12 (*x*) *i. e.* their love of the Christian faith will abate (Rev. ii. 4.) Perhaps by *many* is here meant *the many*, the generality of Christians. See com. and note on ch. xx. 28.

13 (*y*) *i. e.* continue true believers in me, called *the elect* in ver. 23, 24.

Ib. (*z*) *i. e.* from this calamity. See ver. 22. and ch. iii. 12. and x. 22. and Acts ii. 21. See also note (K) here.

14 (*a*) That this was fulfilled, see Rom. x. 18. and Coloss. i. 6, 23. See note (L) here.

Ib. (*b*) *i. e.* of the Jewish church and state. See com. on ver. 3.

NOTES.

opening of the large and heavy doors of the Temple mentioned by him in Bell. Jud. vi. 5. 3. was occasioned by an earthquake. To this it may be added, that Philostratus (in Vit. Apoll. iv. 6. Edit. Olear.) speaks of earthquakes, as having happened (not long before the destruction of Jerusalem) in Crete, Smyrna, Miletus, Chios, Samos, &c. in all which places there were great numbers of Jews inhabiting.

(K) V. 13. *Shall be saved*] Jos. Bell. Jud. iv. 8. 2. says, that, when Vespasian was drawing his forces towards Jerusalem to besiege it, *a great multitude of those, who were at Jericho, withdrew themselves from thence, εἰς τὴν ὄρεινὴν, into the mountainous country*: and in Bell. Jud. ii. 19. 6. and 20. 1. he tells us, that *many fled out of Jerusalem* before the siege began. But Eusebius in his Hist. Eccles. iii. 5. goes farther, and informs us, that *the Christians of Jerusalem, being warned by a revelation concerning the approaching war, departed from the city, and went to dwell in a town named Pella on the other side of Jordan*.

(L) V. 14. *In all the world*] Clemens Ep. ad Cor. i. 5. Euf. Hist.

15 When

T H E T E X T.

15 When ye therefore shall see (c) the abomination of desolation, spoken of (d) by Daniel the prophet, stand (e) in the holy place, (f) (who so readeth, let him understand)

16 (g) Then let them which be in Judea, flee into the mountains.

17 Let him which is (b) on the housetop, (i) not come down to take any thing out of his house :

T H E C O M M E N T A R Y.

15 (c) *i. e.* the desolating or destroying abomination; meaning the Roman standards, which had images in them abominated by the Jews, and which brought destruction along with them. See Luke xxi. 20. and see note (M) here.

Ib. (d) In LXX. ch. ix. 27. and xi. 31. and xii. 11.

Ib. (e) *i. e.* round about Jerusalem, which was to be compassed with armies. Luke xxi. 20. See note (N) here.

Ib. (f) *i. e.* those words in the book of Daniel.

16 (g) This and the two following verses are figuratively expressed, and mean only in general to shew, that the national ruin (when begun) would advance on with swiftness.

17 (b) The tops of the houses in Judea were flat, and fit for walking upon. See ch. x. 27. and Acts x. 9. See also note on Mark ii. 4.

Ib. (i) *i. e.* to go into the house, and to take any thing away from thence, before they fled. See Mark xiii. 15. The Jewish houses had stairs on the outside of them from the ground to the tops. See note on Mark ii. 4.

N O T E S.

(M) V. 15. *The abomination of desolation*] Idols are called *the abomination* in 2 Kings xxiii. 13. and elsewhere : and the Roman armies, which destroyed the Jews, carried images in their standards, which in the language of the Jews were an *abomination* to them. See 1 Macc. i. 54. compared with ver. 59. and with ch. iv. 43. and vi. 7. See also Jos. Antiq. xviii. 4. 1. and Bell. Jud. vi. 6. 1. and ii. 19. 4.

(N) *Ib.* *In the holy place*] The city Jerusalem was reckoned *holy*, and called so in ch. iv. 5. and xxvii. 53. and Tobit iii. 9. It was the same with regard to the ground round about it and near it. See Jos. Bell. Jud. ii. 19. 4. 5. and vi. 6. 1. in which last place he tells us, that *the Romans, when they took the Temple, brought their standards into it, and placed them at the eastern gate, and there sacrificed to them.* This, which is here referred to, though it happened after the Temple was taken, did still more literally make *the abomination of desolation to be seen standing in the holy place.*

THE TEXT.

18 Neither let him which is in the field,
(*k*) return back (*l*) to take his clothes.

19 And wo unto them that are with child,
and to them that give suck in those days.

20 But pray ye that your flight be not
(*m*) in the winter, (*n*) neither on the sab-
bath-day :

21 For then shall be great tribulation,
such as (*o*) was not since the beginning of
the world to this time, no nor ever shall be.

22 And except those days should be
shortened, there should no flesh be saved :
but for (*p*) the elects sake those days shall
be shortened.

23 Then if any man shall say unto you,
Lo, here *is* Christ, or there : believe *it* not.

24 For there shall arise (*q*) false Christs,
and false (*r*) prophets, and shall (*s*) shew
great signs and wonders, inasmuch that (*t*)
(if *it were* possible) they shall deceive the
very elect.

THE COMMENTARY.

18 (*k*) *i. e.* to his house.

Ib. (*l*) *i. e.* his upper garment or cloak,
which (according to the custom) he left at
home, when he went into the field. See
Mark xiii. 16.

20 (*m*) Because of the coldness of the
season, the badness of the roads, and short-
ness of the days. See note (O).

Ib. (*n*) Because that day was to the
Jews, and to the Jewish Christians (while
the temple remained) a day of rest ; or be-
cause, as no victuals were on that day to
be dressed, they would have less provision
for their flight. Mark in ch. xiii. 18. says
nothing about the sabbath.

21 (*o*) See note on ch. xxiii. 35.

22 (*p*) *i. e.* the sake of the Christians.
See ver. 13. and 2 John i.

24 (*q*) See note on ver. 5.

Ib. (*r*) Or, *teachers*.

Ib. (*s*) See 2 Tim. iii. 13. and see note
(P) here.

Ib. (*t*) Rather, if it might be, or, if it
were permitted. See note (Q).

N O T E S.

(O) V. 20. *In the winter*] That the winters were cold in Judæa, though in other parts of the
year the climate was, a very warm one, appears from what Josephus (in Jew. Antiq. xv. 9. 2.) says
of Herod's generosity to the poorer sort of Jews, ἐπιμέλειαν καὶ τῷ μὴ διαχειμάσαι μετὰ κινδύνων, αὐτοὺς
ἐποιήσας, συνκαλειρηφύας καὶ τῆς περὶ τὰς ἐσθῆτας ἀπορίας, *he furnished them with cloaths, that they might
not be exposed to the inclemency of winter.*

(P) V. 24. *Shew great signs and wonders*] The Greek words are σημεῖα καὶ τέρατα : and Jos.
Antiq. xx. 7. 6. says, that those impostors drew the multitude into a desert, upon a promise, that they
would shew to them plain signs and wonders (τέρατα καὶ σημεῖα), which God by his providence would enable
them

THE TEXT.

THE COMMENTARY.

25 Behold, I have (*u*) told you before.

25 (*u*) *i. e.* before they come to pass. Mark xiii. 23.

26 Wherefore, if they shall say unto you, Behold, he is (*x*) in the desert, go not forth: behold, *he is* in the (*y*) secret chambers, believe it not.

26 (*x*) See Acts xxi. 38. and see note on ver. 5. here, and ver. 24.

Ib. (*y*) Rather, *the chambers, or closets*, as in ch. vi. 6. See also LXX. Prov. iii. 10.

27 For (*z*) as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

27 (*z*) *i. e.* as extensive will the ruin be, as the east is from the west: it will extend itself throughout all Judea.

28 For (*a*) wheresoever the carcase is, there will the eagles be gathered together.

28 (*a*) *i. e.* wherever the Jews are, who are both morally and judicially dead, there will the destroying armies of the Romans follow and overtake them. See note (R).

N O T E S.

them to do: and in Bell. Jud. vii. 11. 1. he mentions one *Jonathas*, who persuaded not a few of the poorer sort of people to follow him into a desert, promising to shew to them signs and wonders, σημεῖα καὶ τέρατα; for which last word Zonaras in his quotation from Josephus has τέρατα.

(Q) V. 24. *If it were possible*] Thus the words ἐν δυνατόν signify in ch. xxvi. 39. Rom. xii. 18. and Gal. iv. 15. See also note on Mark vi. 5. The word *if* here does not suppose a natural impossibility in this case, but only a moral one, or rather what was not permitted by God to happen.

(R) V. 28. *Wheresoever the carcase is, &c.*] The Jews had this maxim among them, that wicked men, while they live, are to be reckoned among the dead; for which see Drusus on Matthew iv. 4. and viii. 22. And agreeably to this we read in Luke xv. 32. that the prodigal son is said to have been dead, and to be alive again, upon his return and repentance. Thus likewise Paul in Eph. ii. 1. speaks of persons, who had been finners, as men dead in trespasses and sins; and in 1 Tim. v. 6. he says concerning widows, that *she, who liveth in pleasure, is dead, while she liveth*. But wicked men are spoken of in scripture under this figure with still greater propriety, if for their sins they were devoted to death, and condemned to die by any divine or human sentence; of which an instance may be found in Gen. xx. 3. And this was the case of the Jewish nation in general at the time, when Jesus pronounced these words, *the things, which belong unto thy peace, are now hid from thine eyes*, Luke xix. 42. The Jews therefore were the carcase: and all destroying armies are represented by the word eagles: as in Lam. iv. 19. it is said, *our persecutors are swifter than eagles*. So in Hosea viii. 1. we read concerning the King of Assyria, *he shall come as an eagle against the house of the Lord, because they have transgressed his covenant* (See also Habak. i. 8.): but what we meet with in Ezech. xvii. 3. is more clearly to the present purpose; for there the prophet pronounces a parable under the same figure; *Thus saith the Lord; a great eagle with great wings full of feathers came unto Lebanon, and took the highest branch of the cedar: which he thus explains in ver. 12. Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof*. To this it may be added, that the Roman

THE TEXT.

29 ¶ (b) Immediately after the tribulation of those days, (c) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and (d) the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the (e) tribes of the earth mourn, and they shall see the Son of man (f) coming in the clouds of heaven, (g) with power and great glory.

THE COMMENTARY.

29 (b) *i. e.* after it is begun, and before it is ended. This, which follows, will be the completion of it. Mark xiii. 24. says, that it is to be *in those days*.

Ib. (c) All these are eastern and figurative phrases to express, that the Jewish state would be quite destroyed. See note (S).

Ib. (d) The sun, the moon, the stars. See Dan. viii. 10.

30 (e) Rather, *tribes of the land, viz. Judea.*

Ib. (f) See Dan. vii. 13. and com. on Matthew ch. viii. 20. and xvi. 27.

Ib. (g) Or, *with great power and glory, as in Mark xiii. 26.* See note (T.)

NOTES.

Roman standard being an *eagle*, their destroying armies are marked out more peculiarly by this expression: and that in the prophecy (Deut. xxviii. 49. &c.) the Romans seem to be pointed out under this very metaphor of *eagles*.

(S) V. 29. *Shall the sun be darkened*] In Isa. xiii. 9, 10, 13. when the destruction of Babylon is threatened, it is thus expressed, *the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c.* And the reader may find the same eastern manner of speaking in the following places of scripture, Job xxx. 28. Ecclef. xii. 1, 2. Isa. xxiv. 23. and xxxiv. 4. and lx. 20. Jerem. iv. 23. and xv. 9. Ezek. xxxii. 7, 8. Dan. viii. x. Joel ii. 10, 30, 31. and iii. 15. Amos v. 20. and viii. 9. and 2 Peter iii. 10, 12. and Rev. vi. 12, 13, 14. I find likewise, that Pompon. Atticus in one of his letters to Cicero had made use of an expression borrowed from the eastern manner of signifying distress; for Cicero in Ep. ad Att. ix. 10. says, *Sol (ut est in tuâ quâdam literâ) excidisse mihi è mundo videtur.* That all, which is said in this verse, and in the following ones, relates for certain to the destruction of the Jewish state, appears from what is said in ver. 34. *viz. that that generation was not to pass, till all these things were fulfilled: and they were to happen immediately after the tribulation, ver. 29. and in those days, according to Mark xiii. 24.*

(T) V. 30. *With power and great glory*] The adjective πολλῆς, though placed immediately after δόξης, is in that sense to be understood as belonging to δυνάμεως as well as to δόξης. This is no uncommon practice among good writers, though not much taken notice of. So in Acts iv. 32. τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία is rightly rendered, *they, that believed, were of one heart and of one soul.* And so in Cic. de Orat. ii. 2. we have *multos & ingeniis & magnâ laude dicendi*, for *multos magnis ingeniis & laude dicendi.* *Ib.* 5. *Sessiones gymnasiorum & Græcarum disputationum*, for *sessiones Græcorum*

THE TEXT.

THE COMMENTARY.

31 And he shall send his angels (*b*) with a great sound of a trumpet, and they shall gather together his elect (*i*) from the four winds, (*k*) from one end of heaven to the other.

31 (*b*) Or, *with a trumpet of a great sound; i. e.* with a loud sounding one, 1 Cor. xiv. 8. This whole verse is expressed after the eastern manner, and means only that Jesus would gather the believers together for their preservation. See com. and note on ver. 13. and on ch. xiii. 41. See also Luke xxi. 28.

Ib. (*i*) *i. e.* from every quarter of Judea. See note (U).

Ib. (*k*) Meaning only, from one end of the land to the other. See Mark xiii. 27.

32 Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, (*l*) know that it is near, *even* at the doors.

33 (*l*) Rather, *know, that he is near, i. e.* the Christ (ver. 30.) in his kingdom; for Luke xxi. 31. expresses it thus, *that the kingdom of God is nigh at hand.*

34 Verily I say unto you, (*m*) This generation shall not pass, till all these things be fulfilled.

34 (*m*) See com. on ch. xvi. 28.

35 (*n*) Heaven and earth shall pass away, but my words shall not pass away.

35 (*n*) See ch. v. 18. Mark xiii. 31. Luke xxi. 23. and Isa. li. 6. The sense is, heaven and earth shall sooner, or more easily, pass away and come to nothing, than my words shall (see Luke xvi. 17.): These prophecies of mine shall most certainly be fulfilled.

N O T E S.

Græcorum gymnasiorum & disputationum. Horace Sat. ii. 2. l. v. 22. *Nec scarus, aut poterit peregrina juvare lagois*, i. e. *peregrinus scarus & peregrina lagois*. MS. Cant. has *δυνάμεις πολλῆς καὶ δόξης*: and the Lat. Vulg. *virtute multâ & majestate*.

(U) V. 31. *From the four winds*] Jos. in Bell. Jud. vi. 5. 3. tells us, that one Jesus the son of Ananus, about four years before the war with the Romans began, went about the city Jerusalem day and night, and continued it for seven years and five months, crying out, *A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Temple, and a voice against the whole nation.* Here we see, that the expression *from the four winds* is applied by that man to the destruction of the Jewish church and state, as it is in this place by Jesus. See also Jerem. xlix. 36. and Ezek. v. 12. and Zech. ii. 6.

THE TEXT.

36 ¶ But (o) of that day and hour (p) knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 (q) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 (r) Then shall two be in the field, the one shall be taken, and the other left.

41 (s) Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ (t) Watch therefore: for ye know not what hour your Lord doth come.

THE COMMENTARY.

36 (o) i. e. of the precise time (John vii. 30.) when these things shall come to pass, no one knoweth, but God only. See note (X) here and on Mark xiii. 32.

Ib. (p) Or, *knoweth* (no one, no, not the angels of heaven) but my Father only. No one, i. e. no being.

39 (q) i. e. did not consider and attend to Noah's warning, 2 Pet. ii. 5. Or, *knew not*, that the flood was so near at hand.

40 (r) This and the next verse mean, that in the day of Christ's coming to punish the Jews, a distinction will be made in favour of Christians. See ver. 13, 22, 31, and ch. iii. 12. and xiii. 30.

41 (s) See Exod. xi. 5. and note (Y) here.

42 (t) All which follows to the end of the chapter contains a warning to the disciples, and to all other believers of those

N O T E S.

(X) V. 36. *Of that day and hour*] It seems not reasonable to suppose, that Jesus himself is excluded by this expression from having had the knowledge of *that day and hour*; because it is said (ch. xi. 27.) that *all things were delivered* (i. e. communicated) *to him of the Father*. See also Coloss. ii. 3, 9. And by what we read in this chapter here it appears, that Jesus foretold many remarkable particulars preceding and attending that *day and hour*: and if he knew those particulars, who can imagine, that he knew not the *day and hour*? Besides, in the parable, which follows, Jesus is represented as *the Lord, who shall come, when the servant looketh not for him, and in an hour, that he is not aware of*, ver. 50. Would it not be unnatural then to suppose, that the Lord himself did not know *that day and hour*? See more to this purpose in note on Mark xiii. 32.

(Y) V. 41. *Two women, &c.*] Dr. Shaw in his Travels, making some observations upon the kingdoms of Algiers and Tunis, says in p. 297. that "women alone are employed to grind their corn; and that when the uppermost millstone is large, or expedition is required, then only a second woman is called in to assist.

days,

THE TEXT.

THE COMMENTARY.

43 But know this, that if the good-man of the house had known (*u*) in what watch the thief would come, he would have watched, and would not have suffered his house to be (*x*) broken up.

44 Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 (*y*) Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, that he shall make him ruler (*z*) over all his goods.

48 But and if (*a*) that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken,

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of ;

51 And shall (*b*) cut him asunder, and appoint *him* his portion with the (*c*) hypocrites : there shall be weeping and gnashing of teeth.

days, that they should be found sincere ones : otherwise they would be punished in the time of the Jewish destruction.

43 (*u*) *i. e.* at what hour of the night. See com. on ch. xiv. 25. and on Mark xiii. 35.

Ib. (*x*) Rather, *broken through*.

46 (*y*) Rather, *happy*. See note on Luke i. 48.

47 (*z*) Rather, *over all that he hath*, as in Luke xii. 44.

48 (*a*) Or, *he, who is an evil servant*.

51 (*b*) Rather, (as in margin of Eng. Transl.) *cut him off, i. e.* separate him from his fellow-servants, by sending him to a prison, to the mines, or to a house of correction. See note (Z).

Ib. (*c*) *i. e.* servants, whose service is eye-service, and who are idle in the absence of their master, but affect to appear very busy, when he is present. This is one species of hypocrisy. See note (A).

N O T E S.

(Z) V. 51. *Cut him asunder*] I observe that something like this occurs in Horace's Serm. ii. 7. 117. where, when he begins to be angry with his servant, he says

———*Ociùs hinc te*

Ni rapis, accedes opera agro nona Sabino.

Z 2

Meaning,

N O T E S.

Meaning, that he would send him away from his fellow-slaves at Rome to work with those at his house in the country, whose work, food and way of life was less desirable. In like manner, Geta in Terence's *Phorm.* i. 5. 20. fearing his angry master's resentment, says among other things, *opus ruri faciundum*, *I shall be sent to work in the country*. So ἀπότεμε is used Ecclus. xxv. 26. So διαμῆγω, an equivalent and synonymous word, is used by Homer in *Il.* i. 531.

Τῶν ὡς ἐβλέυσαντε διέτμαγεν —

Illi quidem, cum sic consilium cepissent, separati sunt.

And so ἐκκόπτειν signifies in Rom. xi. 22. and ἀποκόπτειν in Galat. v. 12. viz. from the church's communion.

(A) *Ib. Hypocrites*] Luke in ch. xii. 46. has ἄπιστοί, *unfaithful*, in the sense which I have here given to ὑποκριταί. It is not improbable, that Jesus is represented here as using a word which in its most obvious sense meant *hypocrites*, with a view to the Scribes and Pharisees, whom just before, in the Temple, he had called by that name. See ch. xxiii. 13, 14, 15, &c.



C H A P. XXV.

THE TEXT.

1 (a) **T**HEN shall the kingdom of heaven (b) be likened unto (c) ten virgins, which took (d) their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish (e) took their lamps, and took no oil with them :

4 But the wise took oil (f) in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps (g) are gone out.

9 But the wise answered, saying, (h) Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him (i) to the marriage, and the door was shut.

THE COMMENTARY.

1 (a) *i. e.* at that time, and under those circumstances. This shews, that Jesus in this chapter is speaking on the same subject as in the foregoing one, *viz.* what was to happen at the destruction of the Jewish state. See com. on ver. 13.

Ib. (b) Rather, *be like* (as in ch. vi. 8.) which it could not be, then at least, if the general judgment was meant here by this parable.

Ib. (c) By these are meant good and bad Christians.

Ib. (d) The Jewish marriages, and feasts following them, were performed at night. See note on ch. xxii. 13.

3 (e) They had oil in their lamps, but had no vessels of oil to supply their lamps, ver. 8.

4 (f) *i. e.* oil in their lamps, and also in their vessels or pots, out of which they were to supply their lamps.

8 (g) Rather, *are going out*, as in margin of Eng. Transl.

9 (h) See note on ch. xii. 12.

10 (i) Rather, *to the marriage feast*. See note on ch. xxii. 2.

11 Afterward

THE TEXT.

11 Afterward came also the other virgins, faying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, (k) I know you not.

13 Watch therefore, for ye know neither the day nor the hour (l) wherein the Son of man cometh.

14 ¶ (m) For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them (n) his goods.

15 And unto one he (o) gave five talents, to another two, and to another one, to every man (p) according to his several ability, and straightway (q) took his journey.

THE COMMENTARY.

12 (k) *i. e.* I do not acknowledge you for my followers. See com. on ch. vii. 23. and note on Acts xxiii. 5.

13 (l) Rather, *wherein the Son of man is to come.* This plainly shews, that what was said before in this chapter relates to the destruction of the Jewish state, expressed by the Son of man's coming, as in ch. xvi. 27, 28.

14 (m) Rather, *For he (the Son of man) is to come as a man, who, being to go from his own country, called, &c.* See Mark xii. 1. and xiii. 34. and see note on Matthew xxi. 33. and note (A) here.

Ib. (n) Rather, *what he had.* They were talents, ver. 15. a species of money. See ch. xix. 21. and xxiv. 47.

15 (o) *i. e.* to be employed in traffick for his benefit. See Luke xix. 13.

Ib. (p) The moral of this parable is, that Jesus would reward or punish Christians according to their behaviour under the means of grace afforded to them; and that from every one would be required in proportion to what had been given to him. And this distinction, made between them, was to be made at the time, when the Jewish state was to be destroyed.

Ib. (q) Rather, *went from his own country.* See note on ch. xxi. 33.

N O T E S.

(A) V. 14. *For the kingdom of heaven is, &c.*] The words *the kingdom of heaven* are inserted here, though there is nothing in the original to answer to them. I believe, that the word ἐρχεται is to be supplied here from the thirteenth verse, which ended with it: and in this verse I conjecture, that Matthew wrote ὁς before ἀποδημῶν (which ὁς seems to have been swallowed up in the MSS. by the last syllable of ἄνθρωπος), and that the sentence, as it came from him, ran thus, ὡς περ γὰρ ἄνθρωπος (sc. ἐρχεται) ὁς ἀποδημῶν ἐκέλευσε, &c.

THE TEXT.

THE COMMENTARY.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: (r) enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, (s) reaping where thou hast not sown, and gathering where thou hast not sowed:

25 And I (t) was afraid, and went and hid thy talent in thy earth: lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, (u) thou knewest that I reap where I sowed not, and gather where I have not sowed:

27 Thou oughtest therefore (x) to have put my money to the exchangers, and then

21 (r) *i. e.* be thou a favourite of thy Lord.

24 (s) This verse and the following ones mean only to point out the hardness and extortion, with which the servant chargeth his Lord. They are proverbial phrases.

25 (t) *i. e.* that by trading with thy talent I should lose it; and therefore, to preserve it, I hid it in the earth, and made no use of it at all.

26 (u) *i. e.* thou sayest, that thou knewest: that is thy excuse in ver. 24.

27 (x) *i. e.* to have done this at least: if thou wast so slothful, as not to be at the trouble

THE TEXT.

at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give unto him which hath ten talents.

29 For unto every one (*y*) that hath shall be given, and he shall have abundance: but from him that (*z*) hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into (*a*) outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man (*b*) shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd (*c*) divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall (*d*) the King say unto them on his right hand, Come, ye blessed of my Father, (*e*) inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was (*f*) a stranger, (*g*) and ye took me in.

THE COMMENTARY.

trouble of trafficking with it, yet thou mightest have put it out to such persons as would have paid an additional sum of money for the loan and use of it.

29 (*y*) *i. e.* hath much. See note on ch. xiii. 12.

Ib. (*z*) See note on ch. xiii. 12.

30 (*a*) See com. on ch. viii. 12. and note on ch. xxii. 13.

31 (*b*) *i. e.* to destroy the Jewish state. See ch. xvi. 27, 28. and xxiv. 30. and xxvi. 64. Jesus is still giving an account of what distinction will then be made between good and bad Christians.

32 (*c*) In the eastern manner of speaking, *sheep* signify the good men, and *goats* the bad. See Ezech. xxxiv. 17, 22. and Zech. x. 3.

34 (*d*) the Son of man, then in his kingdom. See ch. xvi. 28.

Ib. (*e*) *i. e.* enjoy all the privileges and benefits of the gospel, which God ordained from the beginning of the world, that it should take place in the proper season. See 1 Peter i. 20. and Rev. xiii. 8.

35 (*f*) See note (B).

Ib. (*g*) *i. e.* to your family. See note on John xv. 6.

N O T E S.

(B) V. 35. *Stranger*] By ξένος here does not seem meant a person wholly unknown, but one of another nation or religion, as the word ξένος seems to signify in ch. xxvii. 7. Of the same import is ἀλλογενής in Luke xvii. 16, 18. there rendered a *stranger*, because he was a Samaritan. See farther in the Concordances. Jos. Antiq. i. 1. 2. calls the Greek language in which he wrote his Antiquities of the Jews, ξένη διάλεκτος, a dialect (not unknown to him) but such as was not his native one.

36 Naked

THE TEXT.

THE COMMENTARY.

36 Naked, and ye clothed me: I was sick, and ye (*b*) visited me: I was in prison, and ye came unto me.

36 (*b*) *i. e.* assisted me, or took care of me. See Greek in James i. 27. and Judith viii. 33.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and (*i*) took *thee* in? or naked, and clothed *thee*?

38 (*i*) See com. on ver. 35.

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of (*k*) the least of these my brethren, ye have done *it* unto me.

40 (*k*) *i. e.* the meanest among true Christians, whom Jesus calls his *brethren*. See ch. xii. 50. and xxviii. 10. and Luke viii. 21.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, (*l*) into everlasting fire, prepared for the devil and his angels.

41 (*l*) Here and in ver. 46. Jesus seems at length to have had the day of general judgment in his thoughts.

42 For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of (*m*) the least of these, ye did *it* not to me.

45 (*m*) *i. e.* of these my brethren, as in ver. 40.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

C H A P. XXVI.

T H E T E X T.

T H E C O M M E N T A R Y.

¹ **A**ND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

² Ye know that (a) after two days, is (b) *the feast of the passover*, and the Son of man (c) is betrayed to be crucified.

³ Then assembled together the chief priests, and the scribes, and the elders of the people, unto (d) the palace of the high priest who was called Caiaphas,

⁴ And consulted that they might take Jesus (e) by subtilty, (f) and kill *him*.

² (a) Rather, *after two days is to be the feast of the pass-over; i. e. in two days, or before they shall be ended.* See note on ch. xii. 40. and on ch. xxvii. 63. and see note (A) here.

Ib. (b) See note (A).

Ib. (c) Rather, *will be betrayed, i. e. will be so at the feast of the pass-over.* He had told them in ch. xx. 18, 19, that he was to be betrayed and crucified; but here he tells them the time when.

³ (d) See note (B).

⁴ (e) *i. e. privately and in the absence of the people, as Luke says, ch. xxii. 6.*

Ib. (f) See com. on ver. 59.

N O T E S.

(A) V. 2. *The feast of the passover*] This feast began yearly on the fourteenth day of the first moon in the first Jewish month Nisan, and it lasted only one day: but it was immediately followed by the days of unleavened bread, which were seven. Jos. Antiq. iii. 10. 5. So that the whole lasted eight days, and all the eight days are sometimes called *the feast of the pass-over*, and sometimes *the feast* (or *days*) of *unleavened bread*. See Luke xxii. 1, 7. and Jos. Antiq. xvii. 9. 3. These words seem to have been spoken by Jesus on Wednesday in the afternoon: and on Thursday in the evening (which began on the second day after Jesus spake this) *i. e.* on the evening which followed the fifth day, the pass-over began: and it was continued from Thursday evening to Friday evening, when the Sabbath or seventh day began.

(B) V. 3. *The palace*] Properly speaking, the *αὐλή* was (as is said in the Gr. Etymolog. ὁ περι-τετειχισμένος καὶ ὑπαίθριος τόπος, *a place fenced round and open to the air*: but sometimes this word is used, as here, for the whole of the palace: so says Athenæus (in v. p. 189. Ed. Caf. fo. 1657.) νῦν δὲ τὰ βασιλῆα λέγουσιν αὐλὰς.

5 But

T H E T E X T.

5 But they said (*g*) not on the feast-day, lest there be an uproar among the people.

6 ¶ Now when Jesus was (*b*) in Bethany, in the house of (*i*) Simon the leper,

7 There came unto him (*k*) a woman having (*l*) an alabaſter-box of very precious ointment, and (*m*) poured *it* on his head, as he sat at *meat*.

8 But when (*n*) his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold (*o*) for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, (*p*) Why trouble ye the woman? for she hath wrought a good work upon me.

T H E C O M M E N T A R Y.

5 (*g*) Rather, *not on the feast, i. e.* not upon any of the eight days of it. See note (C).

6 (*b*) This was after his return from Jerusalem and from the place where he had spoken to his disciples what is contained in the two last chapters. See note on John xii. 1.

Ib. (*i*) *i. e.* who had been so, and, though healed, yet bore (it seems) still that name.

7 (*k*) Name *Mary* (John xii. 3) and one of *Lazarus's* sisters, John xi. 2.

Ib. (*l*) See note (D).

Ib. (*m*) Rather, *poured on his head, i. e.* some part of it; for with the other part of it she *anointed his feet*, John xxii. 3.

8 (*n*) It was only Judas Iscariot, John xii. 4.

9 (*o*) Mark xiv. 5. and John xii. 5. say, for 300 pence, *i. e.* £9. 13s. 9d. of our money.

10 (*p*) *i. e.* why do ye interrupt and molest her? It seems, as if Judas was then going to hinder her from doing what she was about.

N O T E S.

(C) V. 5. *Not on the feast day*] It is probable, that their design was to let Jesus alone till the eight days were ended (see note on ver. 2.), because the multitude of the people would be then much less: but Judas having come to the chief priests soon after, and made an offer of betraying him in the night, they changed their design, and seized upon him on the evening of the first of those eight days, intending to get him (as they did) tried and condemned in the night, and crucified early in the morning before the multitude of the people could come together.

(D) V. 7. *An alabaſter-box*] Such as was formerly used for containing sweet ointments. *Alabaſter* was a species of marble made use of at first for that purpose: hence the box took its name from the materials of which it was made. In length of time, when men came to make such boxes of gold, silver, glass or wood, they retained the name, though *alabaſter* was no longer made use of for that purpose. This appears from what Spanheim has said about the word in his note upon Callimachus's hymn to Pallas, p. 540. and from what we find in the *Menagiana*, vol. ii. p. 104.

THE TEXT.

THE COMMENTARY.

11 For ye have the poor always with you, but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it (q) for my burial.

13 Verily I say unto you, (r) Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they (s) covenanted with him for (t) thirty pieces of silver.

16 And from that time he sought (u) opportunity to betray him.

12 (q) See note (E).

13 (r) Accordingly, Matthew, Mark and John have recorded it.

15 (s) This money, it is probable, they paid to him, as soon as he had done his perfidious work. See ch. xxvii. 5.

Ib. (t) These are commonly supposed to have been thirty shekels of silver, spoken of in Exod. xxi. 32. and the value of them is computed to be in our money £3. 15s. or rather (according to Bishop Cumberland) very near £3. 10s. 8d. $\frac{1}{2}$, each shekel being worth 2s. 4d. $\frac{1}{4}$. But see note (F).

16 (u) viz. in the absence of the multitude, as in Luke xxii. 6.

NOTES.

(E) V. 12. *For my burial*] The Greek word here ἐνταφιάζειν, means all the rites and ceremonies and customs, which usually preceded or attended the laying the dead body in the sepulchre: and the woman is said to have done this (though she meant it not), because what she did was emblematical of it. Ἐνταφιάζειν (says Casaubon on the place) est corpus ad funus componere. & ornamentis (ut ita dicam) sepulchralibus ornare: but Augustin. on Gen. 1. expresses himself better, when he says, Non invenit lingua Latina, quemadmodum appellaret ἐνταφιασὰς: non enim ipsi sepeliunt (i. e. terræ mandant) corpora mortuorum, quod non est Græcè ἐνταφιασάν, sed ἔθαψαν. Illi ergo ἐνταφιασὰν id agunt, quod exhibetur corporibus humanis, ut condicendo vel siccando, vel involvendo vel alligando, in quo opere maximè Ægyptiorum cura præcellit. See also John xix. 40. and Gen. 1. 2, 7.

(F) V. 15. *Thirty pieces of silver*] We may reasonably suppose, that these pieces of silver were more than shekels (for a shekel was worth only two shillings and four-pence farthing of our money), because they were a sufficient sum for the purchasing of a field (ch. xxvii. 7. and Acts i. 18.) probably not very distant from Jerusalem, in the neighbourhood of which city lands must have been sold at a higher price than elsewhere.

THE TEXT.

17 ¶ Now (x) the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee (y) to eat the passover?

18 And he said, (z) Go into the city (a) to such a man, and say unto him, (b) The master saith, (c) My time is at hand, I will (d) keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they (e) made ready the passover.

THE COMMENTARY.

17 (x) *i. e.* the first of the eight days, which were all of them called sometimes by the name of *the feast of unleavened bread*, and sometimes by that of *the feast of the pass-over*. See note (G).

Ib. (y) *i. e.* to eat *the paschal lamb*: for this was called by the name of *the pass-over*. See ver. 19. and Mark xiv. 12. and Luke xxii. 7. where they both speak of *killing the pass-over*.

18 (z) See note (H).

Ib. (a) *i. e.* to the master of the house, into which (says Mark xiv. 13.) they should see a man *bearing a pitcher of water*.

Ib. (b) Rather, *the teacher saith*, *i. e.* Jesus, who is distinguished by that name. See John iii. 2.

Ib. (c) Meaning, though not expressing, the time of his death, or, for eating the paschal lamb.

Ib. (d) *viz.* the feast of the passover. See note on ver. 20. and note (I) here.

19 (e) *i. e.* the paschal lamb, which had been killed in the temple, and brought to that house. See note on Mark xiv. 12. and see note here on ver. 20.

NOTES.

(G) V. 17. *The first day, &c.*] Mark xiv. 1. and Luke xxii. 1, 7. give both names to these eight days. The *first day* here mentioned was that of the pass-over properly so called, which began on Thursday in the evening, at which time the disciples said, *Where wilt thou, &c.* See note on ver. 20.

(H) V. 18. *Go into the city, &c.*] It is said, that during the time of the pass-over, and of the days of unleavened bread, no money was to be taken for lodging strangers in any of the houses or rooms in Jerusalem; and that all were lent *gratis*. See Lightfoot. *Urbs (Hierosolyma) nulli tribui assignata forte est* (Cunæus, p. 55.) *Inde (ait idem, p. 59.) est, Talmudicos dicere, illud eximium habuisse Hierosolymam præ cæteris Judææ oppidis, quod nulla domus illic post annum propria emptoris extiterit.* Lib. i. c. 7.

(I) *Ib.* *I will keep the passover*] In the Greek it is *ποιῶ τὸ πάσχα*, an expression made use of by xxx. in Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2. and 2 Chron. xxx. 1. as also in Heb. xi. 28.

20 Now

THE TEXT.

20 Now (*f*) when the even was come, he sat down with the twelve.

21 And as they (*g*) did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he (*b*) answered and said, (*i*) He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man (*k*) goeth (*l*) as it is written of him: but wo unto that man by whom the Son of man (*m*) is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, (*n*) which betrayed him, answered and said, Master, is it I? He said unto him, (*o*) Thou hast said.

THE COMMENTARY.

20 (*f*) See note (K).

21 (*g*) *i. e.* the paschal lamb.

23 (*b*) Not aloud, but to John only, who was the nearest to him, John xiii. 23, 25, 26.

Ib. (*i*) It seems, as if Judas was doing this together with Jesus, when Jesus was thus speaking.

24 (*k*) Rather, *goeth away*, or, *withdraweth himself*; *i. e.* is about to die. See note on Luke xxii. 22. *goeth*. See Elser.

Ib. (*l*) In Isa. liii. 8, 9, 10.

Ib. (*m*) Rather, *will be betrayed*, *i. e.* delivered up to the priests, ver. 14, 15.

25 (*n*) *i. e.* who had covenanted with the chief priests to deliver him up to them, ver. 14, 15.

Ib. (*o*) *i. e.* it is thou. See note (L).

N O T E S.

(K) V. 20. *When the evening was come*] It has been made matter of question, how to reconcile what is here said about Jesus's eating the paschal lamb on Thursday evening, with what is said in John xviii. 28. where we are told, that on the next morning some of the Jews would not go into Pilate's judgment-hall, lest they should be defiled; but that they might eat the pass-over. From whence it may be concluded, that they had not eaten the pass-over at the same time when Jesus had eaten it. And in answer to this question it may be observed, that the command of God in Exod. xii. 6, 8. and in Deut. xvi. 6. seems to require that all Jews should eat the pass-over on the evening of the fourteenth day, *i. e.* on the evening with which it began, as Jesus appears to have done; he having thereby fulfilled all righteousness (see com. on Matthew iii. 15.) as he did at his baptism. But in Jesus's days as the number of Jews assembled to eat the pass-over was excessively great (see com. on Mark xiv. 12.) they (I believe) did, as from necessity, take the liberty of eating the pass-over on any hour before the second evening of the fifteenth day. This particularly seems to have been the case of those who had apprehended Jesus, and had been up all night at the house of the high-priest, to whom they brought Jesus to take his trial. See note on Mark xiv. 12. and John xviii. 28.

(L) V. 25. *Thou hast said*] That this expression *thou hast said* signifies, *it is thou*, seems to depend upon the idiom of the Hebrew language; in which there is no present tense, and therefore in short sentences the verb is left out, when something present is spoken of. So here when Judas spake

THE TEXT.

THE COMMENTARY.

26 ¶ And as they were eating, Jesus took bread, and (p) blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; (q) this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, (r) Drink ye all of it :

28 For (s) this (t) is my blood of the (u) new testament, (x) which is shed for many (y) for the remission of sins.

26 (p) Rather, *bleffed*, *i. e.* gave thanks to God for it, as in ver. 27. and ch. xiv. 19. See note there, and note (M) here.

Ib. (q) *i. e.* this signifies or represents my body. See note (N).

27 (r) Or, *drink ye all out of it, i. e.* out of the cup.

28 (s) *i. e.* this cup, meaning the wine in it, as Virg. *Æn.* i. 742. speaks,
ille impiger hausit

Spumantem pateram, et pleno se proluit auro.

N O T E S.

spake in the Hebrew (or rather in that mixed language, called the Syriack in Jesus's days), he said, *אני I? i. e.* is it *I?* But in this expression the verb substantive being left out, something which answers to *it is* might be as well supplied to make out the sentence; and therefore taking it for granted, that *it is* might be supplied for that purpose, the replier often says, *thou hast said*, when he means, thy words, supplied as I supply them, do acknowledge this to be true. See an instance of this in ver. 63, 64. compared with Mark xiv. 61, 62. See Luke xxii. 70. compared with ver. 71. and see John xviii. 37. If this be a true account of the phrase, it will follow, that, when the Greeks or Latins made use of the like way of speaking, they borrowed it from the eastern languages. I find, that where Plautus in Merc. i. 2. 52. makes one man say, *Scio, jam miserum dices*, he makes the other say, *Tu dixisti, ego taceo*. Terent. Phormio Act. i. Sc. iv. Ge. *Modo apud portum (sc. vidi patrem) An. meumne? Ge. Intellexisti, for yes.* So in Xenoph. Cyr. Exp. when he says, *ἐφ' ὃ Ορόντης*, his meaning is, *Orontes confessed it to be so*, p. 62. Ed. Hutch.

(M) V. 26. *Blessed it*] The reader for his farther information about this may compare ch. xiv. 19. with ch. xv. 36. and with John vi. 11. and Acts xxvii. 35. and may also compare Mark viii. 7. with ver. 6. It was the constant custom of the Jews to bless God, or give thanks to him, when they ate their meals; and they did not bless twice, once before and once after the meal, as we do; but they blessed once over the bread and once over the wine, separately: see the places above cited.

(N) *Ib.* *This is my body*] The paschal lamb was called by the Jews *the body of the pass-over* (Whitby *in loc.* Hammond's Pr. Catech. p. 344. *ἐστὶν, significat* Casauboniana 85.) and therefore Jesus here seems to give to the bread the title of *my body* or *the body of me*, *i. e.* which is to be a memorial of me, as the paschal lamb is of the pass-over.

(O) V. 28. *New Testament*] Jerom on Gal. iii. 15. says what is material to this purpose, “ si quis diligenter Hebræa volumina & cæteras editiones cum LXX. interpretum translatione contulerit, inveniet, ubi *testamentum* scriptum est, non *testamentum* sonare, sed *pactum*, quod Hebræo “ *sermone dicitur בְּרִית* ”

(P) V. 28.

THE TEXT.

29 But I say unto you, (z) I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had (a) sung an hymn, they went out into the mount of Olives.

THE COMMENTARY.

28 (t) Or, *is my blood, even that of the new covenant.* Here *is* means, as in ver. 26. signifies, or represents, or is a memorial of.

Ib. (u) Rather, *new covenant.* See note (O).

Ib. (x) Rather, *which was poured out for all; i. e. for you all,* ver. 27. See note (P).

Ib. (y) See note (Q).

29 (z) *i. e.* I will drink no more wine, *till the kingdom of God shall come* (says Luke ch. xxii. 18.) expressed here by his *drinking wine new* with his disciples in that kingdom. Accordingly it is said in ch. xxvii. 34. that he would not drink of the vinegar which was offered to him on the cross. See note (R).

30 (a) Or, *said an hymn.* See note (S).

N O T E S.

(P) V. 28. *Which is shed for many*] I think, that by πολλοι is here meant *all* (see com. and note on ch. xx. 28. and see 1 Tim. ii. 6.) ; and that the word ἐκχυνόμενον is to be referred here to πόθριον, and not to αἷμα. If this be so, then the meaning will be ; this wine, which was just now poured out of a larger vessel, for you to drink it out of this cup, represents my blood ; and then there will be no need to suppose either that ἐκχυνόμενον is used here for ἐκχυθησόμενον, or to admit a false concord in the Greek of Luke xxii. 20. which cannot (I think) be justified. See note on that place.

(Q) *Ib.* *For the remission of sins*] It is remarkable that these words are not to be found either in Mark xiv. 24. or in Luke xxii. 20. or in 1 Cor. xi. 25. which are the only other places, where the institution of this part of the Eucharist is mentioned. But it is that Jesus did die *for the remission of sins*, as appears from Rom. iv. 25. and 1 Cor. xv. 3. and from so many other places of the N. Test. that no more need be quoted for this plain truth.

(R) V. 29. *I will not drink henceforth, &c.*] Happiness, in the Jewish manner of speaking, is expressed by eating and drinking, the spiritual happiness by the carnal, as in ch. viii. 11. and in Luke xiv. 15. and xxii. 30. and in John vi. 53. (where see the note) and in Rev. ii. 17.

(S) V. 30. *Sung an hymn*] It does not appear by the expression ὑμνήσαντες, that they *sang*, but that they repeated some Psalm or form of praise and thanksgiving. Grotius is of opinion, that this *hymn* was what John has recorded in xvii. chapter of his Gospel ; others think that the Hallal (as the Jews call it) is here meant, which was the fix eucharistical Psalms, beginning at the cxiii. Psalm, and usually recited, one half before, the other after the pass-over-meal. Grotius likewise supposes, that the *hymn* of Mary, Luke i. 46. and of Zacharias, *ib.* 68. and of the apostles, Acts iv. 24. was of the same sort with the *hymn* used by Jesus on this occasion : and in all these there is no appearance of their being sung. So in Acts xvi. 25. when it is said concerning Paul and Silas, that ὑμνεον τὸν Θεόν, it seems most probable, that they only said or pronounced a hymn of praise and thanksgiving to God.

THE TEXT.

THE COMMENTARY.

31 Then saith Jesus unto them, All ye shall be (b) offended because of me this night: for (c) it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after (d) I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night (e) before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called (f) Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he (g) took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, (h) even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, (i) and prayed, saying, O my Father, (k) if it be possible, let (l) this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh (m) unto the disciples, and findeth them (n) asleep, and

31 (b) *i. e.* caused to stumble and fall off from me.

Ib. (c) In Zech. xiii. 7.

32 (d) *I am raised up again.*

34 (e) Mark in ch. xiv. 30. says, *crow twice.*

36 (f) *i. e.* the oil-press. It was a part of the mount of Olives, ver. 30. Mark xiv. 26, 32. and Luke xxii. 39. and it is called *a garden, to which Jesus often resorted with his disciples*, John xviii. 1, 2.

37 (g) *i. e.* from that part of Gethsemane, where he had left the other apostles. See Mark xiv. 32, 33.

38 (h) *i. e.* I am ready to die with sorrow.

39 (i) It is said in Heb. v. 7. that he *offered up prayers and supplications with strong crying and tears.*

Ib. (k) Rather, *if it may be* (as in ver. 42.) *i. e.* if it be permitted so to be. See note on ch. xxiv. 24.

Ib. (l) *i. e.* of affliction: this bitter cup, this suffering which is coming upon me. See note on ch. xx. 22.

40 (m) *i. e.* to Peter, James and John, ver. 37.

N O T E S.

(T) V. 40. *Asleep*] What Jesus said more than is recorded in ver. 39. probably those disciples heard not, because they fell asleep. It appears (I think) from hence, and from what is said in Mark xiv. 40. that it was then very late in the night.

THE TEXT.

faith unto Peter, (o) What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: (p) the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying (q) the same words.

45 Then cometh he to his disciples, and faith unto them, (r) Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of finners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves (s) from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, (t) hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and (u) kissed him.

50 And Jesus said unto him, (x) Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

THE COMMENTARY.

40^s (n) But not fallen asleep (probably) till they had heard what Jesus is reported to have said in ver. 39. See note (T).

Ib. (o) Or, Is it *thus*, that ye could not watch, &c.

41 (p) *i. e.* though ye are well-disposed to cleave to me in my distress, yet fear will make you forsake me. See ver. 56.

44 (q) The same with those in ver. 42.

45 (r) Rather, *Do ye sleep still, and take your rest?* In the next verse he bids them arise and be going. And so Luke in ch. xxii. 46. says, *Why sleep ye? rise, &c.*

47 (s) It seems from hence, that *the great multitude* consisted of their officers, servants, and others, whom they had hired and sent for that purpose. See com. and note on Luke xxiii. 1.

48 (t) Rather, *lay hold on him*, as in ver. 55, 57.

49 (u) This seems to have been then one customary circumstance of saluting an acquaintance. See Luke vii. 45. and Acts xx. 37.

50 (x) Rather, *companion, i. e.* thou, who wast my companion just now in the eating of the pass-over.

51 And

THE TEXT.

51 And behold, (y) one of them, which were with Jesus, stretched out his hand, and drew his sword, and struck (z) a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they (a) that take the sword, shall perish (b) with the sword.

53 (c) Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than (d) twelve legions of angels?

54 But how then shall the scriptures be fulfilled, (e) that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? (f) I sat daily with you teaching in the temple, and ye laid no hold on me.

THE COMMENTARY.

51 (y) viz. Peter, as is said in John xviii. 10. See note (U) here.

Ib. (z) Named Malchus, John xviii. 10.

52 (a) i. e. to use it for the destruction of men. The expression is a proverbial one, and only means in general, that wars commonly end in the death of those who deal in them: it represents to Peter the danger of such attempts, as his was.

Ib. (b) Rather, *by the sword*: so *ev* signifies in ch. xii. 40. and elsewhere.

53 (c) Rather, *Or thinkest thou, &c.* Jesus here seems to use another argument drawn from that power, which Peter had so often seen him exercise, of working miracles.

Ib. (d) A Roman legion consisted of about 6000 men: and Jesus seems to mention twelve, in allusion to his twelve apostles, who were all just ready to forsake him ver. 56.

54 (e) See ver. 56. and Isa. liii. 8, 9, 10.

55 (f) Rather, *I was daily with you*, as in Mark xiv. 49. and Luke xxii. 53. Jesus had been every day there for four days before this. See note on John i. 26.

N O T E S.

(U) V. 51. *One of them*] It is observable, that John only, of all the four evangelists, names Peter as the person who did this act of violence. And what reason so probable is to be given for this, as that Peter was dead when John wrote his Gospel; but was living, when the other three evangelists wrote theirs; and that therefore, as this action of Peter's was a criminal one, they did not care, by naming him, to expose him to publick justice, or reproach at least, though at some distance of time from the fact?

THE TEXT.

56 (g) But all this was done that the scriptures of the prophets might be fulfilled. (h) Then (i) all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, (k) unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, (l) sought false witnesses against Jesus (m) to put him to death,

60 (n) But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, 'This *fellow* said, I am able to destroy the (o) temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witnesses against thee?

THE COMMENTARY.

56 (g) Rather, *but all this hath been done*; for they are the words of Jesus. See Mark xiv. 49.

Ib. (h) But first Jesus healed the ear of Malchus, according to Luke xxii. 51.

Ib. (i) *i. e.* James, Peter and John, ver. 37. the two last of whom however soon after ventured to come to the high-priest's palace, ver. 58. and John xviii. 15.

58 (k) Rather, *as far as to the hall of the high priest*. See ver. 69.

59 (l) They sought for some testimony which might affect his life, and no such testimony could be given without being *false*. See ver. 60.

Ib. (m) *i. e.* to cause, that he should be put to death by Pilate's order, as he was, ch. xxvii. 26. and Luke xxiii. 25. The Jews had not then a right to put any man to death; at least crucifixion, (for which they intended him, ch. xxvii. 22.) was no Jewish punishment. See John xviii. 31, 32. and note there on ver. 31.

60 (n) Rather, *and yet they found none, i. e.* no testimony, which those witnesses gave, did (though a false one) amount to a capital crime. See com. and note on Mark xiv. 56.

61 (o) The temple properly so called, *ὁ ναὸς*. See note on ch. xxvii. 5. According to John ii. 20, 21. Jesus had said *this temple*, meaning *the temple of his body*.

THE TEXT.

THE COMMENTARY.

63 But Jesus held his peace. And the high priest answered and said unto him, (p) I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God.

64 Jesus saith unto him, (q) Thou hast said: (r) nevertheless I say unto you, Hereafter (s) shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest (t) rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is (u) guilty of death.

67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands.

63 (p) This was the Jewish form of putting a man upon his oath. See note (X).

64 (q) *i. e.* I am, as Mark has it in ch. xiv. 62. See also Matthew xxvii. 43. and note on ver. 25. here.

Ib. (r) Rather, *but*, or *besides*; *i. e.* I am going to say something farther.

Ib. (s) See com. on ch. viii. 20. and xvi. 27. and xxiv. 30. This seems to mean his coming in the destruction of the Jewish church and state. See ch. x. 15.

65 (t) A custom made use of as a sign of indignation, sorrow, or grief, as in Acts xiv. 14. and in many places of the O. Test. See note (Y).

66 (u) Rather, *he is liable to death*, *i. e.* he deserves it; he hath uttered blasphemy, for which by our law he ought to die. See note on ch. v. 21. and see John xix. 7. compared with Lev. xxiv. 16.

N O T E S.

(X) V. 63. *I adjure thee*] An instance of this is to be found in Jos. Antiq. v. 10. 4. who says there, that *Eli* obliged *Samuel* by an oath to tell him what God had said to him in a dream, *ταῦτα διασάμενος ὅρκους ἐπέειν αὐτῷ τὸν προφητὴν Ἡλὲι, &c.* See also Mark v. 7.

(Y) V. 65. *Rent his cloaths*] In Lev. xxi. 10. the high-priest is forbidden to *rent his clothes*: but, if this command was not confined to funeral cases only, yet it is probable, that this was meant, or understood to be meant, of his pontifical robes only, and that Caiaphas had them not on at this time of midnight. We read in 1 Macc. xi. 71. that Jonathan the high-priest did the same out of grief for a defeat which his troops received. In *Æn.* v. 685. Virgil represents *Æneas*, when in grief and trouble, *humeris abscindere vestem*. And Josephus in Bell. Jud. ii. 15. 2. 4. represents the high-priests as doing the same: particularly in sect. 4. where they are said to have been *γυμνὰς τὰ στήνα τῶν ἐσθήτων περιβρῆγμένων*, *to have laid their breasts open by having rent their clothes*. May we not from thence conclude, that by *renting the clothes* is not meant a tearing of the substance of the garment, but the hasty pulling of the forepart of the vest aside, and laying the bosom bare, notwithstanding the girdle? Juvenal. Sat. xiii. 132. *Vestem diducere summam*; where see the note.

68 Saying

T H E T E X T.

68 Saying, (x) Prophecy unto us, thou Christ, (y) Who is he that smote thee?

69 ¶ Now Peter (z) sat without (a) in the palace: (b) and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out (c) into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, (d) I do not know the man.

73 And after a while came unto him (e) they that stood by, and said to Peter, Surely thou also art *one* of them, for (f) thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately (g) the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

T H E C O M M E N T A R Y.

68 (x) *i. e.* declare, who the smiter was, without seeing him; for he was then *blindfolded, and his face was covered*, according to Mark xiv. 65. and Luke xxii. 64.

Ib. (y) Rather, *who he is, that smote thee: i. e.* declare unto us, who he is, &c.

69 (z) Rather, *was sitting without*; or, *was without*: see com. on ver. 55. and see ver. 73.

Ib. (a) Rather, *in the hall*. See note on ver. 3. and note (Z) here.

Ib. (b) According to John xviii. 16. the damsel, who let Peter into the hall, said this to him at his entering.

71 (c) *i. e.* the porch of the hall mentioned in ver. 69. See Mark xiv. 68.

72 (d) Rather, saying, *I do not know*, as in ver. 74.

73 (e) *i. e.* some of those who were with him in the porch.

Ib. (f) See com. and note on Mark xiv. 70.

74 (g) It was therefore then the third watch (see ch. xiii. 35.) which comprehended, as I conceive, the space of time between midnight and three of the clock in the morning, as we call it.

N O T E S.

(Z) V. 69. *In the palace*] Peter was *without*, at it is said here, and in a place lower than the house was, as is said in Mark xiv. 66. See also John xviii. 16.

C H A P. XXVII.

T H E T E X T.

1 **W**HEN the morning was come, all the chief priests and (a) elders of the people, took counsel against Jesus (b) to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he saw that he was (c) condemned, (d) repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have (e) betrayed the innocent blood. And they said. (f) What is *that* to us? see thou *to that*.

5 And he cast down the pieces of silver (g) in the temple, and departed, and went and (h) hanged himself.

T H E C O M M E N T A R Y.

1 (a) See note on ch. xv. 2.

Ib. (b) *i. e.* to get him put to death by Pilate. See com. on ch. xxvi. 59.

3 (c) *i. e.* to die; for the Jews had pronounced, that he was guilty of a capital crime. See ch. xxvi. 66. and Mark xiv. 64.

(d) *Ib.* Probably, not because he had betrayed his Master for money; but because he saw, that this Master was condemned to die, though he knew him to be innocent. See note (A).

4 (e) *i. e.* the life of an innocent man. See LXX. 1 Sam. xix. 5. Pf. xciii. 21. and 1 Macc. i. 37. and 2 Macc. i. 8.

Ib. (f) *viz.* that you think him innocent; for we do not.

5 (g) See note (B).

Ib. (h) See note (C).

N O T E S.

(A) V. 3. *Repented himself*] It is probable, that Judas had hoped, that Jesus, at his trial, would have been cleared from any charge against him, or that he would have escaped by a miracle out of their hands, or at the worst that he would not have been judged by the high-priest, &c. to have deserved death.

(B) V. 5. *In the temple*] *i. e.* Either in the court of the Gentiles, or in that of the Israelites. The Greek here is ἐν τῷ ναῷ, and ναὸς properly signifies the sanctuary or temple, round which the courts were built; a place into which Judas, being not a priest, could not enter. But Jos. in Antiq. xvii. 6. 2. and in Bell. Jud. i. 33. 2. uses the word ναὸς, as here, when one of those courts only is meant. See note on Luke i. 9.

(C) *Ib.* *Hanged himself*] The word ἀπῆγξατο, here rendered *hanged himself*, seems to signify also *was suffocated* or *strangled* by excess of grief. So in Tobit iii. 10. concerning Sara it is said, τὰ ἅπαντα ἀνέσασα

THE TEXT.

THE COMMENTARY.

6 And the chief priests took the silver pieces, and said, It is not lawful for (i) to put them into the treasury, because it is (k) the price of blood.

6 (i) This determination, grounded, as some suppose, on Deut. xxiii. 18. and what follows in the next verse, were probably not done immediately; though, for the sake of order in the narration, they are mentioned here as such.

Ib. (k) Or, *the valuation of blood*, i. e. what was given to Judas and accepted by him, as worth his betraying Jesus to death. See ver. 4, 9.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field (l) was called, The field of blood, unto this day.

8 (l) Rather, *hath been called, the field of blood, unto this day.* See note (D).

9 (Then was fulfilled that which was spoken by (m) Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

9 (m) These words are not found now in Jeremiah, but in Zechariah, ch. xi. 12, 13. See note (E).

N O T E S.

ἀκήσασα ἐλυπήθη σφόδρα, ὥστε ἀπαγγασθαι, *when she heard these things, she was very sorrowful, so as that she was choaked (or suffocated) i. e. with grief: not (as in our Eng. Transl.) so that she thought to have strangled herself.* But if *hanged himself* is a right translation, see it reconciled with Luke's account in note on Acts i. 18.

(D) V. 8. *Was called*] This whole verse seems to have been an interpolation grounded on Acts i. 18. (See com. there): and it is the more probable that it was so, when it is considered, that the prophecy mentioned in the following verse has no relation to what is said here, but to what is said only in the sixth and seventh verses.

(E) V. 9. *Jeremy the prophet*] The following words being found only in Zech. xi. 12, 13. it has created some difficulty in accounting for Jeremy's being named here. I am of opinion, that Matthew wrote only *the prophet*, without naming him; and that the word *Jeremy* crept very early into the text by the mean of somebody's inserting Jeremy's name in his MS. through mistake, instead of *Zechariah's*. One of the Colb. MSS. and the Syr. Version, with some old Latin MSS. in the college of Louvain, and some MSS. which Jerom, Augustin and Lyranus had seen, have not the word *Jeremy*: and I am the more inclined to think, that it was not originally in this place, because I find, that Matthew does five times make no mention of the name of the prophet, whose words he quotes; one instance of which we have in ver. 35. of this chapter. Mr. Mede and Bishop Kidder say, that the six last chapters of Zechariah were originally chapters of Jeremiah.

10 And

THE TEXT.

THE COMMENTARY.

10 And gave them for the potters field, as the Lord appointed me.)

11 (n) And Jesus stood before the governor; and the governor asked him, saying, Art thou (o) the king of the Jews? And Jesus said unto him, (p) Thou sayest.

12 And when he was accused of the chief priests and elders, (q) he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him (r) to never a word, inasmuch that the governor marvelled greatly.

15 Now at that feast the governor (s) was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, (t) called Barabbas.

11 (n) The third verse, and all which follow to this place, seem by way of parenthesis thrown into the narration about Jesus; and therefore the sense of this eleventh verse is to be connected with that of the second.

Ib. (o) *i. e.* the Christ. See ver. 17, 22. Mark xv. 32. Luke xxiii. 2. and com. on John xviii. 33.

Ib. (p) *i. e.* I am. See note on ch. xxvi. 25.

12 (q) Agreeably to what Isaiah had foretold in ch. liii. 7.

14 (r) *i. e.* to none of his questions. See com. on ch. xxi. 24.

15 (s) Luke in ch. xxiii. 17. says, of necessity must release. It was so much of a custom, that Pilate could do no otherwise, without highly offending the Jewish nation.

16 (t) One, who was a robber, and was then in prison, for having been concerned in an insurrection or sedition in the city, where murder had been committed. See Mark xv. 7. Luke xxiv. 19. and John xviii. 40. and see note (F) here.

N O T E S.

(F) V. 16. Called Barabbas] Reuchlin in a Greek MS. found the word Ἰησοῦς, Jesus before the word Βαραββας, Barabbas, both here and in the following verse: and Monf. de la Croze found the same readings in a MS. of the old Armenian version of the four Gospels in the King of France's library; to support which reading he quotes Origen's Homil. (vol. iii. p. 918. Ed. Paris. 1740) on Matthew's Gospel, where, though the Greek is lost, the old Latin version runs thus, *In multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur, & forsitan rectè, ut ne nomen Jesu conveniat alicui iniquorum.* The same Origen likewise in Schol. 51. speaks of his having met with some very old copies, in which he found Barabbas called Jesus. The reason which he gives for

T H E T E X T.

T H E C O M M E N T A R Y.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 (u) For he knew that (x) for envy they had delivered him.

19 ¶ (y) When he was sat down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things (z) this day in a dream, because of him.

20 But the chief priests and elders persuaded (a) the multitude that they should ask Barabbas, and (b) destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate said unto them, (c) What shall I do then with Jesus, which is called

18 (u) This verse and the next are a parenthesis. The story in the twentieth verse is connected with the seventeenth.

Ib. (x) *i. e.* out of ill-will, as the Greek word seems to signify in Tobit iv. 7, 16. Or, the sense may be, that he had gained so much reputation among the people, and had lately been so triumphantly brought into Jerusalem, that they envied him on that account.

19 (y) Rather, *And, when he was, &c.* This is a second reason for his desiring to release Jesus.

Ib. (z) See note (G).

20 (a) See com. on ch. xxvi. 47. and note on Luke xxiii. 1.

Ib. (b) By requiring that he should be put to death.

22 (c) See note (H).

N O T E S.

rejecting the name *Jesus* before *Barabbas* is a weak one; but probably it is the same which led the generality of the transcribers of the Gospels to leave it out. The reading of *Jesus Barabbas*, if the right one, is similar to *Simon Bar-jona* in ch. xvi. 17. and *Joseph called Barsabas* in Acts i. 23.

(G) V. 19. *This day in a dream*] Euthynius, a Greek monk of the twelfth century, who wrote a Comment on the four Evangelists, of which we have in print only a Latin version by Hentenius, is here represented by Hentenius as saying, *Notandum est, quod hunc diem hodie de nocte dicitur.* Ita Euthynius. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night*, in which she had had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5. *the evening and the morning were the first day.*

(H) V. 22. *What shall I do then, &c.*] See Palaiet in l. and Scott's Review, p. 14.

Christ

THE TEXT.

THE COMMENTARY.

Christ? They all say unto him, Let him be crucified.

23 And the governor said, (d) Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and (e) washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he (f) had scourged Jesus, he delivered him to be crucified.

23 (d) Rather, for what evil hath he done. See note (I). Jesus having owned in ver. 11. that he was *the king of the Jews*, and Pilate here saying, *what evil hath he done?* we must suppose, that what John mentions in ch. xviii. 36, 37. had first past between Jesus and him.

24 (e) This was an ancient custom, among the Jews at least, of declaring innocence. See Deut. xxi. 6, 7. and Pf. xxvi. 6.

26 (f) *i. e.* had caused him to be scourged. See note (K).

N O T E S.

(I) V. 23. *Why, what evil, &c?* The sentence is elliptical, and some words are to be supplied, to give the particle *γὰρ* its proper force. It is, as if Pilate had said, *Why should I crucify him? For what evil hath he done?* The same thing is to be found in 1 Cor. ix. 10. where the Greek should (I think) be thus translated. *Does he say this altogether upon our account? Yes: for upon our account it is written, &c.* In like manner words omitted before *ἀλλὰ* are to be supplied in 1 Cor. x. 20. and xii. 31. as also in Rom. viii. 37. and before *καὶ γὰρ* in Mark vii. 28.

(K) V. 26. *Had scourged* The Romans were wont to whip or scourge those who were to be crucified, as appears from what Cicero says in Or. cont. Verr. v. c. 62, 63. concerning P. Gavius, whom Verres had treated cruelly and illegally.—*Hominem proripi, atque in foro medio nudari, ac deligari, & virgas expediri jubet—cædebatur in medio foro Messianæ civis Romanus—quem tu in crucem egisti, &c.* Livy in b. ii. ch. 5. says that Brutus caused his sons to be stripped and scourged before they were beheaded. *Turpilius condemnatus verberatusque capite pœnas solvit.* Sall. B. Jugurth. cap. 72. Josephus likewise in Bell. Jud. v. 11. 1. mentions this custom, when he tells us, what the Romans, who besieged Jerusalem, did to the Jews who came out of that city: *μαστιγάζεμενοι δὲ* (says he) *καὶ προθασανίζόμενοι τῇ θανάτῃ πᾶσαν αἰκίαν, ἀνεσκαυρῶντο τῇ τέλει ἀντικρὺ, when they had scourged them, and tormented them before death all manner of ways, they crucified them over against the wall of the city.* Wetstein in his N. Test. on this place refers his reader for farther proofs of this custom to Philo in Flac. (tom. ii. p. 527.) Curtius vii. 11. Liv. xxxiii. 36. and Val. Max. i. 7. To this I add, that the authors of the Universal Hist. have in vol. iv. p. 238. (v.) given an account of the particulars of the Roman manner of *scourging* delinquents.

THE TEXT.

27 Then the soldiers of the governor took Jesus (*g*) into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a (*b*) scarlet robe.

29 ¶ And when they (*i*) had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

THE COMMENTARY.

27 (*g*) *i. e.* the place, where the Roman magistrates were used to sit in judgment, called *the hall of judgment* in John xviii. 28.

28 (*b*) This was the colour of the robe, which the Roman nobility chiefly wore, called also *purple* (Mark xv. 17. and John xix. 2.) as *white*, mentioned in Luke xxiii. 11. was that of the Jewish nobility. See note on Luke xxiii. 11. and note (L) here.

29 (*i*) See note (M).

NOTES.

(L) V. 28. *Scarlet robe*] See an account of the Jews manner at Alexandria of putting a robe, a crown and a reed on one Carabus by way of contempt. In Philo Jud. vol. ii. p. 522. Ed. Mangey.

(M) V. 29. *Platted a crown of thorns*] The word ἀκανθών may as well be the plural genitive case of the word ἀκανθός as of ἀκανθή: if of the latter, it is rightly translated *of thorns*, but the former word signifies what we call *bears-foot*, and the French *branche urfine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus* (Ecl. iii. 45. and Georg. iv. 137): so does Pliny Sec. Epist. v. 6. and Pliny the elder in his Nat. Hist. xxii. 22. (p. 277. Edit. Hard. fol.) says that it is *lævis*, smooth, and that it was one of those plants which are cultivated in gardens. I have somewhere read (but cannot at present recollect where), that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the N. Test. said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was made of *thorns*, and intended (as is usually supposed) to put him to pain. The reed put into his hand, and the scarlet robe on his back, were only meant as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *platt* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature. I do not find that *it* is mentioned by any one of the primitive Christian writers as an instance of the cruelty used towards our Saviour before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death at the distance of above one hundred and sixty years. He indeed seems to have understood ἀκανθών in the sense of *thorns*, and says, De coron. milit. sect. xiv. (Edit. Pamel. Franck. 1597.) *quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, & tribulis*. The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers, whose works are now extant,

THE TEXT.

THE COMMENTARY.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name : him (k) they compelled to bear his cross.

33 And when they were come unto a place called (l) Golgotha, that is to say, a place of a skull,

34 ¶ They gave him (m) vinegar to drink, mingled with gall : and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and (n) parted his garments, casting lots : that it might be fulfilled which was spoken (o) by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

32 (k) In John xix. 17. it is said, that Jesus himself bore his cross; but it is probable, that the Jews found him too weak in body to bear it long, and therefore they obliged this Cyrenian to carry it to Golgotha.

33 (l) Called *Calvary* by Luke xxiii. 33. and situated on the west or north-west side of Jerusalem. See note (N).

34 (m) Mark in xv. 23. says, *mingled with myrrh*, where see note, and see note (O) here.

35 (n) *i. e.* dividing his upper garment (cloak or coat) into four parts, and casting lots for his vest or under garment. See John xix. 23, 24.

Ib. (o) In Pf. xxii. 18.

N O T E S.

extant, and who wrote before Tertullian, in this particular, will give some weight to incline one to think that this crown was not platted with *thorns*.

But as this is a point in which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it. The reader may see a satisfactory account of the nature of *acanthus*, *bears-foot*, in Quincy's English Dispensatory, part ii. sect. iii. p. 111. Edit. 8vo. 1742.

(N) V. 33. *Golgotha*] In Exod. xvi. 16. and elsewhere, the Hebrew word *תלל* is used for a *skull*; from whence Beza conjectured, that Matthew wrote *Γολγοθα* : if so, perhaps for the more easy found the word was commonly pronounced *Γολγοθα*, and thence came to be written so, as hath happened to words in other languages. See note on Acts xxvii. 14.

(O) V. 34. *Vinegar to drink, mingled with gall*] The Greek word is *χολη*, by which may be understood whatever is bitter, and both gall and myrrh are so. An account of *myrrh* is to be found in note on Mark xv. 23. and concerning *gall* mentioned here, it may be noted, that Plautus in *Trucul.* i. 2. 77. speaks alike of *vinegar* and *gall* together, *Cerda* (says he) *in felle lita sunt & acervo aceto*. Probably this draught, which was offered to Jesus before he was nailed to the cross, was a stupifying one (see note on Mark xv. 23.); and therefore, when he *tasted it*, *he would not drink of it*. See another reason in ch. xxvi. 29.

36 And

THE TEXT.

THE COMMENTARY.

36 And fitting down, they watched him there :

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there (p) two thieves crucified with him : one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou (q) that destroyest the temple, and buildest it in three days, save thyself : if thou be the Son of God, come down from the cross.

41 Likewise also (r) the chief priests mocking him, with the scribes and elders, said,

42 (s) He saved others, himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 (t) He trusted in God ; let him deliver him now (u) if he will have him : (x) for he said, I am the Son of God.

38 (p) See note (P)

40 (q) *i. e.* thou, who saidst (ch. xxvi. 6.) that thou wast able to destroy the temple, &c.

41 (r) See note (Q).

42 (s) Rather, *He saved others : can he not save himself ?* By *saved others* is meant from death, which Jesus often did by miraculous cures, though they mentioned this ironically only.

43 (t) See Pf. xxii. 8. see also Widd. Sol. ii. 18.

Ib. (u) Or, *if he is well pleased with him.* In Pf. xxii. 8. it is, *if he delighteth in him.*

N O T E S.

(P) V. 38. *Two thieves*] These λησται were probably not house-breakers, or what we call highway-men, who rob and plunder all persons for the sake of the profit : but they were of that sort of Jews, who took up arms upon a principle, that the Romans were not to be submitted to, and that their levies of tribute-money upon the Jews was an oppression : and therefore they made no scruple to rob all the Romans whom they met with ; and, when once they were engaged in those dangerous attempts, many of them perhaps made less distinction between Romans and Jews, than they at first meant or pretended to do. Those Jews Josephus calls λησται. See his Antiq. xx. 7. 6. and Bell. Jud. ii. 13. 3.

(Q) V. 41. *The chief priests, &c.*] Here the chief priests, the Scribes and the elders are said to have been present at Jesus's crucifixion ; and the same thing is mentioned by Mark in ch. xv. 31. and by Luke in ch. xxiii. 35. From hence it may be gathered, that they appeared there with an intention to prevent the disciples and favourers of Jesus from attempting to rescue him, and that probably they brought along with them, at least, as great a multitude of their servants and dependants for that purpose, as they are said to have sent with Judas, when Jesus was apprehended in the Garden, ch. xxvi. 47. Mark xiv. 43. and John xviii. 3.

44 (y) The

T H E T E X T.

T H E C O M M E N T A R Y.

44 (y) The thieves also which were crucified with him, cast the same in his teeth.

45 Now (z) from the sixth hour there was darkness (a) over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, (b) My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man (c) calleth for Elias.

Ib. (x) If these are the words of Matthew (as they seem to be) and not of the chief priests, then they will be better rendered *for he had said, &c. viz.* in ch. xxvi. 63, 64. but, if they were spoken by the chief priests, they will be best rendered *for he has said.*

44 (y) So says Mark xv. 22. but only one of them did so, as Luke in ch. xxiii. 39, &c. tells us; where his account of this fact is very circumstantial.

45 (z) It is probable, that Jesus was fixed on the cross at the third hour, Mark xv. 25. (our nine o'clock in the morning); that the darkness began at the sixth hour (our twelve o'clock); and that he expired at the ninth hour (our three o'clock in the afternoon.)

Ib. (a) Perhaps, over the land of Judea only, as Origen and Erasmus thought. See Luke iv. 25. and Zech. xiii. 8.

46 (b) Pf. xxii. 1. See note (R).

47 (c) They thought that he pronounced the Hebrew or Syriack name of *Elias*, instead of *Eli, my God.*

N O T E S.

(R) V. 46. *My God, my God, &c.*] These words most probably were not uttered by way of complaint, but by way of pointing out the xxii. Psalm, which begins with these words, as prophetic of Jesus the speaker. He, who twice before had said, (and that upon a prospect of this very suffering) *thy will be done*, ch. xxvi. 42, 44. had to be sure brought himself to submit to God's will; and therefore would not complain here of his being forsaken. It seems more probable (as I said) that Jesus by quoting the first words of this Psalm, meant to point it out to the Jews, as containing several passages, which are descriptive of him and his sufferings. See (for instance) v. 7, 8, 16, 18. I shall only add here, that Dr. Prideaux in his *Connection, &c.* fol. vol. ii. p. 426. says, that Jesus quoted these words out of some Chaldee Targum then in common use; for in the Hebrew text it is עֲזַבְתָּנִי, and the word שְׁבַקְתָּנִי is no where to be found but in the Chaldee tongue.

48 (d) And

THE TEXT.

48 (d) And straightway one of them ran, and took a sponge, and filled *it* with (e) vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, (f) Let be, let us see whether Elias will come to save him.

50 ¶ Jesus when he had (g) cried again with a loud voice, yielded up the ghost.

51 And behold, (h) the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent,

52 And (i) the graves were opened, and many bodies of the saints which slept, arose,

53 (k) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was (l) the Son of God.

THE COMMENTARY.

48 (d) Perceiving by his speaking, that he was still living, and Jesus having said, *I thirst*, John xix. 28.

Ib. (e) See note on John xix. 29.

49 (f) Rather, *Let it alone*, i. e. do not give him to drink.

50 (g) See Luke xxiii. 46. and John xix. 30.

51 (h) A sort of curtain, of which there were two. See note (S).

52 (i) This seems to have been occasioned by the earthquake and rending of the rocks, ver. 51. graves were often made in rocks, ver. 60.

53 (k) Rather, *And those, who came out of the graves, went after his resurrection into the holy city, and were seen by many*, for Jesus was the first fruits of them that slept, 1 Cor. xv. 20. and was to be the first that should rise from the dead, Acts xxvi. 23.

54 (l) Or, *a son of a God*. So the Greek words seem to have meant in the mouth of this centurion, who was probably an heathen, and believed, that some men had had deities for their parents. See note (T).

NOTES.

(S) V. 51. *The vail of the temple*] One of these vails was in the sanctuary, and divided the place called *the holy one* from that which was called the *most holy*, or the *sanctum sanctorum*: the other of them was placed in the front of the porch of the sanctuary, on the outside of it. Josephus makes mention of both sorts in Bell. Jud. v. 5. 4, 5. but it is uncertain which of them is here meant.

(T) V. 54. *The son of God*] See Dan. iii. 25. where Nebuchadnezzar uses the words in the same sense. And so Virg. in Æn. iv. 12. represents Dido, when admiring the comeliness of Æneas's person and the greatness of his courage, as saying,

Credo equidem (nec vana fides) genus esse Deorum.

THE TEXT.

55 And many women were there (beholding afar off) (*m*) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary (*n*) Magdalene, and Mary the mother of James and Joses, and the (*o*) mother of Zebedee's children.

57 (*p*) When the even was come, there came a rich man of (*q*) Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it (*r*) in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and (*s*) the other Mary, (*t*) sitting over against the sepulchre.

62 ¶ Now (*u*) the next day that followed the (*x*) day of the preparation, the chief priests and Pharisees came together unto Pilate,

THE COMMENTARY.

55 (*m*) Rather, *which had followed Jesus, i. e.* when he came from Galilee last up to Jerusalem.

56 (*n*) Rather, *Mary of Magdala*: so called from her being of the town of *Magdala*. See ch. xv. 39. and note there. See also note on Luke viii. 2.

Ib. (*o*) *i. e.* Salome, the mother of James and John. See ch. iv. 21. compared with Mark xv. 40.

57 (*p*) See note on Mark xv. 42.

Ib. (*q*) Called by Luke in ch. xxiii. 51. *a city of the Jews.*

59 (*r*) Rather, *in a fine linen cloth.*

61 (*s*) She was the mother of James the less and of Joses, Mark xv. 40.

Ib. (*t*) They saw, where the body was laid, and how the door of the sepulchre was closed up. See Mark xv. 47. and Luke xxiii. 55.

62 (*u*) *i. e.* the Jewish sabbath-day, which was a *high day* (John xix. 31.) or more solemn day than ordinary, it being not only a sabbath-day, but a sabbath-day which fell on one of the eight days of unleavened bread, or the pass-over.

Ib. (*x*) *i. e.* Friday, or the sixth day of the Jewish week: because it was *the day before the sabbath* (Mark xv. 42.) it was called *the day of preparation, i. e.* for the sabbath (Jof. Antiq. xvi. 6. 2.) and it was, in that year, when Jesus suffered, the day also of the pass-over. See com. on John xix. 42. and note on xix. 14, 31.

D d

63 Saying,

T H E T E X T.

T H E C O M M E N T A R Y.

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, (y) After three days (z) I will rise again.

64 Command therefore that the sepulchre be made sure (a) until the third day, lest his disciples come by night, and steal him away, and say unto the people, He (b) is risen from the dead: so the last (c) error shall be worse than the first.

65 Pilate saith unto them, (d) Ye have a watch, go your way, make it as sure (e) as you can.

63 (y) *i. e.* in three days, as in ver. 40. or, on the third day, as in ver. 64. and ch. xvi. 21. See note (U) here and on ch. xii. 40.

Ib. (z) Rather, *I am to be raised.* Jesus had said this to the scribes and Pharisees in ch. xii. 40. See com. and note there.

64 (a) *i. e.* till it shall be ended.

Ib. (b) Rather, *hath been raised.*

Ib. (c) Rather, *deceit or imposture.* See ver. 63. and Eph. iv. 14. See also note (X) here.

65 (d) *i. e.* some Roman soldiers ready for that purpose. See ch. xxviii. 14. and note (Y) here.

Ib. (e) Rather, *as ye know, i. e.* as ye know, how to do; or, in the best way that ye can think of.

N O T E S.

(U) V. 63. *After three days*] So in 2 Chron. x. 5. where Rehoboam said to the people, *Come again unto me after three days*, it is added in ver. 12. *that they came to him on the third day, as the king had commanded, saying, come again to me on the third day.* The same thing may be concluded from what we read in 1 Sam. xx. 12. compared with ver. 19. For in ver. 12. Jonathan said to David, *when I have sounded my father about to-morrow any time or the third day*; and in ver. 19. he said, *And when thou hast stayed three days, then thou shalt go down quickly, &c.* Thus also, whereas we are told in Gen. vii. 24. *that the waters prevailed upon the earth an hundred and fifty days*; it is said in ch. viii. 3. *that after the end of the hundred and fifty days the waters were abated.* In the same manner of speaking, Jos. Antiq. i. 12. 2. says of Isaac, *that he was circumcised (μετὰ ὀγδοὺν ἡμέραν) after the eighth day*, meaning thereby, on the eighth day: and so what in Bell. Jud. i. 13. 1. he expressed by *μετὰ ἑνὶ δόο*, he expressed by *δευτέρῳ ἡμέρῃ* in his Antiq. xiv. 13. 3. To this may be added, that Cicero uses the expression *post* in the same way as *μετὰ* is used here; for in Tusc. Disp. i. 47. he says, *Apollo se id daturum ostendit post ejus diei diem tertium, qui ut illuxit, mortui sunt reperti.* And (to cite no more) Ovid in Fast. vi. 774. says,

Post septem lucas Junius actus erit.

Meaning, that on the seventh day the month of June will be at an end.

(X) V. 64. *Error*] Our English translators seem to have been led to render the word *πλάνη* here by *error*, from their having found it rendered by *error* in the Vulg. Lat. version: not considering, that

THE TEXT.

66 (f) So they went and made the sepulchre sure, sealing the stone, and setting a watch.

THE COMMENTARY.

66 (f) Rather, *And they, having gone thither, and having sealed the stone, made the sepulchre sure, with a watch, i. e. a guard to watch it.* See Dan. vi. 17. and Bel. and Drag. ver. 11, 14.

N O T E S.

that *error* in the Latin language signifies *deceit*, as well as *mistake*; an instance of which is met with in Virg. *Æn.* ii. 48. *Aut aliquis latet error*, i. e. *Or some other trick is concealed.*

(Y) V. 65. *Ye have a watch*] Virgil in *Æn.* ix. 166. uses *custodia* the Latin word for *custodes*, in the same manner, as *κεσθόδια* the Latin word made a Greek one is used here; for he says,

—noctem custodia ducit

Insomnem ludo.—

And Josephus in *Antiq.* xx. 4. 3. informs us that *Cumanus* (the Roman governor) at the time of the pass-over, *κελεύει τῶν γραλιωτῶν μίαν τάξιν ἀναλαβῆσαν τὰ ὄπλα ἐπὶ τῶν τῆς ἱερᾶς οἰκίας ἐξάναι καταγελλῆναι τὸν νεωτερισμὸν, εἰ ἄρα τις γένοιτο. τῷ δὲ καὶ οἱ πρὸ αὐτῆς τῆς ἱερᾶς ἐπὶ τροπεύσαντες ἐν ταῖς ἑορταῖς ἐπραττον, appointed a cohort of Roman soldiers to stand in arms at the porch of the temple, to quell any tumult which might arise; and that this had been done at the time of the great festivals by other governors of Judea before him.*

C H A P. XXVIII.

T H E T E X T.

1 (a) **I**N the end of the sabbath, (b) as it began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, (c) there was a great earthquake; for the angel of the Lord (d) descended from heaven, and (e) came and rolled back the stone from the door, (f) and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him (g) the keepers did shake, (h) and became as dead men.

5 (i), And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.

T H E C O M M E N T A R Y.

1 (a) *i. e.* when the sabbath was past (as in Mark xvi. 1.) which was after sun-set on Saturday evening. See note (A).

Ib. (b) *i. e.* very early in the morning (Mark xvi. 2. and Luke xxiv. 1.) and when it was yet dark, John xx. 1. See note (B).

2 (c) Rather, *there had been a great commotion, i. e.* in the air. See note (C).

Ib. (d) Rather, *had descended.*

Ib. (e) Rather, *had come and rolled back.*

Ib. (f) Rather, *was sitting upon it.*

4 (g) Rather, *they who watched, i. e.* the door of the sepulchre. See the Greek so translated in ch. xxvii. 54.

Ib. (h) Rather, *had become.*

5 (i) Who remained at the sepulchre after that the earthquake had happened, and those who watched the sepulchre had fled. See note (D).

N O T E S.

(A) V. 1. *In the end of the sabbath*] Here the plural number *σάββατα* is used, though only one Sabbath-day is meant; as it is also in ch. xii. 1. and Acts xiii. 14. So Jos. in Antiq. iii. 6. 6. says, τὴν ἐβδόμην ἡμέραν Σάββατα καλεῖται; and in iii. 10. 1. καθ' ἐβδόμην ἡμέραν, ἥτις σάββατα καλεῖται, *on the seventh day, which is called Sabbata*: and so Horace seems to use the plural number, when he says Serm. i. 9. 69.

—*hodie tricesima Sabbata.*

i. e. To-day is the thirtieth Sabbath-day.

(B) *Ib.* *As it began to dawn, &c.*] See Wetstein Boissii Coll. Verf. Beza cum Vulg.

(C) V. 2. *There was a great earthquake*] The perfect tense here seems used for the præterpluperfect. So in ch. xxvi. 1. ἐτέλεσε is rendered *had finished*, and in Mark vi. 17. ἐκράνησε, ἔδησε, and ἐγάμησε are rendered *had laid hold on*, *had bound*, and *had married*: and in ch. xvi. 1. ἡγόρασαν is rendered *had bought*. See more instances of this in note on John iv. 44. This and all that follows in this and the two next verses is a parenthesis, and contains an account of what had happened before the two Marys came to the sepulchre.

(D) V. 5. *And the angel, &c.*] Luke in ch. xxiv. 4, 23. speaks of *two men*, who were angels, having appeared to the women: but before the *angel* or *angels* appeared to them and spake to them, Mary

THE TEXT.

6 He is not here : for he (*k*) is risen, as he said : come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he (*l*) is risen from the dead ; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they (*m*) departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And (*n*) as they went to tell his disciples, behold, (*o*) Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid ; go tell my brethren, that they (*p*) go into Galilee, and there shall they see me.

11 ¶ Now (*q*) when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things (*r*) that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governors ears, we will (*s*) persuade him, (*t*) and secure you.

THE COMMENTARY.

6 (*k*) Rather, *hath been raised*.

7 (*l*) Rather, *hath been raised*.

8 (*m*) Rather, *they came out quickly from the sepulchre*. They had gone into it, to see, &c. as directed in ver. 6. and as Mark xvi. 5. and Luke xxiv. 3. say, that they did.

9 (*n*) Rather, *as they were going*, ver. 11. *Ib.* (*o*) Before they were gone out of the garden, in which the sepulchre was, John xx. 15.

10 (*p*) Rather, *go away, (or, from hence) into Galilee*.

11 (*q*) *i. e.* when they were gone out of the garden, but were still on their way leading from thence to the place, where the disciples were assembled.

Ib. (*r*) Rather, *that had been done, or that had come to pass*, as in Luke xxiv. 12.

14 (*s*) *i. e.* to excuse it : we will appease him, or render him favourable to you. See note (E).

Ib. (*t*) Rather, *and free you from trouble, i. e.* from punishment on that account,

N O T E S.

Mary Magdalene had run back to Jerusalem, to acquaint Peter and John, that the body of Jesus was gone out of the sepulchre ; and Peter and John had come and seen it to be true, and had gone back likewise to their company ; and Mary Magdalene had returned again to the sepulchre, and then the *angel* or *angels* appeared and spake to the women, as it is here said, that they did. See John xx. 1. &c.

(E) V. 14. *Persuade him*] So the word *πειθω* signifies in the following places, LXX. 1 Sam. xxiv. 7. Acts xii. 20. and 2 Cor. v. 11. Galat. i. 10. and 1 John iii. 19. And instances of this

THE TEXT.

THE COMMENTARY.

which punishment was death. See Acts xii. 19. and see note (F) here.

15 So they took the money, and did as they were taught: and this saying is (u) commonly reported among the Jews until this day.

15 (u) Rather, *hath been reported*.

16 ¶ Then the eleven disciples went away (x) into Galilee, into a mountain where Jesus had appointed them.

16 (x) See note (G).

17 And when they saw him, they worshipped him: (y) but some doubted.

17 (y) See note (H).

NOTE S.

this word's bearing the same sense in other Greek writers, may be found in Wetstein's note on this place in his N. Test.

(F) V. 14. *And secure you*] That the Roman punishment for soldiers found asleep was death, seems probable from the following passage. Josephus in Bell. Jud. iii. 5. 7. has these words concerning the Roman military laws, *οἱ νόμοι παρ' αὐτοῖς ἔλειποταξίς μόνον, ἀλλὰ καὶ ῥασιώνης ὀλίγης θανατικὸν, their laws punish with death not only such as quit their rank, but such also as are guilty of small neglects of duty*. That this was practised among the Grecians too, appears from Trontinus in Strateg. iii. 12. who says, *Iphicrates Atheniensis, cum præsidio Corinthum teneret, & sub adventum hostium ipse vigilias circumiret, vigilem, quem dormientem viderat, transfixit cuspide: quod factum quibusdam tanquam sævum increpantibus, Qualem inveni, inquit, talem reliqui*. In the story likewise which Petronius Satyr. c. iii. tells of the Ephesian matron it appears, that death was the punishment of a centinel for such a neglect of duty: for he says, that the soldier *veritus supplicium mulieri quid accidisset exponit; nec se expectaturum judicis sententiam, sed gladio jus daturum ignavia suæ*. To which I add, that Grotius for a farther proof of this custom refers his readers (in his note on this place) to *Digestorum tit. de re militari*.

(G) V. 16. *Into Galilee*] Luke in ch. xxiv. says nothing about the disciples going to Galilee by Jesus's appointment, or about his meeting them there. This omission of Luke is supplied by Matthew here and in ver. 7. and by John in ch. xxi. 1. &c. It is implied likewise in what Mark says in ch. xiv. 28. and ch. xvi. 7.

(H) V. 17. *But some doubted*] This happened in Galilee, sometime before Jesus appeared to his disciples in Bethanie, from whence he ascended to heaven. And here the question is, who they were that *doubted*. If we translate the word *ἐδίστασαν* *had doubted* (see note on ver. 2.), this was true of Thomas the apostle, mentioned by John xx. 24. &c. and Mark xvi. 11, 13. but then such a reference to a former fact does not seem to suit this place; for that *doubting* was then when the apostles were still at Jerusalem, and before they had gone, as ordered, to Galilee: whereas Matthew here speaks of what passed in Galilee, ver. 16. I believe therefore that those who are here said to have *doubted*; did so, only because Jesus was at a distance, when they saw him, and probably at no small distance, as I gather from the words immediately following, *And he came and spake to them*. Those therefore among the eleven disciples, who *doubted*, seem to have done so, because the distance at which he first was seen by them did not exhibit him clearly enough to their sight.

18 And

THE TEXT.

18 And Jesus (z) came, and spake unto them, saying, All power (a) is given unto me in heaven and in earth.

19 ¶ Go ye therefore and (b) teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and lo, (c) I am with you alway, even (d) unto the end of the world. Amen.

THE COMMENTARY.

18 (z) Rather, *went to them and spake*.
Ib. (a) Or, *bath been given*.

19 (b) Rather, *make disciples of men of all nations*; to do which, two things were required, *viz.* that they should *baptize them*, and *teach them to observe all things, &c.*

20 (c) *i. e.* to assist you in *teaching all nations to observe all things, &c.* and by enabling you to work miracles in confirmation of your doctrine, as Mark says in ch. xvi. 17, 18, 20.

Ib. (d) Rather, *to the end of the age*; *i. e.* the end of the Jewish age. See com. on ch. xxiv. 3. This seems to limit the promise of such assistance to that period of time. Or, if it be meant of the Christian age, the words, *I am with you always*, do not seem to imply, that the church in that age would always have a due regard to that divine presence and assistance. See John iii. 2. and Acts vii. 9.

Remarkable Things in MATTHEW'S GOSPEL are,

I. THAT he mentions only one journey of Jesus to Jerusalem, and that was when he suffered.

II. That he, for the most part, means by *the kingdom of God* or *of heaven* that spiritual kingdom, which Jesus was to set up in the world by his Gospel.

III. That almost every where he makes Jesus express himself in a figurative stile, which was the eastern manner.

IV. That he seems to have written this Gospel within ten years after Jesus's ascension into heaven (as ancient authors say he did). See my note on ch. ii. 1.

V. That he observes the order of time in his history much more, than either Mark, Luke, or John does.

VI. That he does not mention Jesus's ascension into heaven, nor his meeting his disciples at Bethany, mentioned by Luke xxiv. 50.

VII. That he mentions only two appearances of Jesus after his resurrection.

THE

T H E

Gospel according to St. M A R K.

C H A P. I.

THE TEXT.

¹ **T**HE beginning of the gospel of Jesus Christ the Son of God,

² (a) As it is written (b) in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee;

³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

⁴ John (c) did baptize in the (d) wilderness, and preach (e) the baptism of repentance, for the remission of sins.

⁵ And there went out unto him (f) all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

⁶ And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat (g) locusts and wild honey.

⁷ And preached, saying, There cometh one mightier than I (h) after me, the

THE COMMENTARY.

² (a) Here the gospel of Mark begins, the foregoing words being the preface or title of it. The sense is; agreeably to what Malachi wrote in ch. iii. 1. and to what Isaiah wrote in ch. xl. 3. when he said, *the voice of one crying, &c.* John was *baptizing in the wilderness, &c.* v. 4.

Ib. (b) He means only one, Esaias, as is said in Matthew iii. 3.

⁴ (c) Rather, *was baptizing in the wilderness, and preaching.*

Ib. (d) See com. and note on Matthew iii. 1.

Ib. (e) *i. e.* that men were to repent first, and then to be baptized, in order to obtain a pardon of their sins. See Acts ii. 38.

⁵ (f) See note on John iii. 32.

⁶ (g) See com. and note on Matthew iii. 4.

⁷ (h) See com. on John i. 15.

latchet

THE TEXT.

THE COMMENTARY.

latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water : but he shall baptize you (*i*) with the holy Ghost.

9 And it came to pass (*k*) in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, (*l*) he saw the heavens opened, and the Spirit (*m*) like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately (*n*) the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days (*o*) tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, (*p*) The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea : (for they were fishers)

17 And Jesus said unto them, Come ye after me, and I will make you to become (*q*) fishers of men.

8 (*i*) Matthew in ch. iii. 11. adds, *and with fire*. See Acts ii. 3.

9 (*k*) *i. e.* when John was thus baptizing.

10 (*l*) *i. e.* Jesus saw ; and yet John is said likewise to have seen it, in John i. 33. See com. on Matthew iii. 16.

Ib. (*m*) See com. on Matthew iii. 16. and note on Luke iii. 22.

12 (*n*) Rather, *the spirit bringeth* (or *sendeth*) *him forth* : for in Matthew iv. 1. it is said, that he was *led up of the spirit*. See the Greek word so used in ver. 43. and in Matthew ix. 38. and xii. 35. For the sense of the word *spirit*, see com. on Matthew iv. 1.

13 (*o*) But not till the end of forty days. See Matthew iv. 2, 3. and see note on Luke iv. 1, 2. The particulars of that temptation are recorded by Matthew in ch. iv. and Luke in ch. iv.

15 (*p*) *i. e.* the time foretold is now come (see Luke xxi. 24. and John vii. 8.) and this is *the fulness of time* mentioned in Gal. iv. 4. and Eph. i. 10.

17 (*q*) *i. e.* to draw men into the belief of the gospel by your preaching. See com. on Luke v. 10.

E e

18 And

THE TEXT.

THE COMMENTARY.

18 And straightway they forfook their nets, and followed him.

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zebedee (*r*) in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And (*s*) they were astonished at his doctrine : for he taught them as one that (*t*) had authority, and not as the scribes.

23 And there was in their synagogue a man (*u*) with an unclean spirit, and he cried out,

24 Saying, Let us alone, (*x*) what have we to do with thee, thou Jesus of Nazareth ? art thou come (*y*) to destroy us ? I know thee (*z*) who thou art, the holy One of God.

20 (*r*) Rather, *in a ship*, as in Matthew iv. 21.

22 (*s*) Rather, *men were astonished*, i. e. the men were so, who were present in the synagogue. See note (A) here and on ch. vi. 54.

Ib. (*t*) Or, *a right*. See com. on Matthew vii. 29. and note on John i. 12.

23 (*u*) See note (B).

24 (*x*) See note on John ii. 4.

Ib. (*y*) Rather, *to punish us*. See note (C).

Ib. (*z*) Rather, *who thou art* ; thou art *the holy one of God*.

N O T E S.

(A) V. 22. *They were astonished*] The word *ἄνθρωποι*, *men*, is to be supplied here before *ἐξεπλήσσοντο*, as it is by the word *men* (though *ἄνθρωποι* is not in the original) in the following places ; Matthew v. 11, 15. and vi. 54. and vii. 16. and ix. 17. Luke vi. 38. and John xv. 6. See note on Mark vi. 54.

(B) V. 23. *With an unclean spirit*] The word *ὄν* is to be supplied here ; and *ὄν ἐν πνεύματι ἀκαθάρτῳ*, *having an unclean spirit*, is the same way of speaking, as Mark uses, when he says in ch. v. 25. *ἔστα ἐν ῥύσει αἱματος*, *having an issue of blood*.

(C) V. 24. *To destroy us*] The word *ἀπολέσαι* often signifies to punish, as in Matthew x. 28. and in 1 Cor. v. 5. compared with 2 Cor. ii. 6. And I find Cicero using this way of speaking, when at the end of his first Or. against Cataline he says, *Tum tu Jupiter, — æternis suppliciis vivos mortuosque mactabis*, *Then thou, Jupiter, wilt punish them (the conspirators), while they are alive and after their death, with eternal punishments*. See note on Acts vii. 7. In Matthew viii. 29. the devils say agreeably to this sense of *ἀπολέσαι*, *Art thou come hither to torment us before the time ?*

25 And

THE TEXT.

THE COMMENTARY.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit (a) had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? (b) what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad (c) throughout all the region about Galilee.

29 And forthwith, (d) when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simons wife's mother lay sick of a fever, and (e) anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she (f) ministered unto them.

32 And (g) at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils,

26 (a) Rather, *had much shaken him*, i. e. by convulsion fits. See note (D).

27 (b) i. e. this doctrine, which is supported by such miracles; *for with authority, &c.*

28 (c) Rather, *into the whole region of Galilee which was round about*, i. e. about Capernaum:

29 (d) Or, *when he was come—he entered.*

30 (e) i. e. straightway, as soon as they were entered into the house.

31 (f) See com. and note on Matthew viii. 15.

32 (g) The reason why they brought the diseased persons to Jesus *at even*, and when the sun *did set*, seems to have been, that then the sabbath was past, and no objection could lie against their bringing them to be healed.

N O T E S.

(D) V. 26. *Had torn him*] Luke in ch. iv. 35. says, that *he hurt him not*: and therefore I choose to render *σπαράξεν*, *when he had much shaken him*, i. e. by throwing him into convulsion fits. In this sense, I think, the word *σπαράσσω* is used in ch. ix. 20, 26. and in Luke ix. 39, 42. The LXX. use the word in a like sense for being *greatly moved*, in Jerem. iv. 19. and Symmachus in his Greek version of Isa. li. 17. uses *σπαράγμις* to the same purpose. See Wetstein.

THE TEXT.

and suffered not the (b) devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, (i) and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And (k) he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And said unto him, See thou (l) say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a (m) testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus (n) could no more openly enter (o) into the city, but was without in desert places: and they came to him from every quarter.

THE COMMENTARY.

34 (b) Or, to say, that they knew him, as in margin of Eng. Transl. See also com. on Luke iv. 41.

35 (i) By comparing what is said in ver. 21, &c. with this verse it appears, that Jesus stayed only one day and one night at Capernaum at this time.

39 (k) Rather, he was preaching—and casting out, &c.

44 (l) See note on Matthew ix. 30.

Ib. (m) See com. on Matthew viii. 3.

45 (n) Rather, did not care any more, i. e. did not think it proper. See note on ch. vi. 5. and on Matthew xxiv. 24.

Ib. (o) i. e. into Capernaum, ch. ii. 1. called his own city by Matthew in ch. ix. 1. where see the com.

C H A P. II.

THE TEXT.

1 **A**ND again he entered into Capernaum, (a) after *some* days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no (b) not so much as about the door: and he preached (c) the word unto them.

3 And they come unto him, (d) bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they (e) uncovered the roof where he was: and when they had (f) broken *it* up, they let down the bed wherein the sick of the palsy lay.

THE COMMENTARY.

1 (a) See note (A).

2 (b) See note (B).

Ib. (c) *i. e.* of God, or of the kingdom as in Matthew xiii. 19. See ch. iv. 14, &c. and Matthew xiii. 20, 22, 23. It is some times called the *gospel* or good word. See com. on Matthew iv. 23.

3 (d) See Matthew ix. 2, &c.

4 (e) *i. e.* they opened the door which was upon the roof, and descended through that into the house. See note (C).

Ib. (f) *i. e.* forced the door open. See the last note.

N O T E S.

(A) V. 1. *After some days*] Some of the Latin MSS. have *octo dies*, *eight days*, and seem to have read in the Greek MSS. from which the Latin version was made, δι' ἡμερῶν, *i. e.* *after eight days*, η being the numeral letter for *eight*. But I think it appears from ch. i. 39, 45. that the distance of time must have been greater.

(B) V. 2. *Not so much as about the door*] Aulus Gellius in xvi. 5. introduces C. Ælius Gallus saying, *Vestibulum est—non pars ædium, sed locus ante januam domus vacuus, per quem à viâ aditus accessusque ad ædes est.*

(C) V. 4. *Uncovered the roof*] The houses in Judea were low, and the roofs of them were flat and surrounded by battlements, Deut. xxii. 8. On them the inhabitants walked for pleasure (2 Sam. xi. 2. and xvi. 22.), and upon them they sometimes prayed. See Matthew x. 27. and Acts x. 9. Those houses had likewise stairs up to the roofs in the inside, with a door at the top, by which they went out upon the roofs; as it is said in 2 Macc. i. 16. *And opening a privy door of the roof they threw stones, like thunderbolts, &c.* They had stairs likewise on the outside of their houses, by which they could descend without going down into the house, as may be learned from ch. xiii. 15. and from Matthew xxiv. 17. What Livy in Hist. Rom. xxxix. 14. says, shews us, that this was customary among the Romans too: his words are, *cænaculum super ædes datum est, scalis ferentibus.*

THE TEXT.

THE COMMENTARY.

5 When Jesus (*g*) saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

5 (*g*) See com. on Matthew ix. 2.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins (*b*) but God only?

7 (*b*) Rather, *but one*, that is, *God*, as in Matthew xix. 17.

8 And immediately, when Jesus perceived (*i*) in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

8 (*i*) Or, *by his spirit*, i. e. by the divine spirit which was in him. See John iii. 34. and Acts i. 2. and x. 38.

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth (*k*) to forgive sins (he saith to the sick of the palsy),

10 (*k*) See note on Matthew ix. 6. and note (D) here.

N O T E S.

ferentibus in publicum obforatis: and to this purpose Ovid de Arte Amat. ii. 245. says, *At tu per præceptis tectis delabere aperto*. Among the Greeks too the same custom seems to have prevailed; for in Euripides's *Phœnissæ*, Antigone goes out of the house, and by a *κλίμαξ* (stairs or ladder) mounts up to the roof of it, as may be seen by comparing the verses 99, 100, and 201 together. The case of the paralytick here mentioned seems to have been this: he was brought in a couch or sort of elbow-chair by several persons who carried him in that manner: and when they could not find a way to get at Jesus through the crowd which was about the door, they bethought themselves of carrying the paralytick up the stairs which were on the outside of the house, and by that way they brought him up to the roof. When they were there, and found the door out of the house to the roof shut and fastened, they forced it open, which is here called *uncovering the roof*, because the door lying even with the roof was a part of it, when it was laid down and shut: and it is called here likewise a *breaking the roof up*, because they used force in opening the door which was fastened on the inside, and perhaps thereby pulled it out of its frame. By this method we may suppose it was, that the friends of the paralytick brought him down the stairs, which led from the roof within the house into the room where Jesus was, and placed him on his couch, or in his chair *in the midst before Jesus*.

(D) V. 10. *To forgive sins*] It may be observed from hence, that the Jews having said ver. 7. *Who can forgive sins, but God only?* Jesus by affirming, that he had a power to *forgive* them, did in effect lead them to conclude, that he claimed to be *God*; which he would not (as we must suppose) have done, if he had not a right to that claim, though he did not openly in his life-time declare himself to be so. Irenæus in v. 17. endeavours to prove it from hence, or from the parallel place Matthew ix. 6.

11 I say

THE TEXT.

THE COMMENTARY.

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw (*l*) Levi the son of Alphaeus, sitting (*m*) at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many (*n*) publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the (*o*) scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees, used to fast; and (*p*) they come and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, (*q*) Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and (*r*) then shall they fast in those days.

21 (*s*) No man also seweth a piece of new cloth on an old garment; else the new

14 (*l*) *i. e.* Matthew. See com. on Matthew ix. 9.

Ib. (*m*) See margin of Eng. Transl. and com. on Matthew ix. 9.

15 (*n*) See note on Matthew v. 46.

16 (*o*) See com. on Matthew v. 20. and note on Matthew ii. 4.

18 (*p*) *i. e.* the disciples of John come, Matthew ix. 14.

19 (*q*) See com. on Matthew ix. 15.

20 (*r*) Rather, *then will they fast.* See com. and note on Matthew ix. 15.

21 (*s*) See on this and the next verse com. and note on Matthew ix. 16, 17.
piece

T H E T E X T.

T H E C O M M E N T A R Y.

piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the (t) bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 (u) And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God (x) in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 (y) Therefore the Son of man is Lord also of the sabbath.

22 (t) Leathern bottles, or skins. See note on Matthew ix. 17.

23 (u) See Matthew xii. 1, &c.

26 (x) His dwelling-house was at Nob, where the tabernacle or house of God then was. See com. on Matthew xii. 4. and note (E) here.

28 (y) *i. e.* if it be so, as I said in ver. 27. that the Jewish sabbath was instituted for the sake of man, then he, who is the *Son of man* or Messiah (meaning himself) must have a power of dispensing with the strict observation of the Jewish sabbath in proper cases, such as works of necessity and mercy are. See com. and note on Matthew xii. 8.

N O T E S.

(E) V. 26. *In the days of Abiathar the high-priest*] In 1 Sam. xxi. it is said, that *Abimelech* was *the priest*, meaning the high-priest. He was the father of Abiathar, who was then with his father, when David came to his house (1 Sam. xxii. 20.) and perhaps he officiated for his father, and was chiefly concerned in this affair. However that was, he was the only one of the family, whom Saul in his anger on the occasion of this fact did not destroy, and he was afterwards made the high-priest by David, and makes a considerable figure in the history of that king.

C H A P.

C H A P. III.

THE TEXT.

1 **A**ND he (*a*) entered again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, (*b*) or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them (*c*) with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the (*d*) Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and (*e*) from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had (*f*) plagues.

THE COMMENTARY.

1 (*a*) See ch. i. 21. This was another sabbath-day, Luke vi. 6.

4 (*b*) By the words *to do evil*, and *to kill* is meant, not to do good and not to save, when one can: otherwise there could have been no question about the lawfulness. See note on Matthew x. 39.

5 (*c*) As this anger was mixed with *grief for the hardness of their hearts*; it was not *anger without a cause*, condemned in Matthew v. 22.

6 (*d*) See note on Matthew xxii. 16.

8 (*e*) Rather, *by the side of Jordan*, i. e. those who dwelt on the western shore of it. See note on Matthew iv. 15. and xix. 1. See also com. on Matthew iii. 6. and John vi. 22.

10 (*f*) i. e. diseases of a grievous kind, such as was the woman's issue of blood in ch. v. 25. compared with ver. 29, 34. See also LXX. Ecclus. xxx. 14.

F f

11 And

THE TEXT.

THE COMMENTARY.

11 And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would : and they came unto him.

14 And he (g) ordained twelve, that they should be with him, and that he might send them forth to preach :

15 And have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of Thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him : and they went (h) into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when (i) his friends heard of it, they (k) went out to lay hold on him : for they said, (l) He is beside himself.

14 (g) See Matthew x. 1, &c.

19 (h) *i. e.* into the house, where he was used to dwell, when he was at Capernaum.

21 (i) Rather, *those, who were with him, or about him, i. e.* some of the apostles, or of the others who were present, ch. iv. 10.
Ib. (k) Rather, *went out to keep it off, i. e.* the multitude off. See note (A).

Ib. (l) Rather, *It is amazed, or astonished, i. e.* the multitude is so ; for they crowded in such a manner about the house, that the apostles could not eat bread (ver. 20.) and make their meal in quiet. See note (B).

. N O T E S.

(A) V. 21. *Went out to lay hold on him*] Our Eng. Transl. must certainly be a mistake, because Jesus was *in a house* (ver. 19.), and therefore they, who wanted *to lay hold on him*, could not *go out* for that purpose. The word *αὐτὸν*, here rendered *him*, may as well relate to *ὄχλον*, *the multitude*, which

THE TEXT.

THE COMMENTARY.

22 ¶ And the scribes which came down from Jerusalem, said, (*m*) He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them (*n*) in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 (*o*) No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, (*p*) All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness,

22 (*m*) See Matthew ix. 34. and xii. 24, &c.

23 (*n*) By parables Jesus seems to mean here his allusions to the case of a kingdom, an house, and a strong man in ver. 24, 25, 27.

27 (*o*) See Matthew xii. 29.

28 (*p*) See com. and note on Matthew xii. 31.

N O T E S.

which was *without*, and by their pressing and crowding seemed to be out of their wits. If then the *multitude*, and not *Jesus*, is here meant, the word *κραλῆσαι* must signify *to keep off*, or *at a distance*. When it is applied to a single person, it signifies *to lay hold on him*, (either to help, bring him forward, or to keep him from advancing): but when it is applied (as I suppose it to be here) to a number of men, it signifies *to with-hold them* or *keep them off*. Thus the word is used in Rev. vii. 1. *I saw four angels holding (κραλῆσαι) the four winds of the earth, that the wind should not blow upon the earth*: and in a sense very near to this, Mark ix. 10. says, *τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς*, they kept that saying with themselves, i. e. so as not to divulge it. So likewise in Acts ii. 24. it is said, *that it was not possible for Jesus (κρατεῖσθαι) to be holden of death*, i. e. restrained by it from rising again.

(B) V. 21. *He is beside himself*] The word *ἐξέστη* here seems not to signify any sort of madness, but such a degree of amazement and rapture, as that the persons so affected do not know what they do, or where they are. In Matthew xii. 23. the same word is used for what the multitude then felt, when they saw the miracles of Jesus; and it is there rendered, *were amazed*. So it is rendered in Mark vi. 51. and in Mark v. 42. it is said *ἐξέστησαν ἐκράσει μεγάλη*, they were astonished with a great astonishment. See also Mark ii. 12. and Luke iv. 47.

T H E T E X T.

but (*q*) is in danger of eternal damnation ;

30 Because they said, He hath (*r*) an unclean spirit.

31 ¶ (*s*) There came then (*t*) his brethren and his mother, and standing without, sent unto him, (*u*) calling him.

32 And the multitude sat about him, and they said unto him, Behold thy mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

T H E C O M M E N T A R Y.

29 (*q*) Rather, *is liable to*. See note on Matthew v. 21.

30 (*r*) *i. e.* Beelzebub, ver. 22.

31 (*s*) Rather, *Now there came*, &c. See com. on Matthew xii. 46.

Ib. (*t*) See note on Matthew xiii. 55.

Ib. (*u*) *i. e.* calling for him ; not by their voice, but by their messenger, as in ch. vi. 17. and John ix. 18. and xviii. 33. So in Mark x. 49. *commanding a man to be called* is said to be a *calling him*.

C H A P. IV.

T H E T E X T.

1 (a) **A**ND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat (b) in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow;

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was (c) alone, they that were about him with the twelve, asked of him the parable.

T H E C O M M E N T A R Y.

1 (a) See Matthew xiii. 1, &c.

Ib. (b) *i.e.* in a ship, which was in the sea. See Matthew xiii. 2.

10 (c) Rather, *privately*: his apostles were with him, but not the multitude. See note (A).

N O T E S.

(A) V. 10. *Alone*] Wetstein in his N. Test. says very rightly (I think) on this place, that *χώρας* is to be supplied in the use of the word *καταμόνας*, or the words *κατὰ μόνας* here. See the Greek in Luke xix. 18. and 1 Macc. xii. 36. But if the translation *alone* be right here, it must be understood in the same sense as *foli* is in Terence Andr. i. 5. 50. *Vos semotæ; nos foli, nos duo foli sumus, we two were without any body else with us.*

11 And

THE TEXT.

THE COMMENTARY.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that (d) are without, (e) all *these* things are done in parables:

12 (f) That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

11 (d) *i. e.* are not in the house with me, as ye are. He means those, whom he had taught on the sea-shore, ver. 1, 2.

Ib. (e) Rather, *all things are in parables; i. e.* are spoken in them. See com. on ch. iii. 23.

12 (f) *i. e.* their prejudices are so great, that for this reason no clearer conviction is afforded to them. See note (B) here, and note on Matthew xxiii. 35. and Luke xi. 50.

NOTES.

(B) V. 12. *That seeing they may see, &c.*] This and what follows is borrowed from Isa. (vi. 9.) as Matthew xiii. 14. and John xii. 39. expressly mention. Matthew has recorded the words of Jesus more at large, than either Mark here, or John in ch. xii. 40. or Luke in Acts ch. xxviii. 26, 27. has done. And from Matthew the true meaning of the words (which in Mark are a little ambiguous) is to be sought. The word *ἵνα* creates a difficulty here, *That seeing they may see and not perceive.* Was it the design of Jesus, that they might *not perceive*? By no means: but he knew, that this would be the case by reason of their obstinate prejudices against him and his doctrine; and therefore he would not let them know *the mystery of the kingdom of God*, which would be (as he elsewhere expresses it) *to cast pearls before swine.* The word *ἵνα* here means what would happen, not what was designed to happen. In a way not unlike to this Homer uses *ἵνα* in Odyss. i. 136.

Εν δὲ λιμὴν ἔνορμος, ἵν' ἔχρ' πείσμαλός ἐστιν.

In eâ portus opportunus, ut non opis sit fune.

And thus *ut* for *adeo ut* is frequently used by the Latin writers, as in Cic. Ep. ad Att. *Est oratio scripta elegantissimè sententiis & verbis, ut nihil possit supra cogitari.* Terent. Andr. i. 1. 108.

Tum illa, ut consuetum faciliè amorem cerneret,

Rejecit se in eum flens, quàm familiariter. See also Phorm. i. 2. 57.

And so Corn. Nepos, c. v. says of Epaminondas, *Fuit et disertus, ut nemo Thebanus ei par esset eloquentiâ.* See note on Matthew xxiii. 35. and on Luke xi. 50. Matthew has rightly expressed the intention of the prophet and of Jesus in ch. xiii. 13. when he words it thus; *I speak to them in parables, because seeing they see not, &c.* and he adds there in ver. 15. *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted, &c.* All which words, at least a part of them, seem necessary to be supplied here, in order to make the word *μήποτε*, *lest at any time*, have its proper sense in this verse of Mark: for the sense intended was probably this; *viz.* that those Jews hardened their hearts, *lest they should be converted*, (or so as not to be converted); not, that Jesus spake to them in parables, *lest they should be converted.* In few words, *ἵνα* here does not mean to express any design of Jesus; and *μήποτε* refers not to the words

THE TEXT.

THE COMMENTARY.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, (g) where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise, (h) which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are (i) offended.

18 And (k) these are they which are sown among thorns: (l) such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the (m) lusts of other things entering in, choke the word, and it becometh unfruitful.

20 (n) And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, (o) Is a candle brought to be put under a bushel, or under (p) a bed, and not to be set on a candlestick?

15 (g) Or, *on whom the word is sown, and when, &c.* See note (C).

16 (h) Or, *on whom the seed is sown on stony ground.*

17 (i) See com. on Matthew xiii. 21.

18 (k) Or, *these are they, on whom the seed is sown among thorns.*

Ib. (l) Or, *who hear the word.*

19 (m) i. e. covetous desires of other things.

20 (n) Or, *And these are they, upon whom the seed is sown on good ground, who hear the word.*

21 (o) See Matthew v. 15. where the same thing is said, but upon another occasion. This and what follows seem to relate to Jesus's having explained this pa-

N O T E S.

words immediately preceding it, but to other words which Jesus then used, and which are recorded by Matthew, and are to be supplied in this place of Mark. I shall only add, that, as Matthew has rightly represented what Jesus said on this occasion, so Paul in Acts xxviii. 27. has quoted Isaiah's words at large, and there μήποτε has the sense, which I have given to it here in Mark.

(C) V. 15. *Where the word is sown, but when, &c.*] In the printed copies the words are *ὅπου σπείρεται ὁ λόγος, καὶ ὅταν, &c.* and all the MSS. have the same reading, except the MS. Cant. which has *ὅς* instead of *ὅπου*. Either of the readings may be rightly rendered by *on whom*.

nable

THE TEXT.

22 For there is (*q*) nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man hath ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: (*r*) with what measure ye mete, it shall be measured unto you: and unto you that hear shall more be given.

25 For (*s*) he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, (*t*) So is the kingdom of God, as if a man should cast seed into the ground,

27 And should (*u*) sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit (*x*) is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 (*y*) It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and

THE COMMENTARY.

rable, the meaning of which was to be kept a secret, ver. 11, 34.

21 (*p*) Rather, *a couch*. See com. on ch. vii. 4. and note on Matthew xxiii. 6.

22 (*q*) See com. on Matthew x. 26. where nearly the same words are used on a different occasion.

24 (*r*) *i. e.* in proportion as ye attend to my doctrine, ye shall be blessed with improvement in the knowledge of it.

25 (*s*) See com. and note on Matthew xiii. 12.

26 (*t*) This parable means only to shew, that the Gospel was to thrive and increase constantly, though imperceptibly; represented here by the vegetation of seed sowed.

27 (*u*) *i. e.* whether he is asleep in the night, or is up in the day-time, his seed is growing.

29 (*x*) *i. e.* is ripe, as in margin of Eng. Transl. See note (D).

31 (*y*) See Matthew xiii. 31.

N O T E S.

(D) V. 29. *Brought forth*] Wettstein in his N. Test. says on this place, that ἐαυτὸν is to be supplied after the word παραδόν, as ἐαυτὸς is after ἐπιδόντες in Acts xxvii. 15. and he quotes, as an expression something resembling this, that of Virg. in Georg. i. 287.

Multa adeo gelidâ melius se nocte dedere.

shooteth

THE TEXT.

THE COMMENTARY.

shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it;

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 (z) And the same day when the even was come he saith unto them, Let us pass over unto the other side.

36 And when they (a) had sent away the multitude, they (b) took him even as he was in the ship, and there were also with him other little ships.

35 (z) Rather, *And in that day; i. e.* at that time of his teaching: upon some day, *when the even was come.* See note (E).

36 (a) Or, *had left*, as the Greek word is most commonly translated. See ch. i. 18, 20, and elsewhere.

Ib. (b) Or, they took (or received) him, as he was, into a ship. See note (F). By *as he was*, seems meant, tired as he was with the labour of the day; for he fell asleep in the ship, ver. 38. See John iv. 6. and Acts xx. 11. and xxvii. 17. and xxviii. 14.

N O T E S.

(E) V. 35. *And the same day*] Matthew in ch. viii. 23. represents what follows here, as happening at a time different from what was said before this in Mark. The words *ἐν ἐκείνῃ ἡμέρᾳ*, *in that day*, are (I think) to be understood in the same sense as *ἐν ἐκείναις ἡμέραις*, *in those days*; Matthew iii. 1. and Mark i. 9. meaning in general at some time during the ministry of Jesus, and in the same sense as *ἐν ἐκείνῳ καιρῷ* is found in Matthew xi. 25. Of this kind of expression we have instances likewise in the Latin authors; for Ovid in Art. Am. i. 213. says *Ergo erat illa dies, quæ tu, &c.* Cic. de Orat. i. 1. *Fuit tempus illud cùm, &c.* and Cic. in Or. pro Mil. c. xxvi. *Erit, erit profecto tempus illud, & illucescet ille dies, cùm, &c.* Virg. Æn. ii. 342. *Illis ad Trojam fortè diebus Venerat. &c.*

(F) V. 36. *Took him even as he was in the ship*] The preposition *ἐν* is frequently used, as here, for *ἐν*. See Matthew xvi. 28. and 1 Theff. i. 8. and 2 Tim. iv. 11. This verse, and what follows to the end of the chapter is represented by Matthew (in ch. viii. 23. &c.) as having happened at a time different from what is recorded by Mark in the foregoing part of this chapter: and there, in Matthew v. 23. Jesus is said to have *entered into a ship*; and it appears from ver. 18. there, that when he gave commandment to depart on the other side, or (as Mark here in ver. 35. expresses it) said, *Let us pass over unto the other side*, he was on the land, and saw a great multitude about him.

THE TEXT.

THE COMMENTARY.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it (c) was now full.

37 (c) *i. e.* there was very much water in it. Matthew in ch. viii. 24. says, *was covered with the waves.*

38 And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still : and the wind ceased, and there was (d) a great calm.

39 (d) See note on Matthew viii. 26.

40 And he said unto them, Why are ye so fearful ? how is it that you have no faith ?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him ?

C H A P. V.

T H E T E X T.

T H E C O M M E N T A R Y.

1 **A**ND they came over unto the other side of the sea, into the (a) country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs (b) a man with an unclean spirit;

3 Who had *his* dwelling among the tombs, and (c) no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day he was (d) in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, (e) What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God (f) that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we (g) are many.

10 And he besought him much, that he would not send them away (h) out of the country.

11 Now there (i) was there nigh unto the mountains, (k) a great herd of swine feeding.

1 (a) Matthew in ch. viii. 28. says, *of the Gergesenes*. See com. and note there.

2 (b) Matthew viii. 28. says, *two possessed with devils*. See note on i. 23.

3 (c) *i. e.* no man could so bind him, as to keep him bound. See ver. 4.

5 (d) The tombs were often made in the rocks, of which the mountains did consist. See Matthew xxvii. 60.

7 (e) Or, *What hast thou to do with me?* See com. on Matthew viii. 29. and com. and note on John ii. 4.

Ib. (f) *i. e.* punish me not. See com. and note on Matthew viii. 29. who adds, *before the time*.

9 (g) See com. on Matthew xxvi. 53.

10 (h) And *into the deep*, as Luke says in ch. viii. 31. See com. and note there.

11 (i) Rather, *was there at* (or, *on*) *the mountains*. But it was a good way off from the madmen, as Matthew says in ch. viii. 30.

Ib. (k) See note on Matthew viii. 30.

THE TEXT.

12 And all the devils besought him, saying, (*l*) Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and (*m*) entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that (*n*) was possessed with the devil, and had the legion, sitting and clothed, and in his right mind, and they were afraid.

16 And they (*o*) that saw *it*, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and (*p*) tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in (*q*) Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship (*r*) unto the other side, much people gathered unto him, and he was nigh unto the sea.

THE COMMENTARY.

12 (*l*) *i. e.* suffer us to go. See ver. 13. and Matthew viii. 31. and Luke viii. 32.

13 (*m*) See com. on Matthew viii. 32. See note on Matthew xxviii. 2. and on John iv. 44.

15 (*n*) Rather, *had been possessed—had had the legion.*

16 (*o*) Rather, *who had seen it.* See com. on ver. 15.

19 (*p*) See note (A).

20 (*q*) See com. and note on Matthew iv. 25.

21 (*r*) *i. e.* to Capernaum. See com. on Matthew ix. 1.

N O T E S.

(A) V. 19. *Tell them*] Jesus had usually (see note on Matthew ix. 30.) forbidden the person healed to tell it; but here he commands him to tell it. The reason of this seems to have been, that *Gadara* was a town inhabited by Heathens as well as Jews; and on that account, as well as its distance from Judea, there was not the same danger in Jesus's being known to work miraculous cures *before his time was come*, as there was in its being known in *Judea* or *Galilee*.

22 And

THE TEXT.

THE COMMENTARY.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, (s) *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had (t) suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that (u) plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

23 (s) See note (B).

26 (t) *i. e.* had gone through many rough courses of medicines by direction of physicians; or many operations of surgeons, who were then called physicians. See Luke viii. 43.

29 (u) *i. e.* distemper. See com. on ch. iii. 10.

N O T E S.

(B) V. 23. *I pray thee, come*] The three first of these words are inserted by our Translators, without authority from the Greek, to make out the sense of this place. I think, that Mark wrote as follows παρακαλεῖ αὐτὸν πολλὰ (λέγων, ὅτι τὸ θυγάτριόν μὲ ἐσχάτως ἔχει), ἵνα ἐλθὼν ἐπιθῇ αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσῃ (or ζήσεται); *he besought him greatly (saying, my little daughter is at the point of death) that he would come and lay his hands upon her, that she might be healed and live.* The particle ἵνα relates (I think) to παρακαλεῖ, and not to some word that is to be supplied. Five Greek MSS. have ζήσῃ, and two ζήσεται, with which reading the Latin MSS. agree: and instead of the common reading ἐπιθῇς one of the Greek MSS. has ἐπιθήσῃ, before which I prefer the reading ἐπιθῇ, used by Mark in ch. vii. 32. where he says, as here, παρακαλῶσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. This reading will help us to make good sense of the passage, when those words are made a parenthesis, which I have marked as such.

31 And

THE TEXT.

THE COMMENTARY.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; (x) go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues *house, certain* which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth (y) the tumult, and them that wept and wailed greatly.

39 And when he was come in, he said unto them, Why make ye this ado, and weep? the damsel is not dead, (z) but sleepeth.

40 And they laughed him to scorn: but, when he had put them all out, he taketh the father and the mother of the damsel, and (a) them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years: and they were astonished with great astonishment.

43 And he charged them straitly that no man should know it: and commanded that something should be given her to eat.

34 (x) See com. on Luke vii. 50.

38 (y) See Matthew ix. 23.

39 (z) See com. on Matthew ix. 24.

40 (a) *viz.* Peter, James and John, according to Luke ch. viii. 51.

C H A P. VI.

THE TEXT.

1 **A**ND he went out (a) from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this (b) the carpenter, the son of Mary, (c) the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, (d) A prophet is (e) not without honour, but in his own country, and among his own kin, and in his own house.

5 And (f) he could there do no mighty work, save that he laid his hands upon (g) a few sick folk, and healed them.

THE COMMENTARY.

1 (a) *i. e.* from Capernaum to Nazareth. For what follows see Matthew xiii. 54, &c.

3 (b) Matthew in ch. xiii. 55. reports them to have said *the carpenter's son*, and this is more probable.

Ib. (c) See com. and note on Matthew xiii. 55.

4 (d) Or, *a teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

Ib. (e) See com. on Matthew xiii. 57.

5 (f) Not for want of power, but because it was not proper on account of their unbelief. Matthew xiii. 58. says, that *he did not many mighty works there*. See note (A) here and on Matthew xxiv. 24.

Ib. (g) *i. e.* such as had faith enough to induce him to heal them.

N O T E S.

(A) V. 5. *He could there do no, &c.*] In much the same sense as I have given to *δύνασθαι* here, the word is found used in other places of scripture; of which, for the benefit and instruction of the reader, I have made the following collection: LXX. Gen. xix. 22. and xxxiv. 14. and xlv. 2. Deut. xvi. 5. and 2 Sam. xvii. 17. Gr. Matthew ix. 15. and Matthew xxiv. 24. and xxvi. 39. Mark i. 45. and ch. vi. 19. compared with Matthew xiv. 5. Luke xi. 7. and xvi. 2. John vi. 60. and vii. 7. and xii. 39. Acts iv. 20. Rom. viii. 7. and 1 Cor. iii. 1, 11. and x. 21. and 2 Cor. xiii. 8. Galat. iv. 15. Heb. iii. 19. and 1 John iii. 9. and Rev. ii. 2. By *could not* in this place is meant, either because their unbelief occasioned their not bringing many sick persons to Jesus; or because it was not proper or suitable to the designs of Providence, that those should have many mighty works done among them, who were so backward to believe, ver. 6. and Mat. xiii. 58.

6 And

THE TEXT.

THE COMMENTARY.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he (*b*) calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits,

8 And commanded them that they should take nothing for *their* journey, save a staff only : no scrip, no bread, no money in *their* purse:

9 (*i*) But *be* shod with sandals : and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart (*k*) from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, (*l*) for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha, (*m*) in the day of judgement than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and (*n*) anointed with oil many that were sick, and healed *them*.

7 (*b*) See Matthew x. 1.

9 (*i*) Rather, *But being shod with sandals not to put on two coats also*. See note (B).

10 (*k*) *i. e.* from that town.

11 (*l*) Rather, *for a testimony unto them*, as in Matthew viii. 4. See the sense of these words in com. on Matthew x. 18.

Ib. (*m*) See com. and note on Matthew x. 5.

13 (*n*) The anointing with oil did not contribute towards healing the sick : this was done only by the power which Jesus gave to his apostles, in Matthew x. 1. See note (C) here.

N O T E S.

(B) V. 9. *But be shod with sandals, &c.*] The Greek text here should (I think) run thus, Ἀλλ' ὑποδεδμενὺς σανδάλια καὶ μὴ ἐνδύσασθαι δύο χιτῶνας, the sense of which is given in the commentary. The word ἐνδύσασθαι in this reading refers to παρήγγειλεν in the former verse : and the change of the present reading ἐνδύσασθε into ἐνδύσασθαι will not appear a great one, when it is considered, that three Greek MSS. have ἐνδύσασθε, and that the ancient Greek MSS. have frequently εἰ for αἰ at the end of infinitives, as Grabe and Bos have taken notice of in their editions of the LXX. O. Text.

(C) V. 13. *Anointed with oyl*] From what is said here and in James v. 14, 15. it may be gathered, that it was customary among the Jews in those days to anoint sick persons with oyl.

THE TEXT.

14 And (o) king Herod heard of him (for his name was spread abroad) and (p) he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or (q) as one of the prophets.

16 But when Herod heard thereof, he said, (r) It is John whom I beheaded, he is risen from the dead.

17 For Herod himself (s) had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but (t) she could not.

20 For Herod (u) feared John, knowing that he was a just man and an holy, and

THE COMMENTARY.

14 (o) *i. e.* of him and his miracles. See com. and note on Matthew xiv. 9. and see Luke ix. 7, 9.

Ib. (p) Rather, *it is said*, or *they said*, *i. e.* the people said. See Luke ix. 7. and note (D) here.

15 (q) Or, *that it is one of the prophets*, *i. e.* one of the old teachers. See Luke ix. 8, 19. and see note (E) here.

16 (r) Rather, *John, whom I beheaded, is this he? Has he himself been raised from the dead? i. e.* I beheaded John, and can this be he? can that very person have been raised up to life again? See note on Matthew xiv. 2.

17 (s) See Matthew xiv. 3. and Luke iii. 20.

19 (t) *i. e.* prevail upon Herod to order him to be killed.

20 (u) *i. e.* respected him, and had a regard for him. See note (F).

N O T E S.

(D) V. 14. *He said*] One of the Greek MSS. and several of the Latin ones have what answers to *they said*, agreeably to what we read in Luke ix. 7. And this seems to have been the case. Some persons said, that Jesus was John the Baptist risen from the dead: and Herod, as in Matthew xiv. 2. repeats this after them (ver. 16.) by way of question and of doubt about the truth of it. See com. and note on Matthew xiv. 2.

(E) V. 15. *As one of the prophets*] The word *ὡς*, rendered here *as*, seems to signify the same with *ὡς*, which went before. This sense is often given to *ὡς*; as in ch. xii. 26. Acts ch. x. 28. and ver. 38. (where see the note); and probably in Luke xxiii. 55.

(F) V. 20. *Feared John*] The word *φοβέσθαι* signifies here, not to fear, but to respect, regard or reverence; the reason of which is immediately added, *knowing that he was a just man and an holy, &c.* So in Ephes. v. 33. *ὡς φοβῆται τὸν ἄνδρα* is rightly rendered, *that she reverence her husband*. In Heb.

THE TEXT.

(x) observed him, and when he heard him, he (y) did many things, and heard him gladly.

21 (z) And when a convenient day was come, that Herod on his (a) birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of (b) my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me (c) by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

THE COMMENTARY.

20 (x) Rather (as in margin of Eng. Transl.) *kept*, or *preserved him*; i. e. from what Herodias had intended.

Ib. (y) i. e. reformed many things in his behaviour or actions.

21 (z) Rather, *And a convenient day being come, when Herod, &c. convenient*, i. e. for the design of Herodias, it being a day, on which Herod had made a feast, and her daughter had pleased him with her dancing.

Ib. (a) See note on Matthew xiv. 6.

23 (b) See com. and note on Matthew xiv. 9.

25 (c) Rather, *immediately*, as in Greek, Acts x. 33. and xi. 11. and xxiii. 30. She was in haste to have it done, lest Herod should afterwards change his mind. Accordingly he sent the executioner *immediately*, ver. 27.

N O T E S.

xi. 27. *μὴ φοβηθεὶς τὸν θυμὸν βασιλέως*, not fearing the wrath of the king, should be translated, not having regard to the wrath of the king: and in like manner, when it is said there at ver. 23. *they were not afraid of* (*ἐκ ἐφοβήθησαν*) the king's commandment, it means, and should be so translated, they paid no regard to the king's commandment. And agreeably to this it is expressed by Philo Jud. in Vit. Mos. Edit. Mangey, vol. ii. p. 82. *ὡς καὶ τῶν τῶν Τυράννων κρηγυμάλων ἀλογῆσαι*. See also Lxx. Exod. ix. 20, 21. and 1 Sam. xix. 26.

27 And

THE TEXT.

THE COMMENTARY.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corps, and laid it in a tomb.

30 And the apostles (*d*) gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed (*e*) into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran (*f*) afoot thither out of all cities and (*g*) outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now (*b*) far spent, his disciples came unto him, and said, This is a desert place, and now (*i*) the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto

30 (*d*) They had been *sent forth by two and two*, ver. 7. and now they were all returned and were consequently gathered together. See Luke ix. 10.

32 (*e*) *Belonging to the city Bethsaida*, according to Luke ix. 10. See also note on Matthew xiv. 13.

33 (*f*) Or, *by land*. See com. and note on Matthew xiv. 13.

Ib. (*g*) *i. e.* they came sooner to that desert place by land, than Jesus and his disciples did by sea.

35 (*b*) It was the afternoon; for the evening was not then come, ver. 47. See this miracle recorded by Matthew xiv. 15, &c.

Ib. (*i*) See Matthew xiv. 15.

H h 2

him,

THE TEXT.

him, Shall we go and buy (*k*) two hundred peny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grafs.

40 And they sat down (*l*) in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, (*m*) and blessed, and brake the loaves, and gave *thēm* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up (*n*) twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he (*o*) constrained his disciples to get into the ship, and to go to the (*p*) other side before (*q*) unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: (for the wind was contrary unto them) and about (*r*) the fourth watch of the night he cometh unto them, walking upon the sea, and (*s*) would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled) And immediately he talked with

THE COMMENTARY.

37 (*k*) Two hundred pennies amounted to about 6*l.* 9*s.* 2*d.* of our money. See com. on Matthew xviii. 28.

40 (*l*) Rather, *in bands*, *i. e.* in separate parcels or companies of men: the metaphor is taken from plats or beds for flowers in gardens. See Greek Ecclus. xxiv. 31.

41 (*m*) See com. and note on Matthew xiv. 19.

43 (*n*) See note on Matthew xiv. 20.

45 (*o*) See com. and note on Matthew xiv. 22.

Ib. (*p*) See com. on Matthew xiv. 22.

Ib. (*q*) Rather, *over against Bethsaida*, as in margin of Eng. Transl. See com. on ver. 32.

48 (*r*) See com. on ch. xiii. 35.

Ib. (*s*) See Luke xxiv. 28.

them

THE TEXT.

THE COMMENTARY.

them, and faith unto them, Be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased: and they were fore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves, for their heart was hardened.

53 And when they had passed over, they came into the (t) land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway (u) they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

53 (t) *i. e.* to Capernaum, which was situated in that land. See com. on Matthew xiv. 22, 34. and note on Matthew xi. 23. and xiv. 13.

54 (u) *i. e.* the men of that place knew him. See note (G).

NOTES.

(G) V. 54. *They knew him.*] In the Alex. and several other MSS. (with which some of the old versions agree) the words *οἱ ἄνδρες τῆς τόπης*, or *τῆς τόπης ἐκεῖνης*, are added: and the sense of them, if not the words themselves, is to be admitted here. Perhaps it may be sufficient to suppose, that the word *ἄνθρωποι* is to be supplied before the word *ἐπιγινόντες*, meaning by it *the men of the place*. See note on ch. i. 22. where several instances are given out of the N. Test. of the word *men* being rightly inserted in our Eng. Transl. though neither *ἄνθρωποι* nor *ἄνδρες* is found in the Greek. And the word *men* ought to have been inserted in many other places, as in Luke xvi. 4. John iii. 23. The same omission of the word *ἄνθρωποι* and *homines* is frequently found in Greek and Latin writers. So *διασύνεσις* is used by Longinus de Sublim. sect. 32. Xenoph. Cyri Exp. Ed. Hutch. p. 91. and Wetstein in his note on Matthew v. 11. has produced several instances of the like. Among the Latins, Ovid in Met. i. 7. says *Quem dixere chaos*. And Virg. Æn. ix. 86. has *quo sacra ferebant*; and Terence in Adelph. i. 1. 18. makes Micio say, *et quod illi fortunatum dicunt*, and *what men call a piece of good fortune*: in all which passages *ἄνθρωποι*, *homines*, or such like words are to be supplied for nominatives to the verbs made use of.

C H A P.

C H A P. VII.

THE TEXT.

1 **T**HEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with (a) defiled (that is to say, with unvashten) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands (b) oft, eat not, holding the tradition of the elders.

4 And *when they come* from the (c) market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and pots, brasen vessels, and of (d) tables.

THE COMMENTARY.

2 (a) See note (A).

3 (b) Rather, (as in margin of Eng. Transl.) *with the fist*, i. e. with a handful of water. See note (B).

4 (c) Or, *public place*, i. e. where people assemble themselves. There they imagined, that they might have met with some defilement.

Ib. (d) Rather, *beds* (as in margin of Eng. Transl.) i. e. couches, or what were

N O T E S.

(A) V. 2. *Defiled*] In the Greek it is κοινῶς, *common*, and by that is meant *defiled* or *unclean*; as it is translated here in ver. 15, 18, 20, 23. and in Acts x. 14, 15. So what is said in Acts xxi. 28. *bath polluted* (ἐκοίνωσε) *this holy place*, Tertullus the orator expresses thus in ch. xxiv. 6. *bath gone about to profane* (ἐβέηλωσας) *the temple*. In the Jewish way of speaking, every thing which was separated for a religious use was called ἅγιον, *holy*, and the contrary was κοινὸν *common*, or *unclean*. Their meal was a thing sanctified by prayer and thanksgiving; and therefore, if they ate it without washing their hands, they touched their food with the same hands, with which they touched other things: from hence their hands were said to be *common*, in the sense of *defiled* or *unclean*, because *unwashed*. In this view we are to consider what Jesus said in Matthew xii. 5. where see the com. Josephus the Jewish historian uses the word κοινῶς in the same sense, when concerning Eleazar, who refused to eat of the heathen sacrifices, he says in his account of the Maccabees, ch. vii. ἐκ ἐμίανας τὰς ἱερᾶς ὀδόντας, ἔδδ' τὴν θεοσέβειαν χωρήσασαν γαστέρα ἐκοίνωσας μαροφασία, *thou didst not defile thy holy teeth, nor pollute with unclean food that belly, which was accustomed to contain what had been offered up in the worship of God*: and so κοινοφασία is used by the same historian for *the eating of unclean food*, Antiq. xi. 8. 7.

(B) V. 3. *Oft*] This seems to be rightly explained by Wetstein in N. Test. on this place. The sense (says he) is; that, except they wash their hands with as much water at least, as they can hold in the hollow of their hand, when their fingers are gathered up together. Sale's *Coran*, p. 83. *Eras.* Theophylact. and L. Capellus.

not

THE TEXT.

THE COMMENTARY.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to (e) the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, (f) as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he (g) said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 (h) For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, (i) *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free*.

12 (k) And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

not much unlike to our fettees. Such are meant in ver. 30. and in ch. iv. 21. See note on Matthew xxiii. 6.

5 (e) See note on Matthew xv. 2.

6 (f) In Isa. xxix. 13.

9 (g) Or, *said well unto them, Ye frustrate (or, make void) the commandment, &c.* See note (C)

10 (h) See Exod. xx. 12. and Deut. v. 16. and Lev. xx. 9. and Exod. xxi. 17. See also com. on Matthew xv. 4.

11 (i) See com. and note on Matthew xv. 5.

12 (k) Rather, *Then ye suffer him no more, &c. i. e.* in that case, ye pronounce, that he is not bound to do ought for his father or mother. See note on Matthew xv. 6.

N O T E S.

(C) V. 9. *Said unto them, Full well ye, &c.*] The word *καλῶς* is joined with *λέγειν* in John viii. 48. and xiii. 13. and this will justify my alteration of the translation here, of the word *ἀθετεῖτε*, signifying not *reject*, but *frustrate*, (as in margin of Eng. Transl.) see note on Luke vii. 30.

14 ¶ And

THE TEXT.

14 ¶ And (l) when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand :

15 There is nothing from without a man that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but (m) into the belly, and goeth out (n) into the draught (o) purging all meats ?

THE COMMENTARY.

14 (l) See Matthew xv. 10.

19 (m) *i. e.* the stomach. See note on Matthew xii. 40.

Ib. (n) Rather, *into the bowels*. See note (D).

Ib. (o) See note (E).

N O T E S.

(D) V. 19. *Into the draught*] The Greek word ἀφεδρῶν here used does not seem to mean *cloaca*, or (as the Vulgate has it) *secessus*, or (as is here said) *the draught* : but it is (I think) best understood of all the parts of the body in the hollow place, where the food enters after that it is sent out of the stomach ; particularly the lower part of the hollow of the body, in which the guts are placed. Suidas in voc. ἀφεδρῶν, says, ὁ ἀφεδρῶν ἐστὶ τὸ μέρος τὸ περὶ τὴν ἐξόδον, *pars est illa, quæ est circa exitum (sc. anum five) podicem*. And Pasor in his Lexicon says concerning the word ἀφεδρῶν, *medici in suâ scholâ sic vocant rectum intestinum, quæ significatio etiam hæc locum habere potest*. The food, which is taken in at the mouth, passes into the stomach, and then goeth out of that into the bowels, where the secretions are made, and *all meats* are *purged* before any parts of them are thrown out of the body by stool. See note on Matthew xii. 40.

(E) *Ib.* *Purging all meats*] The question here is, what that is which is to *purge all meats*, and in what sense it does so. The Greek word in our present editions for *purging* is καθαρίζον, which being a participle of the neuter gender has nothing in the sentence to agree with it, except πᾶν mentioned in the former verse : but then, though καθαρίζον and πᾶν agree in gender, they do not in sense ; for βρώματα, *meats*, signifies what was before called πᾶν, and therefore cannot be the thing to be *purged*, and at the same time the thing which *purges*. I rather think, that Mark wrote καθαρίζοντα (sc. ἀφεδρῶνα) πάντα τὰ βρώματα, *which purgeth all meats, or, where all meats are purged*. If the secretion of the nourishing parts of food from the grosser ones is made in the ἀφεδρῶν, or lower
part

THE TEXT.

THE COMMENTARY.

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, (p) an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it ; but he could not be hid.

25 For (q) a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26 (The woman was (r) a Greek, (s) a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

22 (p) *i. e.* which is disturbed at another's good. See com. on Matthew xx. 15.

25 (q) See com. on Matthew xv. 22.

26 (r) Meaning a Gentile or heathen by religion ; and therefore it is said in ver. 27. *unto the dogs.* See note (F) here.

Ib. (s) See com. on Matthew xv. 22. and note (G) here.

N O T E S.

part of the belly *κοιλία* understood, as in the preceding note, then the *ἀφ' ἐδρῶν* is properly enough said to *purge all meats* : and then the objection said by Jerom and a Christian Bishop Zacharias to have been formerly made by some from hence, is at an end, *viz.* that Jesus shewed here his ignorance of physicks, and supposed that all which entered into a man by his mouth, came out again by stool ; whereas some parts of that food are separated for nourishment in the lower parts of the body. Jesus's words here are not liable to that objection, if I am right in supposing in the foregoing note, that *ἀφ' ἐδρῶν* signifies the whole hollow part from the stomach to the guts or bowels, and in saying, that *all meats* are *purged* in them ; the finer parts being separated there from the grosser ones, which grosser ones only are cast out by the natural evacuation.

(F) V. 26. *A Greek*] In the Jewish way of speaking, all the civilized part of mankind consisted either of Jews, or of *Ἕλληνες*, *Greeks*, as in Acts xix. 10. and xx. 21. Rom. i. 16. and ii. 9, 10. and iii. 9. And under the name of *Ἕλληνες* the Jews ranked all except such as were circumcised, and became compleat Jews in their religion, called *the proselytes of righteousness* : (see note on John vii. 35.) : *Even the proselytes of the gate* as they were called, though they were worshippers of the God of the Jews, yet, because they did not receive circumcision, were numbered among the *Ἕλληνες*, John xii. 20. and Acts xvii. 4. See also com. and note on Acts x. 2. and note on ch. xiii. 43.

(G) *Ib.* *A Syrophenician*] *i. e.* A woman of that part of *Phenicia*, which was then called the *Syrian Phenicia* : Wetstein in his N. Test. says on this place, that the *Syrophenicians* had this name given them, to distinguish them from the *Libophenicians* or *Carthaginians*.

THE TEXT.

THE COMMENTARY.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, (t) Yes, Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the (u) coasts of (x) Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue,

34 And looking up to heaven, (y) he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

28 (t) Rather, *Yes, Lord; for the dogs, &c. i. e.* Yes, it is meet, that the dogs should have some of the children's bread; for they eat of the children's crumbs, and crumbs are all that I ask. See com. on Matthew xv. 27.

31 (u) Not the borders, but the country. See Greek in 1 Macc. ii. 46. and iii. 36. *Ib.* (x) See com. and note on Matthew iv. 25.

34 (y) Or, *he groaned*.

C H A P. VIII.

T H E T E X T.

1 (a) **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now (b) been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and (c) gave thanks, (d) and gave to his disciples to set before *them* : and they did set *them* before the people.

7 And they had a few small fishes : and he blessed, and commanded to set them also before *them*.

T H E C O M M E N T A R Y.

1 (a) See Matthew xv. 32.

2 (b) See note (A).

6 (c) In ver. 7. and ch. vi. 41. it is, *he blessed*. See com. and note on Matthew xiv. 19.

Ib. (d) Rather, *and brake them, and gave them*.

N O T E S.

(A) V. 2. *Been with me three days*] It does not seem to be necessary, that we should suppose the multitude to have eaten nothing during the whole three days. They *had nothing to eat* then, when Jesus said this, but the three days is only spoken of as the time that they had been with him, not as the time that they had fasted. It is probable, that some of them might have furnished themselves with some provision from the neighbouring villages (see Matthew xiv. 15.) ; or they might some of them have carried some provision along with them into the wilderness ; and therefore it was, that on the third day they *had nothing to eat*. But supposing, that they had eaten nothing during the whole three days, it is no more than what we read of Paul in Acts ix. 9. who during *three days did neither eat nor drink* ; and, though Italy is not so warm a climate as Judea, Cicero in Tusc. Disp. ii. 16. speaks of old women fasting there during the same length of time, as a common thing, *aniculæ sæpe in ediam biduum aut triduum ferunt*.

THE TEXT.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of (e) Dalmanutha.

11 And (f) the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, (g) tempting him.

12 And (h) he sighed deeply in his spirit, and said, why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now the disciples (i) had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the (k) leaven of the Pharisees, and of the (l) leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

THE COMMENTARY.

10 (e) See note on Matthew xv. 39. where it is said to have been *Magdala*.

11 (f) See Matthew xvi. 1.

Ib. (g) See com. and note on Matthew iv. 7.

12 (h) Rather, *he groaned forth* (see ch. vii. 34.) out of pity to their prejudices.

14 (i) See Matthew xvi. 5.

15 (k) *i. e.* their doctrine (Matthew xvi. 12.) they *transgressed the commandment of God by their tradition*, Matthew xv. 3.

Ib. (l) Matthew in ch. xvi. 6. calls it *leaven of the Sadducees*. See com. there, and note (B) here.

NOTES.

(B) V. 15. *Leaven of Herod*] There is no doubt (I think) to be made, that Mark here means to report the same with what Matthew reports in ch. xvi. 6. it seems therefore to follow, that the Sadducees were of the party of *Herod*, (probably of that *Herod*, who was then living and called *Herod Antipas*): and that he was a *Sadducee*, and the *Herodians* mentioned here in ch. iii. 6. and in Matthew xxii. 16. were *Sadducees* too, whose *leaven* (*i. e.* doctrine, Matthew xvi. 12.) Jesus warned his disciples to beware of. The men in power among the Jews were then mostly *Sadducees*, (Acts iv. 1. and v. 17. and Jos. Antiq. xviii. 1. 4.); but they were forced to pretend to be *Pharisees* for fear of the people, as Josephus says in Antiq. xviii. 1. 4. To this it may be added, that (according to Wetstein in his N. Test.) six Greek MSS. have *Ἡρωδιανῶν*, instead of *Ἡρώδης*; agreeably to which is the Armen. Version and the Latin copies. See note on Matthew xxii. 16.

17 And

THE TEXT.

THE COMMENTARY.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye (*m*) your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and (*n*) put his hands upon him, he asked him, if he saw ought.

24 And he (*o*) looked up, and said, (*p*) I see men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him (*q*) look up: and he was restored, and saw every man clearly.

26 And he sent him away (*r*) to his house, saying, Neither go (*s*) into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, (*t*) into the towns of Cæsarea Philippi: and by the way he asked his disciples,

17 (*m*) See com. on ch. vi. 52.

23 (*n*) *i. e.* upon his eyes, as in ver. 25. he did *again*.

24 (*o*) Rather, *saw again*, or *received sight*, as the word is rendered in ch. x. 51, 52. To see men, he was to *look*, not *up*, but straight forwards.

Ib. (*p*) *i. e.* I see those walking, who are upright as trees are, and whom I therefore judge to be men because they are walking. He seems by this to have been born blind.

25 (*q*) Rather, *see again*.

26 (*r*) *i. e.* to his house in some other town, where he lived. He was no native of Bethsaida, and was only brought thither for a cure.

Ib. (*s*) *i. e.* Bethsaida.

27 (*t*) *i. e.* into the towns or villages, which were round about the city Cæsarea Philippi.

THE TEXT.

faying unto them, (*u*) Whom do men say that I am?

28 And (*x*) they answered, John the Baptist: but some *say* Elias; and others, (*y*) One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and (*z*) after three days rise again.

32 And he spake that faying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, faying, Get thee behind me, (*a*) Satan; for thou favourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever (*b*) will save his life, shall lose it; but whosoever shall (*c*) lose his life for my sake and the gospels, the same shall save it.

THE COMMENTARY.

Philippi. See com. and note on Matthew xvi. 13.

17 (*u*) See Matthew xvi. 13.

28 (*x*) In Matthew xvi. 14. it is, *they said, some say*, that thou art *John*: where the disciples in their answer give not their opinion, but that of others.

Ib. (*y*) *i. e.* one of the old ones, as it is expressed in Luke ix. 8, 19. See com. and note on Mark vi. 15.

31 (*z*) Matthew xvi. 21. says, *the third day*. See com. and note on Matthew xxvii. 63.

33 (*a*) See com. on Matthew xvi. 23.

35 (*b*) Rather, *is willing* (or, *desirous*) to save his life. See com. on Matthew xvi. 25. That this was meant of what was to come to pass in the destruction of the Jewish state, see ver. xxxviii. of this chapter together with ch. ix. 1.

Ib. (*c*) Rather, *shall be willing to lose his life*. See Matthew x. 39. and xvi. 25.

36 For

T H E T E X T.

36 For what shall it profit a man, if he shall gain the whole world, and (d) lose his own soul?

37 Or what shall a man give in exchange (e) for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

T H E C O M M E N T A R Y.

36 (d) Rather, *lose his life*, as in ver. 35. See com. on Matthew xvi. 26.

37 (e) Rather, *for his life*.



THE TEXT.

1 **A**ND he said unto them, (a) Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was (b) transfigured before them,

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter (c) answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that (d) overshadowed them: and a voice came out of the cloud, saying, (e) This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

NOTES.

(A) V. 7. *This is my beloved Son*] By the addition, which Peter made in his 2 Ep. i. 17. (and which Matthew has also made in ch. xvii. 5.) of the words, *in whom I am well pleased*, it seems probable that Mark did not write his Gospel by the direction of Peter, and that Peter had not seen it and approved of it; though this is said by Irenæus iii. 1. and by Euseb. Hist. Eccles. ii. 15. for it is scarcely credible, that Peter would have suffered words, so material as these are, to be omitted: which he himself thought proper to be recorded in his Epistle.

THE COMMENTARY.

1 (a) See Matthew xvi. 28.

2 (b) Not in his shape, but by his raiment being *white as the light*, and his face *shining as the sun*, Matthew xvii. 2.

5 (c) See com. on Matthew xvii. 4.

7 (d) *A bright cloud*, according to Matthew xvii. 5. where see the com.

Ib. (e) Matthew in ch. xvii. 5. and Peter in 2 Ep. i. 17. have added, *in whom I am well pleased*. See note (A).

9 And

THE TEXT.

THE COMMENTARY.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that (f) Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, (g) and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and (h) they have done unto him whatsoever they listed, (i) as it is written of him.

14 ¶ (k) And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were (l) greatly amazed, and running to him, saluted him.

11 (f) *i. e.* before the coming of the Lord. See Mal. iv. 5.

12 (g) Rather, *and that, as it is written of the Son of man, he may suffer many things and be set at nought.* See note (B).

13 (h) *i. e.* they have put him to death, as in ch. vi. 27.

Ib. (i) *viz.* that he should come (Mal. iv. 5.); nothing having been written concerning his sufferings. I have therefore made a parenthesis of the preceding words.

14 (k) See Matthew xvii. 14.

15 (l) Probably on account of some remainder of the glory, which his face had, when he was transfigured. The same happened to Moses, when he came down from mount Sinai, Exod. xxxiv. 29, 30.

N O T E S.

(B) V. 12. *And how it is written, &c.*] The words of the original *καὶ πῶς, and how,* make some difficulty in the sense of this passage. But, instead of *καὶ πῶς,* the Alex. MS. and eleven others have *καθὼς,* which is (I believe) the true reading: and agreeably to this I have translated the passage; the sense of which is, that John the Baptist (here signified by *Elias*) was to suffer many things and be set at nought, as it is written (in Isa. liii. 24.) that *the son of man* was to be: and this sense of the words seems most agreeable to what we read in Matthew xvii. 10, 11, 12. It may be observed, that in my translation I have placed *na, that,* before some of the words which precede it, as I find to have been done in Eng. Transl. in Rom. xi. 31. and Ephes. iii. 17, 18. and as it ought (I think) to have been done in Mark xii. 19. John xiii. 34. and xvii. 21. Rom. xi. 31. and 1 Cor. ix. 15. and xvi. 11.

THE TEXT.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath (*m*) a dumb spirit:

18 And wheresoever he taketh him, (*n*) he teareth him; and (*o*) he fometh, and gnasheth with his teeth, and (*p*) pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 He answered him, and saith, O (*q*) faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit (*r*) tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, (*s*) If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit,

THE COMMENTARY.

17 (*m*) He was *deaf* as well as *dumb*, ver. 25. and he is called a *lunatick* (meaning an epileptick) in Matthew xvii. 15. See com. there.

18 (*n*) Rather, *he dasheth him*, i. e. throweth him to the ground, ver. 20. See note (C).

Ib. (*o*) i. e. my son fometh.

Ib. (*p*) i. e. groweth thin and meagre, losing his flesh.

19 (*q*) Not having faith enough for effecting this cure. See com. on Matthew xvii. 17.

20 (*r*) Rather, *shook him much*, i. e. with convulsion fits. See note on ch. i. 26.

23 (*s*) Here the son is cured for the faith of the father; and therefore the force of imagination could not have contributed to the son's cure.

N O T E S.

(C) V. 18. *He teareth him*] The word *ῥήσσει* is rendered agreeably to this, by Luke in ch. ix. 42. *throweth him down*; and here in ver. 20. it is said, that *he fell on the ground*. The sense of the word *ῥήσσει* is applicable to this place, as it is given by Casaubon in the following words, *ῥήσσειν, est verbum palæstræ, & significat cum molestiâ dejicere & affligere humo*. Casauboniana, p. 76.

faying

THE TEXT.

faying unto him, (t) Thou dumb and deaf spirit, I charge thee, Come out of him, and (u) enter no more into him.

26 And *the spirit* cried, and (x) rent him fore, and came out of him; and he was as one dead, infomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, (y) This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that faying, and (z) were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the house, he asked them, (a) What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* (b) the greatest.

35 And he sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive (c) one of such children in my name, receiveth me: and whosoever shall receive me, (d) receiveth not me, but him that sent me.

THE COMMENTARY.

25 (t) *i. e.* thou spirit, which causest this young man to be dumb and deaf.

Ib. (u) See Matthew xii. 45.

26 (x) Rather, *had much shaken him*, *i. e.* by convulsion fits. See note on ch. i. 26.

29 (y) See note on Matthew xvii. 21.

32 (z) See com. on Luke ix. 45.

33 (a) See Matthew xviii. 1.

34 (b) Matthew xviii. 1. adds, *in the kingdom of heaven*, by which the disciples meant a temporal kingdom. See note there.

37 (c) *i. e.* one so humble as this child is. See com. on Matthew xviii. 3, 5, 6.

Ib. (d) *i. e.* not me only.

THE TEXT.

38 ¶ And John answered him, saying, Master, we saw one (*e*) casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can (*f*) lightly speak evil of me.

40 For he (*g*) that is not against us, is on our part.

41 (*b*) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall (*i*) offend one of *these* little ones, that believe in me, it is better for him that a millstone were hanged about his neck, (*k*) and he were cast into the sea.

43 And (*l*) if thy hand (*m*) offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 (*n*) Where their worm dieth not, and the fire is not quenched.

45 And (*o*) if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the

THE COMMENTARY.

38 (*e*) *i. e.* using the name of Jesus for that purpose: but with what effect, is not here said: though it is said in Luke x. 17. that Jesus's disciples did cast out devils through his name.

39 (*f*) Rather, *readily, easily, or soon*, as in Greek, Romans v. 7.

40 (*g*) See Luke ix. 50. and note on Matthew xii. 30.

41 (*b*) This relates to what was said in ver. 37. John had interrupted Jesus's discourse, at ver. 38. and Jesus, having replied to him, returns here to what he had been speaking of there.

42 (*i*) *i. e.* cause one of the believers in me, who is a new convert, and is humble as children are, to fall off from his belief. See com. on Matthew xviii. 6.

Ib. (*k*) Or, *and it were cast, i. e.* the millstone, the consequence of which would be, that he would be drawn by the millstone into the sea and be drowned. See com. and note on Matthew xviii. 6.

43 (*l*) See com. on Matthew xviii. 8.

Ib. (*m*) See com. on ver. 42.

44 (*n*) The torments of hell are here figuratively expressed by *worms* and *fire*, agreeably to the Jewish way of speaking found in Isa. lxvi. 24. Ecclus. vii. 17. and Judith xvi. 17.

45 (*o*) See com. on Matthew xviii. 8.

kingdom

THE TEXT.

THE COMMENTARY.

kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For (p) every one shall be salted with fire, (q) and every sacrifice shall be salted with salt.

50 (r) Salt is good: but if the salt have lost his saltiness, wherewith will you season it? (s) Have salt in yourselves, and (t) have peace one with another.

49 (p) *i. e.* every one, who shall be cast into hell-fire (ver. 47.) shall be there punished with fire. See note (D).

Ib. (q) Or, as every sacrifice is to be salted with salt. Lev. ii. 13. See note (E) here.

50 (r) See Luke xiv. 34. It is good, in the literal sense, for preserving things from corruption; and therefore it was required to every sacrifice (Lev. ii. 13.) and it is good in a figurative sense, for which see com. and note on Matthew v. 13.

Ib. (s) *i. e.* be examples of every virtue, particularly of humility and brotherly love, to those, whom ye are to instruct and convert. See com. and note on Matthew v. 13.

Ib. (t) This relates to ver. 33, 34. where it is said, that the apostles had been disputing, which of them should be the greatest.

N O T E S.

(D) V. 49. *Every one shall be salted with fire*] This is a figurative expression, meaning, that he shall be tormented or punished with fire; and it seems to imply in it, that he shall not be destroyed by the fire, but continued and preserved in it; that fire being attended with this circumstance, of not consuming, as salt is of keeping things from corruption.

(E) *Ib.* *And every sacrifice, &c.*] The word *καὶ* is often used by the Jews writing in Greek for *as*, and then it introduces a similitude. Instances of this are found in LXX. Eccles. iv. 12. and Eccles. iv. 26. And if *καὶ* is to be thus rendered, the sense will be, that every wicked man will then be salted with fire, as in the law of Moses every sacrifice is salted with salt. But I rather think, that this part of the sentence *καὶ πάντα θυσία ἀλλ' ἀλισθήσεται* is an interpolation. It is not found in four of Wetstein's Greek MSS. nor is it in the old Copt. Version. The words are cited from Lev. ii. 13. where they are found with this variation only, that *πάντα θυσία* is here used for what there is expressed by *πάν δώρον θυσίας*. This quotation was probably thought applicable to the words *πυρὶ ἀλισθήσεται*, and was inserted therefore by somebody in the margin of his MS. or between the lines of it; from whence (as hath very often happened in MSS.) it came by the mistake of ignorant transcribers to be added as a part of the text.

C H A P. X.

THE TEXT.

1 **A**ND (a) he arose from thence, and cometh into the coasts of Judea, (b) by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, (c) Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you (d) this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever (e) shall put away his wife, and marry another, committeth adultery (f) against her.

N O T E S.

(A) V. 11. *Shall put away his wife*—It is observable, that Mark here and Luke in xvi. 8. mention no exception made to this rule, and Paul in 1 Cor. vii. 10, 11. seems to do the same: but Matthew both in ch. v. 32. and in xix. 9. has added, *except it be for fornication*, which in a wife is *adultery*. This makes a material difference: but Matthew in all material things is so much more

THE COMMENTARY.

1 (a) Rather, *rising up he cometh from thence*.

Ib. (b) Rather, *by the side, i. e. by the western side of Jordan*, which was the side nearest to *Galilee* and *Samaria*. See note on Matthew xix. 1. Here begins Mark's account of Jesus's going up to Jerusalem to the pass-over in which he suffered death, ver. 32.

2 (c) Matthew adds *for every cause*. See Matthew xix. 3. and note there.

5 (d) See Matthew xix. 7. and com. on ver. 8.

11 (e) See note (A). Ib. (f) *i. e. against the wife, whom he hath put away*.

THE TEXT.

12 And (g) if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they (b) brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for (i) of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ (k) And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God.

N O T E S.

more accurate than the other evangelists, that the exception, which he hath inserted, ought (I think) to be supplied or supposed in the places, where the other evangelists give an account of Jesus's directions about divorces.

(B) V. 12. *If a woman shall put away, &c.*] The law of Moses says nothing about a wife's giving a writing of divorce to her husband: but in Jesus's days the wives sometimes took that unwarrantable liberty; fashion and custom permitting it, though not the law. So says Jos. in Antiq. xv. 7. 10. where he tells us, that *Salome*, the sister of Herod the Great, sent a writing of divorce to her husband *Cosphobarus*: *ἡ κατὰ τὰς Ἰουδαίας νόμος, ἀνδρὶ μὲν γὰρ ἔξεστι παρ' ἡμῶν τὸ ποιεῖν, γυναίκῃ δὲ οὐδὲ διαχωρισθεῖσιν καὶ αὐτὴν γαμνηθῆναι, μὴ τὴ πρότερον ἀνδρὸς ἀφιέντος*, not agreeably to the Jewish laws; which (says he) permit the husband to do this to his wife, but not the wife, who, if she departs from her husband, must not be married to another man, unless her husband gives her a writing of divorce. And in Antiq. xviii. 6. 4. he says, that *Herodias*, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, in contempt of the laws of her country, left her husband Herod Philip, while he was living, and was married to Herod Antipas his brother by the same father. He mentions three other instances of the same irregularity in Antiq. xx. 6. 2. 3. and this seems to have been the case with Josephus himself, who informs us in Vit. sect. 75. that his wife quitted him, ἀπηλλάγη, and that thereupon he married another wife at Alexandria.

THE COMMENTARY.

12 (g) See note (B).

13 (b) See Matthew xix. 13.

14 (i) i. e. of believers, humble as these are. See Matthew xviii. 3, 4.

17 (k) See Matthew xix. 16.

19 Thou.

THE TEXT.

THE COMMENTARY.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, (l) Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, (m) sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches, (n) enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and

19 (l) Or, *with-hold not*. See note (C).

21 (m) See Matthew xix. 21.

23 (n) i.e. be in the number of my disciples.

N O T E S.

(C) V. 19. *Defraud not*] The words in the Greek here *μη ἀποσπέρσης*, are not found in Matthew xix. 18. or in Luke xviii. 20. where the same passage is related, as here in Mark: and the words in Matthew, *Thou shalt love thy neighbour as thyself*, are omitted here. Perhaps Mark meant by *defraud not*, or *with-hold not*, to express one material circumstance of neighbourly love recommended by Jesus in Matthew's account. The words *μη ἀποσπέρσης* are among the laws of Moses, though not among the ten commandments; for in LXX. Deut. xxiv. 14. we read *ἐκ ἀποσπέρσεις τὸν μισθὸν πέντης*. See note on Matthew xix. 19. I believe, that such injuries in matters of property, as do not come under the name of *stealing*, are here to be understood, viz. the with-holding from a man what is his due. In this general sense the word *ἀποσπέρειν* is used by Paul in 1 Cor. vii. 5. and (I think) in ch. vi. 7, 8. and in James v. 4. So in Lev. xix. 13. the with-holding *the wages of him that is hired* is called a *defrauding* him. But Josephus in Antiq. iv. 8. 38. has applied the word to two particular cases, viz. the with-holding a labourer's hire, and a deposit with which one is entrusted. His words are these: Παρακαταθήκην δὲ, ὥσπερ ἱερὸν τι καὶ θεῖον χρῆμα, ὁ παραλαβὼν φυλακῆς ἀξιόσπου καὶ μηδεὶς ἀποσπέρῃσιν ἀνθέειν τὸν πεπιστευμένον. — Καὶ μισθὸν τις ἀποσπέρῃσιν τῶν ἐπὶ σώμασι τοῖς αὐτῶν ἐργαζομένων, μνησθῶ, ὅτι ἐκ ἀποσπέρῃσιν ἀνδρὸς πέντης μισθὸν. Let him, who receives a deposit, take care of it, as of a sacred and divine thing, and let no one contrive how to with-hold it from the man, who has entrusted him with it: — And, if any one with-hold the hire of the labourers, let him remember, that the hire of the poor man is not to be with-held from him. See Toup's Emend. in Suidam iii. p. 15. where he quotes Porphyry as saying, τῶν ἄλλων ἀνθρώπων ἢ τε ἀπέκλεινα τίνα, ἢ τε παρακαταθήκην ἀπείρησα, &c. faith

THE TEXT.

THE COMMENTARY.

said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier (o) for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, (p) Who then can be saved?

27 And Jesus looking upon them, saith, With men (q) it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels,

30 (r) But he shall receive an hundred-fold (s) now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, (t) with persecutions: and in the world to come, eternal life.

25 (o) See com. and note on Matthew xix. 24.

26 (p) i. e. what rich man then can be saved? See com. on Matthew xix. 25.

27 (q) See com. on Matthew xix. 26.

30 (r) Or, *who shall not receive*. See note (D).

Ib. (s) So Luke says in ch. xviii. 30. and though Matthew in ch. xix. 29. says nothing of it, yet his words seem to imply it. Mark's words here are in the eastern manner of speaking, meaning that he shall be abundantly happy even in this life.

Ib. (t) These words are omitted in Matthew xix. 29. and Luke xviii. 30. See note (D) here.

NOTE S.

(D) V. 30. *But he shall receive—with persecutions*] Heinsius conjectured, that Mark wrote *μετὰ διωγμῶν*, *after persecution*, and this reading is found in three of the Greek MSS. But this will not (I think) remove the difficulty which lies not only upon these two words, but upon the preceding ones, *houses, brethren, &c.* Were the disciples of Jesus to have an hundred fold in these? My opinion is, that the words *ἀκτίας, καὶ ἀδελφῶν, καὶ ἀγνῶν*, were originally another reading of what went before in ver. 29. and that *μετὰ διωγμῶν* was a gloss to explain what Mark there expresses by *ἀφῆκεν πάντα ἑμὲ καὶ ἐванγγελίσ*. The glossator perhaps thought, that it was meant only of their leaving all these upon their being persecuted. If all the words above-mentioned are left out, then what Mark says, will be agreeable to what Matthew xix. 29. and Luke xviii. 30. report Jesus to have said; for both of them leave out all the words of Mark, which are here called in question:

THE TEXT.

31 But (*u*) many *that are* first, shall be last: and the last, first.

32 ¶ And they (*x*) were in the way going up to Jerusalem: and Jesus went before them; and they (*y*) were amazed, and as they followed, they were afraid. And he took again the twelve, and (*z*) began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall (*a*) kill him, and the third day he shall rise again.

35 ¶ And (*b*) James and John (*c*) the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, (*d*) in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye (*e*) drink of the cup that I drink of? and be (*f*) baptized with the baptism that I am baptized with?

N O T E S.

and the meaning then of what Jesus said on this occasion will be, that his disciples, as their present reward for having forsaken all temporal blessings on his account, should have peace of mind, joy of the holy Spirit, and those other spiritual blessings, which are of much more value, than the temporal ones, which they had lost.

(E) V. 35. *The sons of Zebedee*] The sons, coming with their mother who made the request, and answering so readily to Jesus's question, *we can*, ver. 39. did in effect desire it by their mother; and therefore Mark speaks of the sons only as requesting it.

THE COMMENTARY.

31 (*u*) See com. on Matthew xix. 30.

32 (*x*) See Matthew xx. 17, &c.

Ib. (*y*) Jesus had before (Matthew xvi. 21.) told them, that he was to suffer at Jerusalem; and therefore they were *amazed*, that he would go thither, and *afraid* for their own safety, because they *followed* him.

Ib. (*z*) Or, *told them*. See note on Luke iii. 23.

34 (*a*) *i. e.* crucify him, Matthew xx. 19.

35 (*b*) See com. and note on Matthew xx. 20. They made this request by their mother, as appears from that verse.

Ib. (*c*) See note (E).

37 (*d*) Matthew xx. 21. says, *in thy kingdom, i. e.* thy temporal one, expressed here by glory, as in Matthew iv. 8.

38 (*e*) *i. e.* of affliction. See note on Matthew xx. 22.

Ib. (*f*) See note on Matthew xx. 22.

39 And

THE TEXT.

THE COMMENTARY.

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, (g) but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and said unto them, Ye know that they (b) which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so it shall not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest shall be (i) servant of all.

40 (g) Rather, *except to them*. See note on Matthew xx. 23.

42 (b) Rather, *which do rule*. See note (F).

44 (i) See com. on Matthew xx. 27.

N O T E S.

(F) V. 42. *Which are accounted to rule*] The word δοκῆν here is used in a sense, which is frequently met with in the N. Test. and is not uncommon among the best Greek writers. Ulpian in one of his notes upon Demosthenes's Orat. Olinth. i. says, τὸ δοκῆν ἔ πάντως ἐπὶ ἀμφιβολίᾳ τὰ τίςιν οἱ παλαιοί, ἀλλὰ πολλάκις καὶ ἐπὶ τῇ ἀληθείᾳ, the word δοκῆν is used by the ancients to express, not always what is doubtful, but oftentimes what is true and certain. Agreeably to this the word is used in Matthew iii. 9. Luke xxii. 24. John v. 39. and 1 Cor. vii. 40. and x. 12. and xi. 16. Galat. ii. 9. Philip. iii. 4. as also in Susanna, ver. 5. In all which places the translation ought (I think) to have been according to Ulpian's note above-mentioned. But what comes more home to the purpose of this word here used by Mark, is, that Matthew in ch. xx. 25. expresses by, *the princes of the Gentiles*, and Luke in ch. xxii. 25. by, *the kings of the Gentiles*, what here in Mark is expressed by, *they, which are accounted to rule over the Gentiles*.

And in the same manner the heathen Greek writers use this word very frequently. Ulpian's note shews, that Demosthenes did so in that oration upon which it was made: so Xenophon in Hellen. vi. p. 410. (Ed. Hutch.) says, ὅτι ἐδόκει πατρὶνός φίλος αὐτοῖς, because he was their father's friend; and in his Oeconom. p. 23. he has ἐν ταῖς πόλεσιν ἐν τοῖς πολέμοις δοκῆσαι, among the cities which were at war: and thus in Aristoph. Avib. v. 1584. ἔδοξαν ἀδικεῖν, signifies, they did injuries. Ælian. Var. Hist. x. 15. Τὰς Ἀριστίδεος θυγατέρας ἐμνηστεύοντο οἱ τῶν Ἑλλήνων δοκῆντες διαφέρειν, Aristidis filias sibi desponderant, qui inter Græcos eminebant. See two more instances of this way of speaking used by Josephus the Jewish historian in note on Acts xxii. 30.

THE TEXT.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (*k*) for many.

46 ¶ And they came to Jericho: and (*l*) as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, (*m*) the son of Timeus sat by the high-way side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace; but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away (*n*) his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

THE COMMENTARY.

45 (*k*) Rather, *for all*. See com. and note on Matthew xx. 28.

46 (*l*) Rather, *as he was going out from Jericho*. See Matthew xx. 29.

Ib. (*m*) This is the interpretation of *Bartimeus*. Matthew in ch. xx. 30. mentions two blind men: but *Bartimeus* seems to have been the most known, and therefore he only is spoken of by Mark. Luke in ch. xviii. 35. mentions one only, and does not name him.

50 (*n*) *i. e.* upper garment, which was a coat or cloak: this he did, that he might make the greater haste to get to Jesus. See note on Matthew x. 10.

C H A P. XI.

THE TEXT.

1 **A**ND (a) when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find (b) a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and (c) they let them go.

7 And they brought (d) the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread (e) their garments in the way: and others cut down branches off the trees, and strowed them in the way.

9 And they that went before, and they that followed, cried, saying, (f) Hosanna, blessed is he that cometh in the name of the Lord.

10 (g) Blessed be the kingdom of our father David, (h) that cometh in the name of the Lord, Hosanna in the highest.

THE COMMENTARY.

1 (a) Rather, *when they were nigh*. It seems as if they had come to Bethany on the first day of the passion week (Sunday) and that on the next day the two disciples were sent. See com. and note on Matthew xxi. 1.

2 (b) See Matthew xxi. 2.

6 (c) *i. e.* the ass and the colt, Matthew xxi. 2, &c.

7 (d) Together *with the ass*, says Matthew in ch. xxi. 7.

8 (e) See com. and note on ch. x. 50.

9 (f) *i. e.* save, we beseech. See com. and note on Matthew xxi. 9.

10 (g) Rather, *Blessed is*, &c. as in Matthew xxi. 9.

Ib. (h) *i. e.* the kingdom which cometh, &c. But see note (A).

N O T E S.

(A) V. 10. *That cometh in the name, &c.*] These words are left out in seven Greek MSS. and in six of the old versions. They seem to have crept in here from the foregoing verse, and not to belong

THE TEXT.

11 And (i) Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And (k) on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, (l) having leaves, he came, (m) if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; (n) for the time of figs was not yet.

THE COMMENTARY.

11 (i) See com. on ver. 15.

12 (k) See ver. 15. This was on the third day (Tuesday) of the passion week.

13 (l) And therefore not a dead tree.

Ib. (m) See note (B).

Ib. (n) i. e. the time of gathering them was not yet come: this is a reason for Jesus's hoping to find figs thereon; the words, *and when he came to it, he found nothing but leaves* being a parenthesis; such as is elsewhere found, particularly in ch. xvi. 4. See note (C) here.

N O T E S.

belong to this place. Neither Matthew in ch. xxi. 9. nor Luke in ch. xix. 38. take any notice of them as here applied to the kingdom of David.

(B) V. 13. *If haply he might find any thing thereon*] The law of Moses mentioned in Deut. xxiii. 24, 25. allowed the Jews, when they passed through a vineyard or a field of corn, to gather grapes or corn for their present eating, but without carrying any part away with them: and this law the Jewish rabbins (as Bishop Patrick says in his Comment. on the place) extended, as the reason of the thing taught them to do, to olives also, figs, and all the common eatable fruits. And this seems to be the sentiments of Jos. in Antiq. iv. 8. 21. who in reciting that law of Moses mentions ripe fruits in general, not grapes and corn only. His words are, *μὴδὲ ὁπίωρας ἀνμαζέσθης κωλύειν ἀπλεσθαι τὰς ὁδοὺς ἐαδίξουλας, &c.* Let not passengers, (whether natives or strangers) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any way: Jesus therefore had a right to gather figs from this tree, if it had any upon it. But it has been questioned, whether any ripe figs could be expected to be found on fig-trees at this time of the year: and that there were then ripe figs, will appear from the following considerations. Jesus went up to this fig-tree on the eleventh day of the month Nisan, i. e. three days before the pass-over, which was always on the fourteenth day of it. On the morrow after the sabbath, which followed the pass-over, the first fruits were to be offered to God in the temple. Lev. xxiii. 11. See *the Miracles of Jesus vindicated*, part iii.

(C) Ib. *For the time of figs was not yet*] That the time of figs, i. e. of ripe figs was then present, has been shewed to be very probable in the foregoing note. What is now intended here, is, to shew, that by the word *καὶρὸς* may be meant *the time of gathering them*. And for proof of this let the following places be considered, Lxx. Pf. i. 4. Mark xii. 2. and Matthew xxi. 34. in all which places

THE TEXT.

14 And Jesus (*p*) answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples (*q*) heard it.

14 ¶ (*r*) And they come to Jerusalem: and Jesus went (*s*) into the temple, and began to (*t*) cast out them that sold and bought in the temple, and overthrew the tables of the (*u*) money-changers, and the seats of them that sold (*x*) doves;

16 And would not suffer that any man should (*y*) carry any vessel through the temple.

17 And he taught saying unto them, Is it not written, My house (*z*) shall be called of all nations the house of prayer? but ye have made it (*a*) a den of thieves.

18 And the scribes and chief priests heard it, and sought (*b*) how they might

THE COMMENTARY.

14 (*p*) *i. e.* said: see note on Matthew xi. 25. and on Luke ii. 47.

Ib. (*q*) Matthew xxi. 19. adds, *presently the fig-tree withered away*: and this seems implied here in ver. 20.

15 (*r*) What Jesus is said in this and the four following verses to have done in the temple, appears from Matthew xxi. 12, 15, 17, 18. to have preceded his curfing the fig-tree: and this seems to have been the case, as Luke in ch. xix. 45, &c. represents it.

Ib. (*s*) *i. e.* the outer court of it, called *the court of the Gentiles*, Matthew xxi. 12.

Ib. (*t*) See com. on Matthew xxi. 12.

Ib. (*u*) See com. on Matthew xxi. 12.

Ib. (*x*) John ii. 15. adds, *sheep and oxen*. See com. on Matthew xxi. 12.

16 (*y*) See note (D).

17 (*z*) Rather, *shall be called an house of prayer for all nations*, as it is rendered in Isa. lxvi. 7. The words *shall be called*, mean *shall be*; see Luke xix. 46. See also note on Luke i. 35.

Ib. (*a*) See Jerem. vii. 11. and see com. on Matthew xxi. 13.

18 (*b*) What Luke adds in ch. xix. 48. *and could not find what they might do*, seems

N O T E S.

places the word *καὶρός* seems to require this sense, especially in the last, where the lord of the vineyard is said to have sent his servants, *that they might receive the fruits of it*; and when was it that he sent them? we are told, that it was when *the time of the fruits drew near, i. e.* the time of gathering them. To this may be added what we read in LXX. Job v. 26. ὥσπερ σῖτος ὥριμος καὶ καὶρὸν θερίζομενος, where *the time of corn* is the time of reaping it.

(D) V. 16. *Carry any vessel*] Josephus in his second book against Apion, ch. vii. says, that it was not lawful to carry so much as a vessel into the temple. His own words are lost, but the old Latin version runs thus, *Denique ne vas quidem aliquod portari licet in templum*.

destroy

THE TEXT.

destroy him: for (c) they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And (d) in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, faith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering faith unto them, (e) Have faith in God.

24 For verily I say unto you, that (f) whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he

THE COMMENTARY.

necessary to be remembered here, that the following words may have the force of a reason.

18 (c) Rather, *they feared*, i. e. they were afraid to seize him in a publick manner, because of the people. See ch. xii. 12. and see note (E) here.

20 (d) i. e. on Tuesday the third day in the passion week. See com. on Matthew xxi. 18.

22 (e) Rather, (as in margin of Eng. Transl.) *have a faith of God*, i. e. a strong and mighty faith. He means, that they should endeavour to obtain such an one, it being to be obtained by fasting and prayer, ch. ix. 29. and Matthew xvii. 21. See note (F) here.

23 (f) See com. on Matthew xvii. 20. and xx. 21, 22.

N O T E S.

(E) V. 18. *They feared him*] In my translation I leave out the word *him*, because here in ver. 32. and in ch. xii. 12. it is the *people*, and not *Jesus*, whom they are said to have *feared*; and because the Greek word *αὐτὸν* is not found in the Alex. MS. or in six other MSS. the various readings of which are given to us by Westein.

(F) V. 22. *Have faith in God*] This is a Jewish way of speaking; and in the following places, where the original signifies *of God* or *to God*, our Eng. Transl. has rightly expressed it by *great*, *mighty*, or some word of the like import, Gen. xxiii. 6. and xxx. 8. and 1 Sam. xiv. 15. and xxvi. 12. Ps. xxxvi. 6. and lxxx. 10. Cant. viii. 6. Jonas iii. 3. Acts vii. 20. And I think, that in the following places, it ought to have been so translated (as well as in some others of the O. and N. Test.) Acts xxii. 3. and 2 Cor. viii. 1. and x. 4. and xi. 2. and Coloss. ii. 19. When Jesus bid his apostles *to have faith in God*, or *to have faith of God*, it seems plain, that he looked upon *faith* to be an act of man, not merely the gift of God, as some would have us believe, from a sense put by mistake upon Ephes. ii. 8. and some other passages of N. Test.

faith

THE TEXT.

THE COMMENTARY.

faith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye (g) stand, praying, (b) forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they (i) come again to Jerusalem: and as he (k) was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and (l) answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not (m) believe him?

32 But if we shall say, Of men, (n) they feared the people: for all men counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

25 (g) Or, *are praying*. See com. and note on Matthew vi. 5. and com. on John i. 26.

Ib. (b) Jesus said the same with this and the next verse on another occasion in Matthew vi. 14, 15.

27 (i) This was on Wednesday the fourth day in the passion week, ver. 20. See also Matthew xxi. 18, 23.

Ib. (k) See Matthew xxi. 23.

29 (l) Rather, *and ye shall answer me, and then I will tell you, &c.*

31 (m) See com. on Matthew xxi. 25.

32 (n) Rather, *we fear the people*. See note (G).

N O T E S.

(G) V. 32. *They feared*] The Greek is *ἐφοβήθησαν*: but I prefer to it the reading, which is found in six Greek MSS. and in the Vulg. Syr. and other ancient versions, *φοβούμεν* or *φοβούμεθα*: and then what is here said, will be agreeable to what Luke in ch. xx. 6. reports to have been said by the Jewish rulers, *All the people will stone us*: and to what we meet with in Matthew xxi. 26. who makes them expressly say, *we fear the people*. But then in this case (I think) the words, which follow in this verse, ought to be understood as Mark's own words.

C H A P. XII.

T H E T E X T.

1 **A**ND he began to speak unto them by parables. (a) A *certain* man planted a vineyard, and set an hedge about it, and digged a *place* for the wine-fat, and (b) built a tower, and let it out to husbandmen, and (c) went into a far country.

2 And (d) at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again, he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance (e) shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? (f) he will come and destroy the husbandmen, and (g) will give the vineyard unto others.

10 And have ye not read (h) this scripture? The stone which the builders rejected is become (i) the head of the corner.

T H E C O M M E N T A R Y.

1 (a) See com. on Matthew xxi. 33.

Ib. (b) See com. and note on Matthew xxi. 33.

Ib. (c) Rather, *went from his own country*. See com. and note on Matthew xxi. 33. and note on Matthew xxv. 14.

2 (d) *i. e.* when the grapes were ripe and fit for gathering. See note on ch. xi. 13.

7 (e) Not by right, but by *seizing* on it, as in Matthew xxi. 38.

9 (f) Matthew in ch. xxi. 41. puts these words into the mouths of the priests and elders, as an answer to Jesus's question.

Ib. (g) *i. e.* will let it out, as in ver. 1.

10 (h) Ps. cxviii. 22, 23.

Ib. (i) See com. and note on Matthew xxi. 42.

11 This

THE TEXT.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they fought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And (k) they send unto him certain of the Pharisees, and of the (l) Herodians, to catch him (m) in his words.

14 And when they were come, they say unto him, Master, we know (n) that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: (o) Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me (p) a penny that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cessars.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cessars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there (q) is no resurrection; and they asked him, saying,

19 Master, (r) Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left (s) no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 (t) In the resurrection therefore, when they shall arise, whose wife shall she

THE COMMENTARY.

13 (k) See Mathew xxii. 15.

Ib. (l) See note on Matthew xxii. 16.

Ib. (m) Rather in (or by) discourse.

14 (n) See Matthew xxii. 16. where the order of these and the following words seems to be better set forth, than here.

Ib. (o) See com. and note on Matthew xxii. 17.

15 (p) See com. on Matthew xviii. 28.

18 (q) Or, is to be no resurrection. See note on Matthew xxii. 23.

19 (r) Rather, Moses wrote unto us, that, if a man's brother die—and leave no children, his brother, &c. Deut. xxv. 5.

20 (s) i. e. no children. See Heb. xi. 11.

23 (t) i. e. in that state, which shall be after that the resurrection shall take place, be

THE TEXT.

be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, (*u*) because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise, have ye not read (*x*) in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but (*y*) the God of the living: ye therefore do greatly err.

28 ¶ And (*z*) one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is (*a*) the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, (*b*) Hear, O Israel, The Lord our God (*c*) is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second *is* like, *namely* this, (*d*) Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole-burnt-offerings and sacrifices.

THE COMMENTARY.

if there is to be one. See com. on Matthew xxii. 28.

24 (*u*) Rather, *because ye consider not, i. e.* do not attend and have a regard to them. This was the ground of their error. See note on Matthew xxii. 29.

26 (*x*) In Exod. iii. 6. — See Matthew xxii. 31.

27 (*y*) See com. on Matthew xxii. 32.

28 (*z*) Who was a Pharisee too. Matthew xxii. 34, 35.

Ib. (*a*) *i. e.* the greatest, the most carefully to be kept, Matthew xxii. 36, 38.

29 (*b*) See Deut. vi. 4, 5.

Ib. (*c*) Rather, *is the one Lord, i. e.* the only Lord. See ver. 32. and ch. x. 18.

31 (*d*) Lev. xix. 18.

34 And

THE TEXT.

THE COMMENTARY.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that (e) durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, (f) How say the scribes that Christ is the son of David?

36 ¶ For David himself said by the holy Ghost, (g) The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and (h) whence is he then his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, (i) Beware of the scribes, which love (k) to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the (l) uppermost rooms at feasts:

40 (m) Which devour widows houses, and (n) for a pretence make long prayers: these shall receive greater (o) damnation.

41 ¶ And (p) Jesus sat over against the treasury, and beheld how the people

34 (e) Rather, *cared to ask*, or, *did ask him any question*. See com. on Matthew xxii. 46. and note on John xxi. 12.

35 (f) See Matthew xxii. 42, 43.

36 (g) Rather, *Jehovah said, viz. in Pf. cx. 1.*

37 (h) *i. e.* how, or by what means is he so? See the answer to this question in com. on Matthew xxii. 46.

38 (i) What follows in this and the two next verses is set forth at large by Matthew in the whole twenty-third chapter, which the reader ought to look back upon.

Ib. (k) They *enlarged the borders of their garments*, by which their clothing was longer. See Matthew xxiii. 5. and com. there.

39 (l) Rather, *the lying down first on the couches*, on which the Jews lay at their feasts. See com. and note on Matthew xxiii. 6.

40 (m) Or, *They, who devour widows houses, and for a pretence make long prayers, these shall receive, &c.*

Ib. (n) See com. on the whole thirteenth verse of Matthew's thirteenth chapter.

Ib. (o) Rather, *judgment, or punishment*; by which is meant, that they should suffer more severely than other Jews, when the Jewish state should be destroyed. See note on Acts vii. 7.

41 (p) See this reported by Luke in ch. xxi. 1.

cast

THE TEXT.

cast money into (q) the treasury : and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all *they* did cast in (r) of their abundance : but (s) *she* of her want did cast in all that she had, *even* all her living.

THE COMMENTARY.

41 (q) Rather, *the chest*, in which the treasure arising from the offerings was kept. See 2 Kings xii. 9. and see note (A) here.

44 (r) Rather, *out of* (or *from*) *their abundance*. Luke xxi. 4.

Ib. (s) Or, *she out of her want did cast in all that she had, even all her livelihood*. Luke xxi. 4.

N O T E S.

(A) V. 41. *The treasury*] It appears from 2 Kings xii. 19. that this chest was placed in the temple (*i. e.* in one of the rooms there, John viii. 20.) to receive the gifts of the worshippers for the repairs, the charge of sacrifices, and for other uses of the temple and its service. Josephus in Antiq. xix. 6. 1. mentions this *chest*, and calls it *ταξοφυλάκιον* : and in his time, as probably in Jesus's, there were two chests placed there for this purpose.

C H A P. XIII.

THE TEXT.

1 **A**ND (*a*) as he went out of the temple, one of his disciples saith unto him, Master, see (*b*) what manner of stones, and what buildings *are here*.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left (*c*) one stone upon another, that shall not be thrown down.

3 And as he sat upon the (*d*) mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign, when all these things shall be fulfilled?

5 And Jesus answering them, (*e*) began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, (*f*) I am *Christ*: and shall deceive many.

7 And when ye shall hear of (*g*) wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the (*h*) end *shall not be yet*.

8 For (*i*) nation shall rise against nation, and kingdom against kingdom: and there shall be (*k*) earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows.

N O T E S.

(A) V. 1. *What manner of stones*] Luke in ch. xxi. 5. calls them *goodly stones*: and Josephus in Antiq. xv. 11. 3. says, that the stones, with which Herod built the temple, were *ἐκ λίθων μὲν λευκῶν τε καὶ κρατερῶν, τὸ μέγεθος ἐκάστων περὶ πέντε καὶ ἑικοσι πῆχεις ἐπὶ μῆκος, οὕτως δὲ ὕψος, ἔυρος δὲ περὶ δώδεκα*, of a white and firm substance, and that every one of them was about twenty-five cubits in length, eight in height and twelve in breadth. N.B. A cubit was almost twenty-two inches of our measure.

9 ¶ But

THE COMMENTARY.

1 (*a*) See Matthew xxiv. 1.

Ib. (*b*) *i. e.* of how large a size, as well as of how good a fort. See note (A).

2 (*c*) See note on Matthew xxiv. 2.

3 (*d*) See com. and note on Matthew xxiv. 3.

5 (*e*) Matthew's account of this discourse (ch. xxiv. 4.) is larger and more regular as to the order of it, than Mark's is here.

6 (*f*) Rather, *I am* he; *i. e.* the *Christ*. The word *Christ* is not in the original here, or in Luke xxi. 8. but it is in Matthew xxiv. 5. where see note.

7 (*g*) See note on Matthew xxiv. 6.

Ib. (*h*) See note on Matthew xxiv. 6.

8 (*i*) See note on Matthew xxiv. 7.

Ib. (*k*) See note on Matthew xxiv. 7.

THE TEXT.

9 ¶ But take heed to yourselves : for they shall (l) deliver you up to councils ; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for (m) a testimony against them.

10 And the gospel must first be published (n) among all nations.

11 But when they shall lead you, and (o) deliver you up, (p) take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is (q) not ye that speak, but the holy Ghost.

12 (r) Now the brother shall betray the brother to death, and the father the son : and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake : but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the (s) abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him (t) that readeth, understand) then let them (u) that be in Judea, flee to the mountains :

15 And let him that is on the (x) housetop, not (y) go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for (z) to take up his garment.

THE COMMENTARY.

9 (l) See Matthew x. 17, 18, and xxiv. 9. That this and what follows in this verse was verified, see Acts iv. 7. and v. 27, 40. and vi. 12. and xvi. 23. and xxiii. 1, 2. and xxv. 23. and 2 Cor. xi. 24, &c.

Ib. (m) Rather, *a testimony unto them*, as in Matthew xxiv. 14. See com. on Matthew viii. 4. and x. 18. and on Luke xxi. 13. The sense here is ; that your discourse and your perseverance may be a witness or testimony to them of the truth of what ye teach.

10 (n) See Rom. x. 18. and Coloss. i. 6, 23.

11 (o) *i. e.* to the councils, rulers and kings, ver. 9.

Ib. (p) Rather, *be not anxious*. See com. and note on Matthew vi. 25.

Ib. (q) *i. e.* not so much ye that speak, as the holy Ghost, who will influence your speech. See Matthew x. 19, 20. and Luke xii. 11, 12. and xxi. 14, 15. and note on John xii. 44.

12 (r) Rather, *And the brother, &c.* On this and the following verse see Matthew x. 21, 22. and xxiv. 10, 13.

14 (s) See com. and note on Matthew xxiv. 15.

Ib. (t) *viz.* those words in the book of Daniel.

Ib. (u) See com. on Matthew xxiv. 16.

15 (x) See com. on Matthew xxiv. 17.

Ib. (y) See com. on Matthew xxiv. 17. and note on Mark ii. 4.

16 (z) See com. on Matthew xxiv. 18.

17 And

THE TEXT.

THE COMMENTARY.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as (a) was not from the beginning of the creation, which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but (b) for the elects sake, whom he hath chosen, he (c) hath shortened the days.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

22 For (d) false Christs, and false prophets shall arise, and shall shew (e) signs and wonders, to seduce, (f) if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, (g) after that tribulation, (h) the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man (i) coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall (k) gather together his elect (l) from the four winds, from the uttermost part (m) of the earth, to the uttermost part of heaven.

19 (a) See note on Matthew xxiii. 35.

20 (b) *i. e.* for the sake of the believers in me. See Matthew xxiv. 13, 22.

Ib. (c) *i. e.* had decreed that the time should be short. Matthew in ch. xxiv. 22. says, *except those days should be shortened*, and adds that *they shall be shortened*.

22 (d) See note on Matthew xxiv. 5.

Ib. (e) See note on Matthew xxiv. 24.

Ib. (f) Rather, *if it might be*, or, *if it were permitted*. See note on Matthew xxiv. 24.

24 (g) Matthew in ch. xxiv. 29. says, *immediately after the tribulation*. See com. there.

Ib. (h) For the sense of this and the next verse, see com. and note on Matthew xxiv. 29.

26 (i) See com. on Matthew viii. 20. and xvi. 27. and xxiv. 30.

27 (k) *i. e.* for their redemption, as in Luke xxi. 28. See also Matthew xxiv. 31.

Ib. (l) *i. e.* from every quarter of Judea. See note on Matthew xxiv. 31.

Ib. (m) *i. e.* Rather, *of the land, i. e.* of Judea. See com. on Matthew xxiv. 31.

N n

28 Now

THE TEXT.

THE COMMENTARY.

28 Now learn a parable of the fig-tree :
When her branch is yet tender, and putteth
forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall
see these things (*n*) come to pass, know
that (*o*) it is nigh, *even* at the doors.

30 Verily I say unto you, that (*p*) this
generation shall not pass, till all these things
be done.

31 Heaven and earth (*q*) shall pass
away : but my words shall not pass away.

32 ¶ But (*r*) of that day and *that* hour
knoweth (*s*) no man, no not the angels
which are in heaven, (*t*) neither the Son,
but the Father.

29 (*n*) Rather, *coming to pass*.

Ib. (*o*) Rather, *he is nigh*, *even at the
gates*. See com. on Matthew xxiv. 33.

30 (*p*) See Luke xxi. 32. and see com.
on Matthew xvi. 28. and xxiv. 34.

31 (*q*) *i. e.* shall sooner pass away, than
my words shall. See Luke xvi. 17. and
com. on Matthew xxiv. 35.

32 (*r*) See com. and note on Matthew
xxiv. 36.

Ib. (*s*) Rather, *no one*, *i. e.* no being.

Ib. (*t*) *i. e.* Jesus, as man. See note
(B).

N O T E S.

(B) V. 32. *Neither the son*] Ambrose in his treatise *De Fide* v. 7. says, *veteres non habent codices Græci, quod nec filius scit*; which is the same as to say, that the words *ὁ υἱὸς* were not found in ancient Greek MSS. of his days, in those at least, which he had seen: but at present they are found in all of them. For the reasons given in note on Matthew xxiv. 36. we ought not (I think) to suppose, that Jesus was ignorant of this particular: and therefore I am inclinable to believe, that those words were not originally inserted by Mark. Augustin finding them in his Latin copies has given an interpretation of them (much disliked by Archbishop Tillotson, vol. ix. p. 272.) in these words; *Quia hoc utiliter occultabat discipulis, nescientem se esse dixit—hoc enim nescit, quod nescientes facit, i. e. quod non ita sciebat, ut tunc discipulis indicaret—Hoc ergo inter illos nesciebat, quod per illum scire non poterant: et hoc solum se scire dicebat, quod per illum scire oportebat*. Hilary also in his treatise *De Trinit.* ix. says, *id quod nescit, non nesciendi infirmitas est; sed aut tempus est non loquendi, aut dispensatio est non agendi: ea nescit, quæ in tempore non sunt confitenda*. These two quotations Wetstein has produced in his N. Test. and in his note on this place, and quotes (as something of a like nature) Terence's *Heaut.* iv. 3. 26. *tu nescis id quod scis, Dromo, si sapias*: and *Eunuch.* iv. 4. 54. *tu pol, si sapias, quod scis, nescis*; and Plautus's *Mil. Glor.* ii. 6. 89. *etiam illud, quod scies, nesciveris*. I shall only add here, that, if the words *ὁ υἱὸς* are Mark's, my interpretation of them, that Jesus, as *man*, is here meant, seems most reasonable; and it is no just objection to it, that *the Son* in the climax here is placed above *the angels* and next to *the Father*. For the author of the Epistle to the Hebrews i. 6. assigns this superiority to him in the following words, *When God bringeth in his first-born into the world, he saith, Let all the angels of God worship him*. In this view then of Mark's words we may see how the natural order of beings is followed. To him, even as *man*, the angels of God are made subject; and therefore the sentence gradually and properly rises, when it is said, *not the angels, neither the Son, but the Father*.

T H E T E X T.

33 Take ye heed, watch and pray : for ye know not (*u*) when the time is.

34 (*x*) *For the Son of man is* as a man (*y*) taking a far journey, (*z*) who left his house, and gave (*a*) authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh : (*b*) at even, or at midnight, or at the cock crowing, or in the morning)

36 Left coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto (*c*) all, Watch.

T H E C O M M E N T A R Y.

33 (*u*) *i. e.* of the coming of the Son of man, ver. 26.

34 (*x*) Rather supply these words, *For the Son of man is to come, as, &c.* See ver. 26. and see com. and note on Matthew xxv. 13, 14.

Ib. (*y*) Rather, *going from his own country.* See note on Matthew xxi. 33. and xxv. 14.

Ib. (*z*) Rather, *who having left (i. e. gone out of) his house, and having given to his servants authority, and to every one of them his work, commanded also the porter to watch.* See com. on Matthew xxv. 14. and note (C) here.

Ib. (*a*) *i. e.* power in that branch of work, to which he appointed him. See note (D).

35 (*b*) *i. e.* at our nine o'clock in the evening, or at midnight, or at our third, or our sixth hour, in the morning. The Jews divided the night into these four periods of time, and called them *watches*. See ch. vi. 48. and Matthew xiv. 25. and xxiv. 43. and Luke xii. 38.

37 (*c*) *i. e.* unto all Christians, who shall be then alive in Judea.

N O T E S.

(C) V. 34. *Who left his house*] I think, that Mark wrote *ὁς ἀφ' οὗ*, &c. and that *ὁς* was dropt out of the Greek copies, being swallowed up by the last syllable of the preceding word *ἀπόδημος* : if *ὁς* is not inserted in the text, the word *ἐνετείλατο* at the latter end of this verse will have no proper nominative case before it. See note on Matthew xxv. 14.

(D) *Ib.* *Authority*] For *ἐξουσίαν* here one of the Greek MSS. (says Erasmus) has *ὑπόστασιν*, *substance* ; as in Matthew xxv. 14. it is said *his goods*, *i. e.* what he had. See the Comment there. And this reading seems to be the best, if it were sufficiently warranted.

C H A P. XIV.

T H E T E X T.

1 (a) **A**FTER two days (b) was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him (c) by craft, and put him to death.

2 But they said, (d) Not on the feast-day, lest there be an uproar of the people.

3 ¶ And being (e) in Bethany, in the house of (f) Simon the leper, as he sat at meat, there came (g) a woman having an alabaster-box of ointment of (h) spikenard, very precious; and (i) she brake the box, and poured it (k) on his head.

T H E C O M M E N T A R Y.

1 (a) *i. e.* before two days were ended. See note on Matthew xxvi. 2.

Ib. (b) Rather, *was to be* the feast of the pass-over, and of unleavened bread. See com. and note on Matthew xxvi. 2, 17.

Ib. (c) *i. e.* privately, or (as Luke says in ch. 22. 6.) *in the absence of the people.* See Matthew xxvi. 4.

2 (d) See com. and note on Matthew xxvi. 5.

3 (e) See com. on Matthew xxvi. 6.

Ib. (f) *i. e.* who had been so; but, though healed, retained still that name. See Matthew xxvi. 6.

Ib. (g) Named *Mary* (John xii. 3.) and *sister of Lazarus*, John xi. 2. See Matthew xxvi. 7.

Ib. (h) Rather, *nard, pure and very precious.* See margin of Eng. Transl. and note (A) here.

Ib. (i) Rather, *breaking she poured the box, i. e.* breaking the parts of the ointment, and liquefying them by shaking it, she poured some of the ointment out of the box upon his head. See note (B).

Ib. (k) So Matthew says in ch. xxvi. 7. but John xii. 3. says, that *she anointed his feet*: probably she did both.

N O T E S.

(A) V. 3. *Spikenard*] See Casauboniana, p. 76. Hamd. and Wolf. in l. Dr. Ward's Dissert. p. 144.

(B) *Ib.* *She brake the box*] To justify this translation and interpretation of the word *συντρίψασα* it may be observed, that Luke in ch. ix. 39. uses *συντρίβειν* for *bruising*. Blackwall in his *Sacred Class. illustrated* (vol. ii. p. 166.) has remarked, that the shaking of liquids of this nature breaks and separates their parts, and thereby makes them more liquid and more fragrant; and that therefore the word *συντρίψασα* is an excellent one for that purpose: and he very justly quotes on this occasion from Martial's Epigr. iii. 55. Edit. Delph.

— *Fluere excusso cinnama fusa vitro.*

And from Lucretius iv. 700.

— *Fraeta magis redolere videntur*

Omnia, quod contrita. — See note on Matthew xxvi. 7.

THE TEXT.

4 And (*l*) there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than (*m*) three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, (*n*) why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body (*o*) to the burying.

9 Verily I say unto you, (*p*) Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and (*q*) promised to give him money. And he sought how he might (*r*) conveniently betray him.

12 ¶ And (*s*) the first day of unleavened bread, (*t*) when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

THE COMMENTARY.

4 (*l*) John in ch. xii. 4. names only Judas Iscariot as having said this.

5 (*m*) *i. e.* about £ 9. 13s. 9d. of our money. See com. on Matthew xviii. 28.

6 (*n*) See com. on Matthew xxvi. 10.

8 (*o*) See note on Matthew xxvi. 12.

9 (*p*) Accordingly three of the Evangelists, Matthew, Mark and John, have recorded it.

11 (*q*) *viz.* thirty pieces of silver, Matthew xxvi. 15. See com. and note there.

Ib. (*r*) *i. e.* in a proper season; in the absence of the multitude, as Luke says in ch. xxii. 6.

12 (*s*) The day of the pass-over is here meant, which began on Thursday evening. See com. and note on Matthew xxvi. 2, 17.

Ib. (*t*) See note (C).

N O T E S.

(C) V. 12. *When they killed the passover*] The learned commentators are much divided in their judgments upon this question, whether the paschal lamb in Jesus's days was killed by the priests in the temple, or by any other private Jew who furnished the lamb for the pass-over, in his own house or in an apartment of some other house.

Different opinions are produced from what *Flav. Josephus* and *Philo Judæus* have left us in their works, and both were priests as well as Jews, and therefore could not be ignorant of what was customary in the case.

From

THE TEXT.

THE COMMENTARY.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him.

N O T E S.

From what Josephus says in Bell. Jud. vi. 9. 3. it has been concluded, that all the paschal lambs were killed in the temple and by the priests ; for he says there, that, when *Cestius* was procurator of Judæa, and was desirous of letting the Roman Emperor Caius know, that the Jews were not so contemptible as to their numbers as the Emperor thought them to be, he desired the priests, at a pass-over then approaching, to get him an account by some means, if possible, of the number of lambs killed on that occasion, and that the priests informed him that 256500 (or rather 270000) lambs had been killed at that passover. From whence Josephus concluded, that, as the number of Jews was never less than ten persons joined in eating of one lamb, the number of Jews present in Jerusalem at that pass-over amounted to 2,700000. But I think that this account of Josephus is in several respects not to be entirely credited, occasioned either by the accidental mistakes of the numbers in the MSS. from which our printed editions of Josephus's works are taken, or (which is more probable) from the designedly enlarged reckoning of the Jewish priests, who were as willing (to be sure) as *Cestius* was, to have their numbers represented to their advantage. It is concluded from this passage in Josephus chiefly, that all the lambs killed and eaten at the pass-over, were killed by the priests only, and in the temple, where, upon this occasion, they counted the number of them ; though an account (perhaps not a very accurate one) may have been taken of their number in some other way which Josephus does not mention.

On the other hand, *Philo Judæus* in three different places of his works, viz. *De Vit. Moïsi*, vol. ii. p. 169. Ed. Mangey ; *De Decal. ib.* p. 206. and *De Septen. ib.* p. 292. expressly says, that by the appointment of the law (*νόμος προσάξει*) every Jew was permitted to kill his paschal lamb, and to be so far his own priest, though in no other instance whatsoever : and he speaks of every Jew's having the office of priesthood indulged to him on that occasion, and rejoicing in it as an honour allowed to him.

On the whole I prefer what *Philo Judæus* says on this point, before that which is usually quoted from Josephus to prove the contrary ; as *Philo* was a priest as well as Josephus ; as he lived in our Saviour's days ; as his assertion is thrice repeated ; as it is full and strong to the purpose for which it was brought ; and as he, though born and living at Alexandria in Egypt, could not be mistaken in his account of what the law had appointed, and of what was then the practice of the Jews at Jerusalem.

To this I shall only add, that it being said in Exod. xii. 6, 8. that the whole assembly of the congregation of Israel shall kill it in the evening of the fourteenth day, and eat the flesh in that night ; and in Deut. xvi. 6. that they were to eat it in that place only, where God should place his name in. I am confirmed in my opinion, that by the appointment of the law every Jew was to kill his own lamb, and to eat it no where but in Jerusalem, the holy city, in which God ordered his temple afterwards to be built, and thereby placed his name there.

THE TEXT.

THE COMMENTARY.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and (u) another said, Is it I?

20 And he answered and said unto them, *It is* (x) one of the twelve that dippeth with me in the dish.

21 The Son of man indeed (y) goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and (z) blessed, and brake it, and gave to them, and said, Take, eat: (a) this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, (b) This is my blood of the new testament, (c) which is shed for many.

25 Verily I say unto you, (d) I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

19 (u) *i. e.* Judas Iscariot, Matthew xxvi. 25.

20 (x) Matthew in ch. xxvi. 25. says, that Jesus answered to Judas, *Thou hast said*, *i. e.* it is thou. See note there.

21 (y) Rather, *goeth away*, or *withdraweth himself*, *i. e.* is about to die. See Matthew xxvi. 24. and note on Luke xxii. 22.

22 (z) See note on Matthew xiv. 19. and xxvi. 26.

Ib. (a) See note on Matthew xxvi. 26.

24 (b) See com. on Matthew xxvi. 28. *Ib.* (c) Or, *which is poured out for all*, *i. e.* for you all. See com. and note on Matthew xxvi. 28.

25 (d) See com. and note on Matthew xxvi. 29.

26 ¶ And

THE TEXT.

26 ¶ And when they had (e) sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be (f) offended because of me this night: for it is (g) written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow (h) twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named (i) Gethsemane: and he said to his disciples, Sit ye there while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful (k) unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that (l) if it were possible the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee, take away (m) this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38 Watch ye and pray, lest ye enter into temptation: (n) the spirit truly is ready, but the flesh is weak.

THE COMMENTARY.

26 (e) Or, *said an hymn*. See note on Matthew xxvi. 30.

27 (f) *i. e.* caused to stumble and fall off from me.

Ib. (g) In Zech. xiii. 7.

30 (h) Matthew xxvi. 34. Luke xxii. 34. and John xiii. 38. leave out *twice*: and so does the Cant. MS. in this place.

32 (i) See com. on Matthew xxvi. 36.

34 (k) *i. e.* I am ready to die with sorrow.

35 (l) Rather, *if it might be*, or, *if it were permitted* so to be. See ch. xiii. 22. and Matthew xxvi. 39. and note on Matthew xxiv. 24.

36 (m) *i. e.* of affliction. See com. on Matthew xxvi. 39. and note on Matthew xx. 22.

38 (n) See com. on Matthew xxvi. 41.

39 And

THE TEXT.

THE COMMENTARY.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, (o) Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of finners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away (p) safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and (q) kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And (r) one of them that stood by, drew a sword, and smote (s) a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I (t) was daily with you in the temple, teaching, and ye took me not: (u) but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about (x) his naked body; and the young men laid hold on him.

V O L. I.

41 (o) Rather, *Do ye sleep still, and take your rest?* See com. on Matthew xxvi. 45.

44 (p) *i. e.* so that he may not escape, or, (as we say) be in safe custody.

45 (q) See com. on Matthew xxvi. 49.

47 (r) *viz.* Peter. See com. and note on Matthew xxvi. 51.

Ib. (s) Named *Malchus* (John xviii. 10.) whom Jesus healed immediately, Luke xxii. 51.

49 (t) He had been so for four days past.

Ib. (u) Rather, *but* this hath been done, *that the scriptures may, &c.* as in Matthew xxvi. 56. See also Matthew xxvi. 24, 54. and Isa. liii. 8, 9, 10.

51 (x) *i. e.* his body, which had on it only a tunic or vest, called by us a vestcoat. See ver. 52. and see com. and note on John xxi. 7.

O O

52 And

THE TEXT.

THE COMMENTARY.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priests: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, (y) even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council sought for witness against Jesus (z) to put him to death: and found none.

56 For many bare false witness against him, (a) but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, (b) I will destroy this temple that is (c) made with hands, and within three days I will build another (d) made without hands.

54 (y) Rather, *as far as to the hall of the high priest*. See ver. 66. and note on Matthew xxvi. 3, 69.

55 (z) See com. on Matthew xxvi. 59.

56 (a) Rather, *and yet their testimony was not equal: i. e. was not equal and amounting to a capital crime, which was what they wanted to have proved, ver. 55. See com. on Matthew xxvi. 59. 60. and see note (D) here.*

58 (b) The Jews meant Herod's temple, and it was *false witness*, because he spake of the *temple of his body*, John ii. 21.

Ib. (c) i. e. mortal or perishing, as made without hands is the contrary. See note (E).

Ib. (d) Rather, not made with hands: i. e. spiritual and immortal.

N O T E S.

(D) V. 56. *But their witness agreed not together*] Homer in Iliad α . 468. seems to have used Mark's word ἴσος (Ionice, εἶσος) in much the same sense (if I understand the passage aright), when he said

——— ἐδὲ τε θυμὸς ἐδέετο δαΐδος εἶσος.

their stomach did not want food equal, i. e. equal to what was on the table, there being more there than enough. I find, that Mr. Lock in his *Reasonableness of Christianity* has given the same sense to ἴσος here, as I have done. See his works, fol. vol. ii. p. 505. Edit. 1714.

(E) V. 58. *Made with hands*] Things *made with hands* are liable to decay and perish: and therefore, in the stile of the scripture, such things, as are not liable to the same, are said to be things *not made with hands*. To this purpose it is said in Heb. ix. 11. *by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.* So the spiritual body, which a man is to have in the next life, because it will be immortal, is called in 2 Cor. v. 1. *an house not made with hands, eternal in the heavens:* in consequence of which our present bodies may be said to be

THE TEXT.

THE COMMENTARY.

59 But (e) neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and (f) said unto him, Art thou the Christ, the Son (g) of the Blessed?

62 And Jesus said I am: and (h) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to (i) be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, (k) Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was (l) beneath in the palace, there cometh one of the maids of the high priest:

59 (e) Rather, *neither so was their testimony equal*. See com. and note on ver. 56.

61 (f) Matthew in ch. xxvi. 63. adds, *adjoining him by the living God*, that he should answer to the question. See com. and note there.

Ib. (g) *i. e.* of God. See Rom. i. 25. and ix. 5. and 2 Cor. xi. 31.

62 (h) See com. on Matthew viii. 20. and xvi. 27. and xxiv. 30. and xxvi. 64.

64 (i) Rather, *liable to death*, as having deserved it. See com. on Matthew xxvi. 66. and note on Matthew v. 21.

65 (k) *i. e.* guess, or declare unto us, who he is that smote thee. See com. on Matthew xxvi. 68.

66 (l) Rather, *below in the hall*. See ver. 54. It was a place too *without* the house, Matthew xxvi. 69. See note on Matthew xxvi. 3, 69.

N O T E S.

be made with hands. So again, as in Ephes. ii. 11. the literal or carnal circumcision is said to be made with hands; the spiritual circumcision under the gospel is said in Coloss. ii. 11. to be made without hands, or rather, *not made with hands*. He, who has the following passage of Virg. *Æn.* ix. 95. in his thoughts, can scarcely forbear to cite it on this occasion,

*Mortaline manu factæ immortale carinæ
Fas habeant?*

THE TEXT.

67 And when she saw Peter (*m*) warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out (*n*) into the porch; and the cock crew.

69 And (*o*) a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they (*p*) that stood by said again to Peter, Surely, thou art *one* of them: for thou art a Galilean, and thy speech (*q*) agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And (*r*) when he thought thereon, he wept.

THE COMMENTARY.

67 (*m*) It is said in John xviii. 18. that *it was cold*. See note (F) here.

68 (*n*) *viz.* of the hall. See com. on Matthew xxvi. 71.

69 (*o*) *i. e.* another maid saw him. See Matthew xxvi. 71.

70 (*p*) *i. e.* by him in the porch.

Ib. (*q*) *i. e.* thy manner of pronouncing thy words is like to that of the Galileans. See note (G).

72 (*r*) Rather, *when he had gone out hastily*. Matthew xxvi. 75. and Luke xxii. 62. say, that *he went out and wept*. See note (H) here.

N O T E S.

(F) V. 67. *Warming himself*] Though at the time of the pass-over the season was so warm, that the barley was then ripe enough for the first-fruits of it to be offered; yet at the hour, when Jesus was brought to the high-priest's palace (which was probably a little after midnight, ch. xv. 1.) there may be supposed to have been a want of fire for their warming themselves, which is known to be the case in very hot climates, the dews and night air being found to be the colder for the heat of the past day.

(G) V. 70. *Agreeth thereto*] As we are told in Judges xii. 6. that an Ephraimite was distinguishable from other Jews by his pronouncing the word *Shibboleth* thus, *Sibboleth*; we may suppose likewise, that a Galilean might be known by his pronouncing some words in a way peculiar to the Galileans, or perhaps by his using some words which Galileans only made use of in their conversation.

(H) V. 72. *When he thought thereon*] Beza, Schmidius and Raphelius, in their Comments on this place, do all of them render the Greek words thus *cùm proxipuiſſet*, agreeably to my translation of them.

C H A P. XV.

THE TEXT.

1 **A**ND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou (a) the king of the Jews? And he answering said unto him, (b) Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus (c) yet answered nothing: so that Pilate marvelled.

6 Now at that feast he (d) released unto them one prisoner, whomsoever they desired.

7 And there was *one* named (e) Barabbas, which lay bound with them that had made insurrection with him, (f) who had committed murder in the insurrection.

8 And (g) the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him (b) for envy)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews?

THE COMMENTARY.

2 (a) *i. e.* the Christ, ver. 32. See com. on Matthew xxvii. 11.

Ib. (b) *i. e.* *I am.* See ch. xiv. 62. compared with Matthew xxvi. 64. and see note on Matthew xxvi. 25.

5 (c) Rather, *no more answered any thing.* He had once answered (ver. 2.) and he would not answer any more.

6 (d) *i. e.* it was his custom to release, &c. ver. 8. and see com. on Matthew xxvii. 15. and Luke xxiii. 17.

7 (e) See com. and note on Matthew xxvii. 16.

Ib. (f) *i. e.* which men had: meaning those, who were in the insurrection with him.

8 (g) See com. on Matthew xxvi. 47. and note on Luke xxiii. 1.

10 (b) *i. e.* out of ill-will. See com. on Matthew xxvii. 18.

13 And

THE TEXT.

THE COMMENTARY.

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, (i) Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had (k) scourged him, to be crucified.

16 And the soldiers led him away (l) into the hall, called Pretorium; and they call together the whole band.

17 And (m) they clothed him with purple, and platted a crown of thorns and put it about his head,

18 And began to salute him, Hail, king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and (n) Rufus, to bear his cross.

22 And they bring him unto the place (o) Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink (p) wine mingled with myrrhe; but he received it not.

14 (i) Rather, No: for what evil, &c. See com. on Matthew xv. 27. and on Mark vii. 28.

15 (k) i. e. caused him so to be. See note on Matthew xxvii. 26.

16 (l) See com. on Matthew xxvii. 27.

17 (m) This and what follows was done after Pilate had withdrawn himself.

21 (n) See Rom. xvi. 13.

22 (o) See com. and note on Matthew xxvii. 33.

23 (p) Matthew in ch. xxvii. 34. says, vinegar mingled with gall. See note there and note (A) here.

N O T E S.

(A) V. 23. *Wine mingled with myrrhe*] Wetstein, in his N. Test. and on this place, has cited several passages from the Jewish writers, to shew that wine mingled with frankincense was usually given to such persons as were to suffer death: and he has taken notice, that Galen in his book De Facult. Med. Simp. v. says, that the juice of poppies, myrrhe, &c. if taken in large quantities, do intoxicate or kill; and that Theophrastus de Odor. says of myrrhe, that it is of a warm nature, is astringent, and is bitter. Well therefore might Matthew in ch. xxvii. 34. call it gall. See the note there.

24 And

THE TEXT.

24 And when they had crucified him, they (*q*) parted his garments, casting lots upon them, what every man should take.

25 And (*r*) it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify (*s*) two thieves : the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, (*t*) which saith, And he was numbered with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that (*u*) destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, (*x*) He saved others, himself he cannot save.

32 (*y*) Let Christ the king of Israel descend now from the cross, that we may see and believe. And (*z*) they that were crucified with him, reviled him.

33 And (*a*) when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, being interpreted, (*b*) My God, my God, why hast thou forsaken me ?

THE COMMENTARY.

24 (*q*) As foretold in Pf. xxii. 18. See the particulars of this in John xix. 23, 24. See also Matthew xxvii. 35.

25 (*r*) *i. e.* about our nine o'clock in the morning. See com. on Matthew xxvii. 45. And, to reconcile this with what is said in John xix. 14. See note there, and on John i. 39.

27 (*s*) See note on Matthew xxvii. 38.

28 (*t*) *viz.* Isa. liii. 12.

29 (*u*) See com. on Matthew xxvii. 40.

31 (*x*) See com. on Matthew xxvii. 42.

32 (*y*) *i. e.* Let him, who claims to be *the Christ*, or (which is the same) *the king of Israel* or, *king of the Jews*, as his title ran in ver. 26. See com. on Matthew xxvii. 11.

Ib. (*z*) So Matthew xxvii. 44. but it was only one of the thieves, according to Luke xxiii. 39, &c. See com. and note on Acts xvii. 28.

33 (*a*) *i. e.* about our twelve o'clock at noon ; which, being mid-day, is commonly the brightest part of the day. See com. on Matthew xxvii. 45.

34 (*b*) These words are found in Pf. xxii. 1. See note on Matthew xxvii. 46.

35 And

THE TEXT.

35 And some of them that stood by, when they heard *it*, said, Behold, he (c) calleth Elias.

36 And one ran, and filled a sponge full of (d) vinegar, and put *it* on a reed, and (e) gave him to drink, (f) saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus (g) cried with a loud voice, and gave up the ghost.

38 And (h) the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he (i) so cried out, and gave up the ghost, he said, Truly this man was the (k) Son of God.

40 There were also women looking on afar off: (l) among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and (m) Salome;

41 Who also when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And (n) now when the even was come (because it was (o) the preparation, that is, the day before the sabbath)

THE COMMENTARY.

35 (c) See com. on Matthew xxvii. 47.

36 (d) See note on John xix. 29.

Ib. (e) Because they found that he was alive, and heard him say, *I thirst*, John xix. 28.

Ib. (f) Matthew in ch. xxvii. 49. has *the rest said*; *i. e.* they who supposed him to have called for Elias, said to the others, *Let alone*, *i. e.* give him no drink. See Matthew xxvii. 49. and com. on it.

37 (g) Saying, *it is finished*, according to John xix. 30. and, *into thy hands I commend my spirit*, according to Luke xxiii. 46.

38 (h) See com. and note on Matthew xxvii. 51.

39 (i) As is mentioned in ver. 37. but Matthew in ch. xxvii. 54. tells us, that he said this, *when he saw the earthquake and the things that were done*. See also Luke xxiii. 47.

Ib. (k) Or, *a son of a God*. See com. on Matthew xxvii. 54.

40 (l) Besides these three, Mary the mother of Jesus was there: and also John the apostle, according to John xix. 25, 26.

Ib. (m) The mother of James the greater and of John, Zebedee's children. See com. on Matthew xxvii. 56.

42 (n) Or, *when the evening was now coming*. See note (B).

Ib. (o) See com. on Matthew xxvii. 62. and on John xix. 42. and note on John xix. 31.

NOTES.

(B) V. 42. *Now when the evening was come*] If the evening was come, then the day of preparation, and the day (as it happened in that year) before the Sabbath was past: and so Matthew in ch. xxvii. 62. seems

THE TEXT.

THE COMMENTARY.

43 Joseph of Arimathea, an honourable (p) counsellor, which also (q) waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled (r) if he were already dead: and calling unto him the centurion, he asked him, whether he had been (s) any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And (t) he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joseph, beheld where he was laid.

43 (p) A member of the Jewish great council, as the most judicious commentators think.

Ib. (q) See Luke ii. 25, 38. Matthew in ch. xxvii. 57. and John in ch. xix. 38. says, that he was a *disciple* of Jesus.

44 (r) Or, *that he was already dead*. See note (C).

Ib. (s) *i. e.* dead already, as it was before expressed. See note (D).

46 (t) *i. e.* Joseph bought.

NOTES.

seems to have reckoned, when he says, *Now the next day, that followed the day of the preparation, &c.* meaning Saturday, which began in the evening of Friday, as is directed in Lev. xxiii. 32. From whence one may gather, that there is some mistake here in Mark's text, which seems to give the title of *preparation*, or of *the day before the Sabbath* to a time, *when the evening was come*. If we read here and in Matthew xxvii. 57. not *ὅψιας γενομένης*, but *ὅψιας γινόμενης*; not, *when the evening was come*, but, *when the evening was coming*, this change of the reading will remove the difficulty: and such a change will be easily received by him, who has been conversant with ancient MSS. in which these two words are frequently by mistake put the one for the other.

(C) V. 44. *If he were already dead*] The Greek expression here *θαύμασεν, εἰ ἤδη τέθνηκε*, and my translation of it may be justified by what Xenophon says (in his *Cyrop.* lib. iv. p. 292. of Dr. Hutchinson's 4to. Edit.) *Οὐδὲν θαυμάζω, εἰ κυαζάρης, πολλὰς μὲν πολεμίας τοτ' ἰδὼν ἡμᾶς δὲ ἐν εἰδῶς ὃ, καὶ πράττομεν, οὐκ οἶ περὶ τε ἡμῶν καὶ περὶ ἐαυτοῦ.* *I do not wonder that Cyaxares, seeing then so many enemies, and not knowing what we are doing, is at a loss about us and himself.* See his note there.

(D) *Ib.* *Any while dead*] Instead of *πάλαι* the Cant. MS. with one of Erasmus's and the Complut. Ed. has *ἤδη*: but the common reading may be justified; for *πάλαι* signifies sometimes a time not long past, and is there the same with *ἤδη*, as it seems to be in Matthew xi. 21. and 2 Peter i. 9. Eustathius in his note on Homer's *Iliad* ἡ. p. 677. 23. says, *ἴσμεν, ὅτι ἡ Ἀττικὴ πάλαι οὕτως λέγειν ἐ μόνον τὸ ἀπ' ἰκανῶ χρόνων, ἀλλὰ καὶ τὸ πρὸ ὥρας, ἢ καὶ στιγμῆς, in the Attick manner of expressing, the word πάλαι means not only what is a long time past, but also what is past an hour only or a moment before.* So also in Xenophon's *Cyri Anab.* lib. iv. p. 306. Ed. Hutch. 4to. we have, *οἱ ἐν πάλαι ἤκουες, &c.* *They therefore who were lately come; the sense of the passage determining πάλαι to that signification.* See his note there.

C H A P. XVI.

THE TEXT.

1 **A**ND when the sabbath (*a*) was past, Mary Magdalene, and Mary the (*b*) mother of James, and Salome, (*c*) had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre (*d*) at the rising of the sun.

3 And they said among themselves, Who (*e*) shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone (*f*) was rolled away) (*g*) for it was very great.

THE COMMENTARY.

1 (*a*) See com. and note on Matthew xxviii. 1.

Ib. (*b*) *i. e.* James the less and of Joseph likewise, ch. xv. 40.

Ib. (*c*) *i. e.* made into an ointment. See com. on Luke xxiv. 1. Matthew and John omit the mention of their bringing spices.

2 (*d*) Rather, *the sun having risen*, ἀνατείλωντος τῆ ἡλίου. But see note (A) here.

3 (*e*) Rather, *shall roll away for us the stone*: which they might have seen placed there on the Friday night preceding. See ch. xv. 44.

4 (*f*) Rather, *had been rolled away*. See the circumstances attending it, as related in Matthew xxviii. 2, 3, 4.

Ib. (*g*) This is a reason for what they said among themselves in ver. 3. not for what is said in the former part of this verse, which is therefore a parenthesis.

N O T E S.

(A) V. 2. *At the rising of the sun*] It is here said, that it was *very early*, and in John xx. 1. that *it was dark*: but the Greek words here ἀνατείλωντος τῆ ἡλίου, signifying *the sun having risen*, this is scarcely consistent with what Mark had said in the beginning of this verse, that it was *very early in the morning*, and absolutely inconsistent with what John has said, that *it was dark*. Some of the Greek MSS. and two of the Greek fathers (*viz.* Eusebius in Demonstr. Evang. x. 8. and Greg. Nyssen. in Serm. altero de Resurrect.) have ἐν ἀνατείλωντος τῆ ἡλίου: which reading, (though not the right one) may help us to guess that Mark wrote ἤε (or ἔδε) ἀνατείλωντος τῆ ἡλίου, *the sun having not yet risen*. The Vulg. version and the Latin MSS. of Luc. Brugenfis and one of Basil agree with this reading; and Beza in his Annot. on this place (E. d. first and second) conjectured, that Mark wrote thus, though he has omitted this conjecture in the subsequent editions.

5 And

THE TEXT.

5 And entering into the sepulchre, they saw (b) a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, (i) as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: (k) neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early, the first day of the week, he (l) appeared first to Mary Magdalene, out of whom he had (m) cast seven devils.

10 And she went and told them that (n) had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, (o) believed not.

12 ¶ After that (p) he appeared (q) in another form unto two of them, as they walked, and went into the country.

THE COMMENTARY.

(b) Matthew xxviii. 5. says, *an angel*. He was in the form of a young man, though with such circumstances, as shewed him to be more than a man. Luke in ch. xxiv. 4. says, that there were *two men in shining garments*.

7 (i) Jesus had told them, that he would go before them into Galilee, ch. xiv. 28. and Matthew xxvi. 32.

8 (k) *i. e.* during the time that they were upon the way, to carry word to the disciples. Matthew xxviii. 8, 9. Luke xxiv. 9. and John xx. 2.

9 (l) *i. e.* when he called and said unto her, *Mary, &c.* as in John xx. 16. See note (B) here.

Ib. (m) See note on Luke viii. 2.

10 (n) *i. e.* the eleven apostles.

11 (o) *i. e.* their joy occasioned them not fully to believe what they saw. See Luke xxiv. 41.

12 (p) See the particulars at large of this appearance in Luke xxiv. 13, &c.

Ib. (q) *i. e.* dress; for before this time Jesus seems to have appeared in that of a gardener, John xx. 15. See note (C) here.

N O T E S.

(B) V. 9. *Appeared first to Mary Magdalene*] Both she and the other Mary saw him, when they were on their way to tell the disciples, what they had seen at the sepulchre; but Mary Magdalene saw him the first of the two at that time, Matthew xxviii. 9. And see note on Matthew xxviii. 5.

(C) V. 12. *In another form*] And yet, perhaps, by this may be meant only a dress different from what his disciples had been used to see him in before his crucifixion. See com. on John xx. 15.

THE TEXT.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he (*r*) appeared unto the eleven, as they sat at meat, and upbraided them (*s*) with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, (*t*) Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be (*u*) saved; but he that (*x*) believeth not, shall be (*y*) damned.

17 And these signs (*z*) shall follow them that believe; In my name shall they (*a*) cast out devils; they (*b*) shall speak with new tongues;

18 They shall (*c*) take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall (*d*) lay hands on the sick, and they shall recover.

THE COMMENTARY.

14 (*r*) See note (D).

Ib. (*s*) See ver. 11, 13. Luke xxiv. 5. and John xx. 26, 27, 28, 29.

15 (*t*) See com. on Matthew xxviii. 19.

16 (*u*) *i. e.* from eternal punishment in the next world, John iii. 18, 36.

Ib. (*x*) *i. e.* he, who, when the gospel is preached unto him (ver. 15.) rejecteth it and refuseth to believe it through prejudice, interest, or other causes, which are in a man's power to remove. See John xii. 48.

Ib. (*y*) Greek, *sentence shall be given against him, or, he shall be condemned*, as in 1 Cor. xi. 32. See also John iii. 36. where it is said of such an unbeliever, that *the wrath of God abideth on him, i. e.* he is not in a state of salvation.

17 (*z*) *i. e.* each of these miracles shall be wrought by some or others of my disciples and followers.

Ib. (*a*) See Acts v. 16. and viii. 7. and xvi. 18.

Ib. (*b*) Acts ii. 4. and x. 46. and xix. 6. and 1 Cor. xiv. 18.

18 (*c*) Acts xxviii. 5.

Ib. (*d*) Acts v. 16. and xxviii. 8.

N O T E S.

(D) V. 14. *Appeared unto the eleven*] John mentions three appearances to the eleven disciples in ch. xx. 19, 26. and xxi. 1. but Luke takes notice of only one (which seems to have been this which Mark relates), many particulars of which he gives us in ch. xxiv. 36. &c. Paul in 1 Cor. xv. 5. &c. acquaints us with five appearances of Jesus to one or more of his disciples, besides that which was made to himself by Jesus after his ascension.

19 ¶ So

THE TEXT.

19 ¶ So then (e) after the Lord had spoken unto them, he was (f) received up into heaven, and sat (g) on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word (h) with signs following. Amen.

THE COMMENTARY.

19 (e) Not immediately after; for, according to Luke, Jesus ascended up from Bethany near Jerusalem. Therefore the eleven had come back again from Galilee. See Luke xxiv. 50, 51. and Acts i. 4.

Ib. (f) Or, *taken back into heaven*, where he was before he came upon earth, as in John i. 18. and iii. 13. and vi. 62. See note (E).

Ib. (g) Mark seems to have gathered this from what Jesus said in ch. xiv. 62. and from what was foretold in Ps. cx. 1. and from what Stephen saw, Acts vii. 55, 56.

20 (h) *i. e.* with miracles accompanying them (ver. 17.) which they were enabled to perform for the sake of *confirming the word*.

N O T E S.

(E) V. 19. *Received up, &c.*] The Greek word ἀναλαμβάνειν is used for *receiving back* or *again* in Acts xx. 13. and by Paul's contemporary Plutarch in vol. ii. p. 196. Edit. Xyl. where, reciting an Apothegm of Fabius Maximus, he makes him say to M. Livius Salinator, εἰ μὴ σὺ τὴν πόλιν, ἀπέβαλες, ἔκ ἀν' ἐγὼ ἀνέβαλον, *unless you had lost it (Tarentum), I should never had recovered it.*

T H E

Gospel according to St. L U K E.

C H A P. I.

T H E T E X T.

¹ **F**Orasmuch (*a*) as many have taken in hand to (*b*) set forth in order a declaration of those things (*c*) which are most surely believed among us,

² (*d*) Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

³ It seemed good to me also, (*e*) having had perfect understanding of all things from the very first, to write unto thee (*f*) in order, most excellent Theophilus,

T H E C O M M E N T A R Y.

¹ (*a*) See note (A).

Ib. (*b*) Or, *compose a narrative.*

Ib. (*c*) Rather, *which fully came to pass among us, i. e. us Christians.* Vulg. *quæ completæ sunt.* See the Greek of 2 Tim. iv. 5, 17.

² (*d*) *i. e.* their declaration or narrative being agreeable to the information, which we Christians have received from such as were eye-witnesses, &c.

³ (*e*) Rather, *having diligently traced out all things from the beginning, i. e.* having gotten an exact account of all those things, which happened, at the beginning, especially, from eye-witnesses, &c. See Greek 1 Tim. iv. 6. and 2 Tim. iii. 10. and Acts xxvi. 5. and see note (B) here.

Ib. (*f*) Rather, *thereupon, or, from thence, i. e.* in consequence of the account which I have gotten. See note (C).

N O T E S.

(A) V. 1. *As many*] It appears from hence, that, before Luke wrote his Gospel, there had been many accounts of Jesus published, which were agreeable to the information received by the first Christians from the *eye-witnesses and ministers of the word*, who may perhaps have been some of the apostles.

(B) V. 3. *Having had a perfect, &c.*] Accordingly Luke gives us a particular account of what happened before and at Jesus's birth; which is omitted by the other three evangelists; perhaps, because he had given a full account of it.

(C) *Ib. in order*] The word *order* in Eng. Transl. may lead the reader to think, that more order as to the series of facts is to be found in Luke's gospel, than in the other three: but he will most certainly

THE TEXT.

4 That thou mightest know the certainty (g) of those things wherein thou hast been instructed.

5 **T**HERE was in the days of (b) Herod the king of Judea, a certain priest named Zacharias, of (i) the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elifabeth.

6 And they were both (k) righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elifabeth was barren, and they both (l) were *now* well stricken in years.

8 And it came to pass, that while he executed the priests office before God (m) in the order of his course,

9 According to the custom of the priests office, (n) his lot was to burn incense when he went (o) into the temple of the Lord.

THE COMMENTARY.

4 (g) Greek, *of those words, i. e. accounts or doctrines.*

5 (b) See note on Matthew ii. 1.

Ib. (i) Which was one of the twenty-four courses appointed by David, as is said in 1 Chron. xxiv. 3, 4, 10.

6 (k) *i. e.* strict observers of the Jewish laws and customs. See com. on Matthew i. 19. and iii. 15. and v. 20. and com. and note on Matthew vi. 1.

7 (l) Greek, *were advanced in their days, i. e. in their age.*

8 (m) The course of Abia was the eighth in order, 1 Chron. xxiv. 10.

9 (n) Rather, *he was by lot to burn incense, when he entered into the temple, i. e. he went into the temple to burn incense, as he had before been appointed by lot to do. See note (D).*

Ib. (o) *i. e.* into that part of the temple, which was called the sanctuary or holy place. See note (E).

NOTES.

certainly not find it to be so, if he carefully compares the evangelists together, especially Matthew and Mark with Luke. Dr. Hammond was of this opinion, who in his preface to Matthew's gospel says, *Luke, who wrote his story out of collections which he had from others, and compiled it himself, hath not so exactly observed the order, wherein the things were done, &c.* And Grotius has delivered his opinion in his note on this place in the following words, *Apparet Lucam non semel ob rerum coherentiam texuisse, quæ temporibus erant discreta:* and in his note on ch. iv. 21. he says, *Omnino verum est, contra quàm alii sentiunt, in omni hac historia Lucam ad rerum magis, quàm ad temporum, ordinem attendere.* The word *καθῆξής*, ἐν τῷ καθῆξής ch. viii. v. 1. is rendered *afterward*.

(D) V. 9. *His lot was, &c.*] Prideaux in his Conn. of Hist. of O. and N. Test. vol. ii. fol. p. 502. referring to Lightfoot's Temple Service, ch. 9. says, that the priests according to David's institution were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Jos. Antiq. vii. 14. 7. gives much

THE TEXT.

THE COMMENTARY.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias : (*p*) for thy prayer is heard; and thy wife Elifabeth shall bear thee a son, and thou shalt call his name (*q*) John.

14 And (*r*) thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink (*s*) neither wine,

13 (*p*) Rather, *for thy prayer hath been heard*; *i. e.* the prayer, which thou didst formerly make, for having children by thy wife. See note (F).

Ib. (*q*) Which signifies *the mercy of God*; *i. e.* God hath been merciful to thee. But see note (G).

14 (*r*) Or, *he shall be joy to thee.*

15 (*s*) See Matthew xi. 18.

N O T E S.

much the same account, adding that the priests entered upon their office on the Sabbath-day at noon, and left it at the same time on the Sabbath-day following; and that this practice, first settled by David, continued to his own days.

(E) V. 9. *Into the temple*] The word is *ναὸς*, and properly signifies the holy place, which was surrounded by the several courts. The inner part of this place was called *the holy of holies*, and into it no man ever entered except the high-priest, and he only once in a year. See note on Matthew xxvii. 5. What Zacharias entered into, was the outer part of the holy place, divided from the inner part by a veil or curtain: before this veil, and in the outer part, was placed an altar, on which incense was to be burnt every morning and evening, and at the same time the lamps there were to be dressed. See Exod. xxx. 1, 7, 8.

(F) V. 13. *For thy prayer, &c.*] The word *διότι* commonly signifies *because*; but here it is used for *ὅτι*, *for*: and so Luke uses it in ch. xvii. 31. and in Acts x. 20. and xviii. 10. The same use of the word is also found in 1 Cor. xv. 9. Heb. xi. 5. and 1 Pet. i. 24. and Gr. Ecclus. ii. 11.

(G) *Ib.* *John*] I have here followed the common etymology of the name *John*: (Grotius in loc. à Deo concessus. Cleric. Hist. Eccles. p. 207.) but I confess, that I am not satisfied about the truth of it. To me it seems more probable, that the Hebrew word for this name is not to be derived from *יח* *mercy* or *gracious gift* (as is commonly thought), but from some word which signified *joy* or *gladness*, as the next verse, when considered, may incline one to believe; because it is usual in the O. Test. for the reason of the name given to be assigned immediately after the giving of the name, as may be seen in Gen. iv. 1, 25. and frequently there in chapters xxix. and xxx.

nor

THE TEXT.

THE COMMENTARY.

nor strong drink; and he shall be filled with the holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to (p) the Lord their God.

17 And he shall go (q) before him (r) in the spirit and power of Elias, (s) to turn the hearts of the fathers to the children, (t) and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, (u) Whereby shall I know this? for I am an old man, and my wife (x) well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou be-

16 (p) *i. e.* to Jesus the Christ, as appears from ver. 17.

17 (q) *i. e.* before Jesus, the Lord (*i. e.* Jehovah) their God.

Ib. (r) Or, *with the spirit and power; i. e.* with the powerful spirit. See note (H).

Ib. (s) *i. e.* to turn the hearts of the elder to the younger, the hearts of those of the present generation to one of the next, and to make those, who are now grown up, attend to him who is to come after them. See note (I).

Ib. (t) Rather, *and by the wisdom of the just to make ready the disobedient to be a people prepared for the Lord, i. e.* to reform a wicked race by the help of the wisdom, which that just man John was endued with. See note (K).

18 (u) *i. e.* by what sign shall I be assured of this?

Ib. (x) See com. on ver. 7.

N O T E S.

(H) V. 17. *In the spirit and power*] The preposition *ἐν* is often used for *σύν*; as in ch. iv. 36. *ἐν ἐξουσίᾳ καὶ δυνάμει* is rendered *with authority and power*. So in 1 Macc. iv. 9. *ἐν δυνάμει* is rendered *with an army*, and in ch. ix. 43. *ἐν δυνάμει πολλῇ*, *with a great power*.

(I) *Ib.* *To turn the hearts, &c.*] By the word *children* seems meant here Jesus only, who was not then born. See Malachi iv. 6. and Ecclus. xlviii. 10. in which last it is said, that Elias was *to turn the heart of the father to the son, and to restore the tribes of Jacob*.

(K) *Ib.* *And the disobedient, &c.*] John is called a *just man* in Mark vi. 20. and *his* disciples are called *the children of wisdom* in Matthew xi. 19. *Ἐν φρονήσει* may be rendered *by the wisdom*, as *ἐν* is rendered *by* in this chapter, v. 77. and in ch. iv. 1.

THE TEXT.

THE COMMENTARY.

lievest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and (y) marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they (z) perceived that he had seen a vision in the temple: (a) for he beckened unto them, and remained (b) speechless.

23 And it came to pass, that (c) as soon as the days of his ministration were accomplished, he departed to (d) his own house.

24 And after those days his wife Elizabeth conceived, and (e) hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away (f) my reproach among men.

26 And (g) in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee named Nazareth,

21 (y) See note (L).

22 (z) By his not speaking, and probably by the effect which the vision had on his looks.

Ib. (a) Greek, *and he beckened.*

Ib. (b) Rather, *deaf and dumb.* See com. on ver. 62. and note (M) here.

23 (c) *i. e.* at the end of the seven days.

Ib. (d) Which was in *a city of Juda, in the hill-country* (or mountainous part) ver. 39, 40, 65.

24 (e) *i. e.* staid at home, out of caution, till she was quick.

25 (f) Such was barrenness esteemed among the Jews. See Gen. xxx. 23.

26 (g) This is commonly supposed to be the sixth month from her conception, ver. 36. But see note (N) here.

N O T E S.

(L) V. 21. *Marvelled, that he tarried*] The words ἐν τῷ χρονίζειν most properly mean *while he was tarrying*: but here I think, that they cannot signify any other than what our Eng. Transl. has expressed them by, *that he tarried*, or, *at his tarrying*: for, except they marvelled at his long stay, there is no reason given here, why they should have marvelled at all. This translation of the Greek words is to be justified likewise by what is said in Ecclus. xi. 21. Μὴ θαύμαζε ἐν ἔργοις ἀμαρτωλοῦ, *Marvel not at the works of a sinner.*

(M) V. 22. *Speechless*] The Greek word κωφός, here used, has this double sense: for Hesychius on this word says, κωφός, ἢ ἐκ λαλῶν, ἢ ἀκούων. This word is used for *dumb* in Luke xi. 14. and Matthew ix. 33. and xii. 22. and xv. 31. and for *deaf* in Luke vii. 22. and Matthew xi. 5. and Mark vii. 32, 35. and ix. 25. but here both seem to be meant, as one may judge from what is said in ver. 20, 62.

(N) V. 26. *In the sixth month*] Against our understanding by this the sixth month of the Jewish year beginning at *Nisan* it is commonly objected, that the Jews, after their return from the captivity at Babylon, were not used to reckon their months by *first, second, &c.* but to give to each of them the respective name of that month. But this is not the truth of the case. They sometimes did

THE TEXT.

THE COMMENTARY.

27 To a virgin espoused to a man whose name was Joseph, (*b*) of the house of David : and the virgins name *was* Mary.

28 And the angel came in unto her, and said, Hail, thou that art (*i*) highly favoured, the Lord *is* with thee : (*k*) blessed art thou among women.

29 And when she saw him, (*l*) she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary : for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

27 (*b*) *i. e.* Joseph was so. See ch. ii. 4. and Matthew i. 20.

28 (*i*) Or, *filled with grace*. See note (O).

Ib. (*k*) As in ver. 42. *i. e.* God hath so blessed thee, as thereby to distinguish thee among those of thy sex. See note (P).

29 (*l*) See com. and note on Matthew ii. 3.

N O T E S.

did this, and sometimes the contrary : for in the books of the *Maccabees*, which were written not long before the birth of Jesus, mention is frequently made of the *first* month, the *second*, &c. sometimes with the Chaldee name of the month added, and sometimes not. For the latter sort, see 1 Macc. vi. 14. and iv. 52. and 2 Macc. xv. 36. for the former sort, see 1 Macc. ix. 3, 54. and x. 21. and xiii. 51. To which may be added Ezra iii. 8. Zech. i. 1. and 1 Esdra i. 1. And so I understand Josephus, when he says in Antiq. xiv. 16. 4. that Herod took Jerusalem *in the third month*: it was not the third month of the siege (for that lasted five months, Bell. Jud. i. 18. 2), but the third month of the year : and yet, if we compare what Josephus says in Antiq. xiv. 16. 4. with what he says in Antiq. xiv. 15. 14. we shall see reason to think, that the third month of the year and that third month in which Jerusalem was taken, coincided together. And this may have been the case of the angel's appearing to Mary; it might have been in the sixth month of the Jewish year reckoned from *Nisan*, and also in the sixth month of Elizabeth's having conceived.

(O) V. 28. *Highly favoured*] The word *κεχαριτωμενος* is found in Ecclef. ix. 8. and so it is there in ch. xviii. 17. where it is rendered *gracious*. Casauboniana, p. 85, 286.

(P) *Ib.* *Blessed art thou among women*] This seems to be an eastern manner of expressing, that God had distinguished (or wishing, that he would distinguish) a person by extraordinary marks of his favour. So in Judges v. 24. it is said, *blessed above women shall Jael be*; and in Judith xiii. 18. we read, *blessed art thou above all the women upon earth*. If there was any reason, why the angel chose to say *among women*, rather than *above women*, as was said of *Jael* and *Judith*, may it not have been, that our opinion of the Virgin Mary might not be raised too high?

THE TEXT.

32 He shall be great, and (*m*) shall be called the Son of the Highest; and the Lord God shall give unto him the throne (*n*) of his father David.

33 And (*o*) he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, (*p*) seeing I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and (*q*) the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, (*r*) shall be called the Son of God.

THE COMMENTARY.

32 (*m*) Or, *shall be*; for the only reason of calling him so, was, because he was to be so. See note on ver. 35.

Ib. (*n*) Mary was then espoused to Joseph (ver. 27.) and therefore she was his wife, as Matthew in ch. i. 20, 27. calls her. See note (*Q*) here.

33 (*o*) See Dan. ii. 44. and vii. 14, 27. and Micah iv. 7.

34 (*p*) She seems to suppose, that what the angel said (ver. 31.) was to take place immediately. For this sense of *γινώσκω* see Matthew i. 25. and Judith xvi. 22. and 1 Sam. i. 19. so Horace says in Epist. ii. 1. —*ignara puella mariti*.

35 (*q*) So the holy Ghost is called. See ch. xxiv. 49. and 1 Cor. vi. 14. compared with Rom. viii. 11.

Ib. (*r*) Or, *shall be the Son of God*. See com. on ver. 32. and note (*R*). here.

N O T E S.

(*Q*) V. 32. *Of his father David*] On this account Joseph was the legal father of Jesus, when he was conceived (see com. and note on ch. iii. 23. and note on Matthew i. 20.) and, in consequence of that, David too was his father, *i. e.* one of his ancestors.

(*R*) V. 35. *Shall be called the son of God*] The *κληθήσεται* used for *ἔσται* is common among the sacred and other writers. Some instances of it in the latter sort are as follows. In Hom. Il. δ'. 60.

— καὶ ἔνεκα σὴ παράκοιτις κέκλημαι.

Where it is noted by the old scholiast, that *κέκλημαι* signifies *εἰμι*: the same is likewise found there in γ'. 138. So Hesiod in Theog. v. 409. says,

— ἦν ποτε Πέρσης.

Ἠγάγετ' ἐς μέγα δῶμα, φίλην κεκλησθαι ἄκοιτιν.

And Callim. in Hymn. Jov. v. 20. has,

— μέλλεν δὲ μάλ' ἐνυδρος καλεῖσθαι.

Where see the note in Grævius's edition. In the N. Test. likewise we have many instances of the same use of the Greek word: for in the very next verse to this we read of Elisabeth, *who was called barren*; whereas in ver. 7. it is said, that *she was barren*. See also Matthew v. 9, 45. &c. and xxi. 13. Mark xi. 17. compared with Luke xix. 46. Rom. ix. 7. and 1 John iii. 1. compared with ver. 2.

THE TEXT.

36 And behold, thy cousin Elifabeth, (s) she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren.

37 For with God (t) nothing shall be impossible.

38 And Mary said, (u) Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elifabeth.

41 And it came to pass, that when Elifabeth heard the salutation of Mary, the babe leaped (x) in her womb: and Elifabeth was filled with the holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is (y) the fruit of thy womb.

43 And (z) whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And (a) blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And (b) Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

THE COMMENTARY.

(s) Rather, *even she hath*.

37 (t) Greek, *no word* (see LXX. Gen. xviii. 14.) *i.e.* nothing, which he says, is beyond his power to perform. God had said it by his angel, ver. 13.

38 (u) Rather, *behold: I am the servant, &c.*

41 (x) Greek, *in her belly*; and so in ver. 42, 44.

42 (y) It was probably by her being *filled with the holy Ghost* (ver. 41.) that she came to know, that her cousin Mary had conceived; that the child conceived was to be her Lord (ver. 43.) and that Mary had believed the angel, who appeared to her, as it is said she did in ver. 45.

43 (z) *i.e.* whence is this honour done unto me?

45 (a) Or, *happy is she, who believed, that there will be, &c.* See Greek in Acts ix. 26. And see note on ver. 48. here. Her husband by not having believed had been so unhappy as to become speechless for a season.

46 (b) By what she said it seems, that she was *filled with the holy Ghost* then, as Elifabeth was in ver. 41.

THE TEXT.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall (c) call me blessed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath (d) shewed strength with his arm, he hath scattered (e) the proud in the imagination of their hearts.

52 He hath put down (f) the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, (g) in remembrance of *his* mercy,

55 (h) As he spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about (i) three months, and returned to her own house.

57 Now Elisabeths full time came, that she should be delivered: and she brought forth a son.

THE COMMENTARY.

48 (c) Rather, *pronounce me happy*. See LXX. Gen. xxx. 13. and see note (S) here.

51 (d) This and the two next verses are the eastern manner of expressing, that God was about to raise those who were in a low condition, and depress those who were in a high one. See note on ver. 69.

Ib. (e) *i. e.* those whose pride makes them think too highly of themselves.

52 (f) Rather, *the mighty from thrones*; meaning Herod and his throne.

54 (g) Rather, *by (or, in) remembering his mercy*. See ver. 72. and note on ver. 77.

55 (h) Rather, (*As he spake to our fathers*) to Abraham and to his seed: *i. e.* by remembering to shew his mercy (according to his promise) to Abraham, &c. See Gen. xvii. 19. and xxii. 18. and Ps. cxxxii. 11, 12.

56 (i) Probably she staid till Elisabeth was delivered of her son.

N O T E S.

(S) V. 48. *Call me blessed*] In the Greek it is μακαρίστί με: and, because this word, and μακάριος from whence it is derived, convey, an idea less significative than εὐλογέμενος, I have therefore here and every where else made a distinction between them, translating μακάριος, *happy*, and leaving the other to signify *blessed*. And I am warranted so to do, by the following texts, in all which μακάριος is rendered *happy*; John xiii. 17. Acts xxvi. 2. Rom. xiv. 22. and 1 Peter iii. 14. and iv. 14.

58 And

THE TEXT.

58 And her neighbours and her (*k*) cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and (*l*) they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he (*m*) shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And (*n*) they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, (*o*) His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue (*p*) loosed, and he spake, and praised God.

65 And (*q*) fear came on all that dwelt round about them: and all these (*r*) sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and (*s*) prophesied, saying,

THE COMMENTARY.

58 (*k*) Rather, *kinsfolk*, or *relations*, as in ver. 61. Probably they were not her cousins only.

59 (*l*) *i. e.* the neighbours and kinsfolk wanted to have him named *Zacharias*

60 (*m*) So the angel had directed in ver. 13. and Zacharias probably had informed Elisabeth of it.

62 (*n*) This shews, that he was deaf as well as dumb.

63 (*o*) He meant, that he was already named John by the angel in ver. 13. See also ver. 31. compared with ch. ii. 21. At this it was, that they *marvelled*, because they did not know this circumstance, as Elisabeth probably did.

64 (*p*) Perhaps καὶ τῇ γλώσσῃ αὐτοῦ ἐλάλει, *Ec.*

65 (*q*) This and the next verse are a parenthesis in this narration, and contain what did not happen till afterwards.

Ib. (*r*) Or, *things* (as in margin of Eng. Transl.) including facts as well as sayings. See ch. ii. 15. 19.

67 (*s*) *i. e.* taught by a divine impulse and as *filled with the holy Ghost*. See note (T) here and on Luke xxiv. 44. and Acts xv. 32.

N O T E S.

(T) V. 67. *Prophefied*] Zacharias does not seem to have prophesied in the strict sense of the word; for every thing, which this speech of his contains, he was informed of by Gabriel, ver. 15. 16, 17.

THE TEXT.

THE COMMENTARY.

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up (*t*) an horn of salvation for us, in the house of (*u*) his servant David;

70 As he spake by the mouth of his holy prophets, which have been (*x*) since the world began;

71 (*y*) That we should be saved from our enemies, and from the hand of all that hate us:

72 (*z*) To perform the mercy promised to our fathers, and to remember his holy covenant:

73 (*a*) The oath which he swore to our father Abraham,

69 (*t*) *i. e.* a strength and power sufficient to save us. See note (U).

Ib. (*u*) See ver. 32, 33. and see note (V) here.

70 (*x*) Greek, *from the age, i. e.* from the very time of David. See com. on John ix. 32. and Acts iii. 21. The prophets, by whom he spake, are the author of Ps. cxxxii. 11, 12. Isa. xi. 1, 10. Jerem. xxiii. 5, 6. and xxx. 9, 10. and Zech. xii. 8.

71 (*y*) Rather, *Even a salvation from our enemies.* See ver. 69.

72 (*z*) Rather, *To shew mercy (or, kindness) to our forefathers, in (or, by) performing—and remembering his, &c.* See com. and note on ver. 77. and Greek of ch. x. 37. The mercy or kindness shewed to them was this blessing bestowed on their posterity.

73 (*a*) Or, *even the oath, i. e.* the oath, by which the covenant was confirmed. See Gen. xxii. 16, 18. Ps. cv. 9, 10. and Heb. vi. 13, 14, 17. See note (X) here.

N O T E S.

16, 17. or he might have very easily concluded it from what that angel told him. Probably too, he might have been informed by Mary of what Gabriel had said to her. For a farther account of the sense of *prophesying*, as it is meant for *teaching* or *declaring*, see note on ch. xxiv. 44. and on Acts xv. 32.

(U) V. 69. *An horn of salvation*] The strength of beasts is in their *horns*, and from thence the word is used to express the *might* of kings and states: for this see Deut. xxxiii. 17. and 1 Sam. ii. 10. Ps. cxxxii. 17. Jerem. xlviii. 25. Zech. i. 18. and 1 Macc. ii. 48.

(V) *Ib.* *His servant David*] Zacharias seems here to have expected, that the Messiah or Christ would be a temporal King, and would depose Herod, as Mary herself seems (in ver. 51. &c.) to have expected.

(X) V. 73. *The oath*] Theophylact reads *ὅρκος* instead of *ὅρκον*, and this seems to be the true reading: in this case the word *μνησθῆναι* is to be supplied before it from the preceding verse. See Vitranga's Observ. Sacr. i. 207.

74 That

THE TEXT.

THE COMMENTARY.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him all the days of our life.

76 And thou, (b) child, (c) shalt be called, (d) the prophet of the Highest: for thou shalt go before the face of the Lord (e) to prepare his ways;

77 (f) To give knowledge of salvation unto his people, (g) by the remission of their sins,

78 Through the tender mercy of our God; whereby (h) the day-spring from on high hath visited us,

76 (b) *i. e.* John.

Ib. (c) Or, *shalt be.* See note on ver. 35.

Ib. (d) Rather, *a teacher*, sent from the highest. See com. and note on ver. 67. and note on Luke xxiv. 44. and on Acts xv. 32.

Ib. (e) See ver. 17. and Matthew iii. 3. Mark i. 3. and Isa. xl. 3.

77 (f) Rather, *in giving knowledge of salvation unto his people by the remission of their sins; i. e.* in making known to the Jews, that they might be saved from the wrath to come; which salvation consisted in having their sins forgiven upon their repentance, Matthew iii. 7, 8, 12. See note (Y) here.

Ib. (g) See note (Z).

78 (h) Or, *the branch hath visited us from on high; (as in margin of Eng. Transl.) from on high, i. e.* from heaven. As to *the branch*, see Zech. iii. 8. and vi. 12. Isa. iv. 2. and xi. 1. Jerem. xxiii. 5. and xxxiii. 15. where *the Christ* is foretold by that name.

N O T E S.

(Y) V. 77. *To give knowledge, &c.*] The infinitive mood, either with or without τῷ before it, may be rendered by the word *in* (or, *by*), as it is in ver. 54. And so in Acts vii. 19. where we read, *evilly entreated our fathers, so that they cast out their young children*, it should run thus, *evilly entreated our fathers in (or, by) casting out their young children*. See the same thing in Lxx. 1 Kings xvii. 20. Ruth i. 6. and Ps. lxxvii. 18.

(Z) *Ib.* *By the remission of their sins*] Zacharias, being then filled with the holy Ghost, (see note on ver. 67.) seems here to have pointed out Jesus, as one who was to be a spiritual Saviour. He himself probably expected only a temporal one (see note on ver. 69.); but the holy Ghost so influenced his words, that they implied much more than he intended to express. So John the Baptist afterwards said of Jesus (John i. 29.) *Behold the lamb of God, which taketh away the sins of the world!* and yet it may be gathered, as most probable, from Matthew xi. 2, 3, 4. (on which last see note), and from Luke vii. 19. &c. that John expected only a temporal Saviour.

THE TEXT.

79 To give light (*i*) to them that sit in darkness, and in the shadow of death, to guide our feet (*k*) into the way of peace.

80 And the child grew, and (*l*) waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

THE COMMENTARY.

79 (*i*) Or, *to us, who sit in darkness; i. e.* who are in darkness. See com. on Acts xviii. 11. and for the sense of being in darkness, see com. and note on Matthew iv. 16.

Ib. (*k*) *i. e.* into such a state, as is the effect of God's being reconciled to them. See note on ch. ii. 14.

80 (*l*) *i. e.* had his mind improved in wisdom, and all the qualifications proper for the exercise of his future ministry. See ch. ii. 40.



C H A P. II.

THE TEXT.

1 **A**ND (*a*) it came to pass in those days, that there went out a decree from Cesar Augustus, that (*b*) all the world should be taxed.

2 (*c*) (And this taxing was first made when Cyrenius was governor of (*d*) Syria)

THE COMMENTARY.

1 (*a*) Luke has omitted here what Matthew has related, by way of supplement to Luke's account, in ch. i. from ver. 17. to the end of ver. 25.

Ib. (*b*) Rather, *all the land*, (*i. e.* of Judea) *should be enrolled*. See note (A).

2 (*c*) Rather, *This enrollment was made before Cyrenius was governor*, &c. See note (B).

Ib. (*d*) See note (C).

N O T E S.

(A) V. 1. *All the world should be taxed*] In margin of Eng. Transl. it is *enrolled*, and this is the true meaning of ἀπογράφειν. It is probable, that the decree was to take an account (by way of register) of the name, age, condition, family and substance of each person enrolled. So the word ἀπογραφαι is used for *enrollments* by Josephus in Antiq. xii. 2. 3. and so it seems to be used by him in Antiq. xviii. 1. 1. (See the following note). By all the world ἡ οικουμένη, is here meant only the whole land of Judea (see note on Matthew iv. 8.). We learn from the same Josephus Antiq. xvi. 9. 3. that much about this time the Roman Emperor *Augustus* was extremely angry with *Herod*, and signified to him by letter, that he had *formerly treated him as a friend*; but that for the future he would treat him as a subject, ὅτι πάλαι χρώμενος αὐτῷ φίλος, νῦν ὑπηκόω χρήσεται. In consequence of this, it seems probable, that he sent an order to enroll all the inhabitants of *Herod's* kingdom, as if he had intended to lay a tax upon them, and make his kingdom tributary, as *Pompey* had some years before made it: but the Emperor's good nature suffered him to go no farther than an *enrollment*, *Herod* having, after two embassies sent to him without effect, found out a method of pacifying him by a third (*ib.* x. 9.): and therefore, though an *enrollment*, ἀπογραφὴ, was then made, yet no *taxing*, ἀπολίμνησις, then took place, (see note on ver. 2. and on Acts v. 37.), till ten years afterwards, when the Emperor had deposed *Archelaus* the son and successor of *Herod*.

(B) V. 2. *And this taxing, &c.*] There is nothing here in the Greek for *and*; and this whole verse ought (I think) to be put in a parenthesis. Perhaps they were not Luke's words, but inserted by some body as a marginal note, to fix the time of this great event, (which Luke seems to have thought sufficiently fixed by his words *in those days*); and from being a marginal note, they by the mistake of transcribers were brought into the text, as has often happened in MSS. But, be that so or not, the word πρώτη here may signify *before*, and govern the genitive case κυρηνίᾱς, as in John i. 15, 30. πρῶτός με ἦν signifies and is translated *he was before me*. So likewise in John xv. 18. we have ἐμὲ πρῶτον ὑμῶν μεμίσηκεν, *it hated me before you*. In the same way Xenoph. Cyri. Anab. says, γυνὴ προτέρᾳ κύρῳ—εἰς τὰρσὺς ἀφίκετο, *mulier ante Cyrum—ad Tarsum venit*. And that πρώτη must

THE TEXT.

3 And all went to be (e) taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called (f) Bethlehem (because he was of the (g) house and lineage of David)

THE COMMENTARY.

3 (e) Rather, *enrolled*.

4 (f) For the situation of it, see com. on Matthew ii. 1. Probably Joseph had been born there, and therefore it was *his own city*, as is said here in ver. 3.

Ib. (g) See ch. i. 27. and Matthew i. 20.

N O T E S.

signify so here, is shewn by the history of those times. Augustus (as was said in the preceding note) having ordered an *enrollment* to be made in Judea, it was probably not carried on in all the parts of it at once: but at the time of Jesus's birth the inhabitants of Bethlehem and the neighbourhood were assembled to be enrolled. Who had the care of the enrollment, it is no where said, though it is likely, that it was *Sentius Saturninus* (or some body deputed by him), who according to Josephus was then governor of Syria, Ant. xvii. i. 1. We are farther told, by the same Josephus in Antiq. xviii. i. 1. that *Cyrenius* (or rather, *Quirinius*) did, about ten years after this *enrollment*, lay a *tax* upon all the inhabitants of Judea, when Archelaus had been deposed, and his effects confiscated. What has been thought very strange in this affair, is, that Josephus, who takes so much notice of the ἀποτίμησις, *taxing* made by *Cyrenius*, should take no notice of the ἀπογραφή, *enrollment*, which preceded it, and of which Luke here speaks. But I think, that Josephus has taken notice of it, and has mentioned it, though by the by only, in a passage, which has never yet been sufficiently attended to by the Commentators on these words of Luke: for Josephus in the fore-mentioned place (Antiq. xviii. i. 1.) after he had said that *Cyrenius* came into Judea ἀποτιμησόμενος αὐτῶν τὰς εὐχίας, *to tax their substance*, adds, οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τῇ εἰς πλέον ἐναντιῶσθαι, &c. i. e. *The Jews, though in the beginning they were much disturbed at the report (viz. that they were to be taxed), when the enrollments were made, yet they forbore for a while to oppose it (i. e. the tax, when laid) any farther, by the persuasion of Joazar the high priest, &c.* In five different places, where he speaks of what *Cyrenius* then did, he uses the word ἀποτίμησις, or ἀποτιμᾶν, or ἀποτιμᾶσθαι; but never ἀπογραφὴ or ἀπογραφαί, except in this place and in Bell. Jud. vii. 8. 1. where I suppose it to relate to the *enrollment* made ten years before, for this very reason; and because the ἀπογραφὴ mentioned by Luke must have been a distinct thing from what *Cyrenius* undertook upon Archelaus's being deposed. Thus (I think) with the help of the former note, this great difficulty among the learned about reconciling Luke and Josephus is sufficiently removed.

(C) *Ib.* Syria] Judea was then governed by a procurator (such Pilate was), who was subordinate to the governor of Syria, at that time Silanus, see com. on ch. iii. 1. and, as it was a part of the government of Syria, the Jews were often called Syrians: so in Ovid. de Art. Am. i. 76. we have, *Cultaque Judæo septima sacra Syro*: and *ib.* v. 416.

Culta Palæstino septima festa Syro.

THE TEXT.

5 To be (*b*) taxed (*i*) with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished (*k*) that she should be delivered.

7 And she (*l*) brought forth her first-born son, and wrapped him in swaddling clothes, and laid him (*m*) in a manger, (*n*) because there was no room for them in the inn.

THE COMMENTARY.

5 (*b*) Rather, *enrolled*.

Ib. (*i*) Perhaps it is here meant, that he went up with her, not that she too was to be enrolled. See com. and note on ch. xi. 7.

6 (*k*) Rather, *that she should bring forth*, as in ver. 7.

7 (*l*) Concerning the year, and time of the year when Jesus was born, see the Preliminary Dissertation: and concerning the word *first-born*, see note on Matthew i. 25.

Ib. (*m*) Probably not a wooden manger, but one made of coarse cloth, like those out of which the horses of our troopers are fed, when encamped in the field. See note (D).

Ib. (*n*) Rather, *because they had no room for him in the guest-chamber; i. e. for him to be laid in a bed*. See note (E).

N O T E S.

(D) V. 7. *In a manger*] By many passages of ancient authors we may gather, that horses and other beasts were not in those warm climates kept in stables like ours, closed on all sides, (In seven of Wetstein's MSS. it is *ἐν φάλην*, not *ἐν τῇ φάλην*.) and that *φάλην* (here translated *a manger*) was of that kind, which I have described in the comment. Such an one Mary, for want of other convenience, might have made use of on that occasion, by way of bed or cradle for Jesus. I observe, that Homer, in his fine description of a horse, which breaks loose from his *φάλην*, says in Il. ζ'. 507. *δέσμον ἀπορρήξας*, *having broken his chain, or collar*: no mention is made of any door or other fence to the stable: and the same may be observed in Virgil's description of the same thing, who says *Æn. xi. 492. abruptis fugit præsepia vinculis*. What has led men to suppose, that this *manger* was of the same kind with what we commonly call so, is, that *κατάλυμα* follows here and is rendered *an inne*: and from both words, *an inne* and *a manger*, it has been too hastily concluded, that the place, where Mary was delivered, was a stable. Against this see farther in the following note.

(E) *Ib. Because there was no room for them in the inn*] The Vulg. Lat. and Ambrose have *ei*, and seem to have read *αὐτῶν*, not *αὐτοῖς*: but, whether we read *αὐτῶν* or *αὐτοῖς*, the meaning seems to be, that there was no bed in the room, where they were, to lay him in: Vulg. renders *ἐν φάλην*, *in præsepio*, and *ἐν κατάλυματι*, *in diversorio*. If *κατάλυμα* does not necessarily signify what we mean by *an inne* (as I am going to shew); and if there is no reason to believe, that Mary was delivered in a stable, then we may suppose, that the *φάλην*, which she made use of, was as described in the former note. The word *κατάλυμα*, or its verb, is used thrice elsewhere by Luke, and once by Mark. In Luke xxii. 11. and Mark xiv. 14. *κατάλυμα* is rendered *a guest-chamber*, (called an *upper-room* in the next verse of each of those evangelists), where Jesus was to eat the pass-over with his disciples; and

THE TEXT.

8 And there were in the same country shepherds abiding in the field, (o) keeping watch over their flock by night.

9 And lo, (p) the angel of the Lord came upon them, and (q) the glory of the Lord shone round about them; and they were fore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be (r) to all people.

11 For unto you is born this day, in the city of David, a Saviour which is Christ the Lord.

12 And this *shall be* a sign unto you; (s) Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

THE COMMENTARY.

8 (o) Rather, *and keeping the watches of the night over their flock.*

9 (p) Rather, *an angel.*

Ib. (q) *i. e.* the Shechinah, or divine glory. See note on Matthew ii. 2.

10 (r) Rather, *to all the people; i. e.* of the Jews. See ver. 25, 38. and ch. i. 14.

12 (s) Rather, *ye shall find the babe, who is wrapped in swaddling clothes, lying in a manger:* for this last circumstance only seems to have been the sign, ver. 16. See Wisd. Sol. ch. vii. 4.

N O T E S.

and this most probably was in a private house. Again, Luke in ch. xix. 7. when Jesus had said to Zaccheus, *I must abide at thy house*, tells us, that some murmured and said, that *he was gone to be guest* (καταλῦσαι) *with a sinner*; *i. e.* to lodge with one, as the same word is rendered in Luke ix. 12. The word καταλῦσαι signifies to *unloose* or *ungird*, because *guests* were used in those climates to put off part of their habit when they came into an house, at least where they were to stay: and from thence the word came to signify to *lodge*, or *be a guest*, and κατάλυμα to signify a *guest-chamber*, a *lodging room*, or place of reception, where the guests were used to put off their upper garment, and to be in the dress of men within doors. To these remarks the reader will do well to join the following one; that Luke in ch. x. 34. when he is speaking of *an inne* or publick house of entertainment for travellers, calls it, not κατάλυμα, but πανδοχεῖον. (Vulg. *stabulum*, a place to stop at, or put up at, as *stabularius* is an innkeeper) and the master of it πανδοχεύς: upon the whole it seems to me probable, that Mary was delivered in such a *guest-chamber* or *lodging room* (whether it was in a publick house, or that of some friend, is not said); in some chamber of a house and not in a stable: and that there for want of a bed in that *guest-chamber*, wherein to lay her son Jesus, she made use of one of the eastern mangers made of coarse cloth, and fastened like our seamen's hammocks to some part of the chamber where she was, and there laid him as having no other place for him. This afforded a circumstance, by which the shepherds were directed to find him out, and distinguish this holy babe from all others, ver. 12, 16.

14 (t) Glory

THE TEXT.

14 (t) Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they (u) made known abroad the saying which was told them concerning this child.

THE COMMENTARY.

14 (t) Rather, *Glory be to God in the highest places and on earth; there is the peace of good-will towards men. By the highest places is meant heaven.* See note (F).

17 (u) Rather, *made known (or declared) the saying, viz. to all those, who were in the room, and perhaps to all, who were in the house, where the child was.*

N O T E S.

(F) V. 14. *Glory to God in the highest, &c.*] I think that the words *on earth* ought to be joined with the former part of the sentence, and pointed as in the Comment: in our present Eng. Transl. we have, *Glory to God in the highest, and on earth peace*; whereas Luke in xix. 38. uses these words, *peace in heaven, and glory in the highest.* See note on ch. xix. 38. To reconcile the two places, my way of pointing this sentence seems necessary; because *the peace* was derived from heaven only, though the effects of it were to be received by men upon earth. By the authority of the Alex. and Cant. MSS. of the Vulg. Lat. the Goth. and Sax. old versions, and of several of the fathers, I read *εὐδοκίας*, instead of *εὐδοκία* the common reading: and I have translated the passage accordingly. The sense of the passage will then be this: God is about to be reconciled to men, through that good-will which he has towards them. *Εἰρήνη* here signifies that *peace*, which is the effect of God's being thus reconciled to men. Hence *Christ* is called by Isa. ix. 6. *the prince of peace*; and his gospel is called *the gospel of peace* in Rom. x. 15. And so *εἰρήνη* signifies also in Acts x. 36. Rom. v. 1. Ephes. ii. 15, 16, 17. and Phil. iv. 7. See likewise Lxx. Isa. lii. 7. and liii. 5. and liv. 10. and lvii. 19. In Colos. i. 20. *making peace* and *reconciling* are joined together as one and the same thing. I add, that it is said in Ephes. i. 5, 9. that this *peace* or *reconciliation* is in God the effect of *the good pleasure of his will, i. e. of his good-will*, κατὰ τὴν εὐδοκίαν τῆς θελήματος αὐτοῦ. Before I conclude this note I shall observe to the reader that Virgil in *Æn.* iii. uses the word *pax* in the like sense; when he says at ver. 261.

—*vetis precibusque jubent exposcere pacem.*

And again at ver. 370.

Exorant pacem Divum. And *ib.* iv. 56.

—*pacemque per aras*
Exquirunt.

18 And

THE TEXT.

THE COMMENTARY.

18 And all they that heard *it*, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had (x) heard and seen, as it was told unto them.

21 And (y) when eight days were accomplished for the circumcising of the child, his name was called J E S U S, (z) which was so named of the angel before he was conceived in the womb.

22 And when the days (a) of her purification, (b) according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord,

23 (c) (As it is written in the law of the Lord, Every male that openeth the womb (d) shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, (e) A pair of turtle doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, (f) waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen (g) the Lord's Christ.

20 (x) *i. e.* which they had *heard* from the angel in the field, and had *seen* to be agreeable to what he had told unto them.

21 (y) *i. e.* when the eighth day, the day for circumcising the child, was come. See com. and note on Matthew xxvii. 63. and note on Acts ii. 1.

Ib. (z) Rather, *a name given to him by the angel.*

22 (a) *viz.* the fortieth day, Lev. xii. 2, 4. and see com. on the former verse.

Ib. (b) Rather, *were accomplished, according to the law of Moses, they brought him, &c.* for, according to the law, both the child was to be brought (Numb. xviii. 15, 16. and Nehem. x. 36.) and the mother was to offer a sacrifice for her purification, Lev. xiii. 6, 7, 8. and see here ver. 23, 24, 39.

23 (c) In Exod. xiii. 2, 12.

Ib. (d) Rather, *shall be.* See com. on ch. i. 32. and note on ch. i. 35.

24 (e) See Lev. xii. 8. where it appears that this offering was what the poorer sort of Jews was to bring instead of a lamb.

25 (f) *i. e.* expecting *the Christ* to come about that time, who was to be *the consolation*, because *the redemption*, of Israel. See com. and note on ver. 38.

26 (g) Or, *the anointed of the Lord.* See Acts iv. 27. and x. 38.

27 And

THE TEXT.

THE COMMENTARY.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus (*b*) to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God and said,

29 Lord, now lettest thou thy servant (*i*) depart in peace, according to thy word.

30 For mine eyes have seen thy salvation:

31 Which thou hast prepared before the face (*k*) of all people;

32 (*l*) A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set (*m*) for the fall and rising again of many in Israel; and for (*n*) a sign which shall be spoken against:

35 (Yea, (*o*) a sword shall pierce through thy own soul also) (*p*) that the thoughts of many hearts may be revealed.

27 (*b*) *i. e.* to present him and then redeem him by paying five shekels, Numb. xviii. 15, 16.

29 (*i*) Rather, *depart (according to thy word) in peace.* It was promised to him, that he should see *the Christ before he died* (ver. 26.) and here he prays to *depart in peace*; *i. e.* to be dismissed out of life, and to have his farewell given to him. See com. on Acts xv. 33. and com. on note on Matthew x. 12.

31 (*k*) Rather, *of all nations*; *i. e.* Jews and Gentiles.

32 (*l*) Rather, *A light of the Gentiles for discovery*, *i. e.* for discovering to them the will of God, and the means of salvation. See Acts xiii. 47. and Isa. xlix. 6.

34 (*m*) *i. e.* the effect of his ministry will be, that many Jews will reject him, and therefore fall (Rom. xi. 11, 12.) while others, who embrace his doctrine, will rise from the sinful state in which they are.

*l*b. (*n*) Rather, *a mark*: this is a metaphor taken from archers, who shoot at a mark or butt. See Lam. iii. 6.

35 (*o*) *i. e.* thou shalt have grievous affliction: alluding probably to what she felt, when she stood by the cross of Jesus, John xix. 25. See note (G) here.

N O T E S.

(G) V. 35. *A sword shall pierce, &c.*] By a like metaphor it is said in 1 Tim. vi. 10. that *some have pierced themselves through with many sorrows*: and in Hom. Il. é. 399. we have the same kind of expression,

——— ὀδυνῆσι πεπαρμένος ὀξεῖῃσι.

THE TEXT.

36 And there was one Anna (*q*) a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband (*r*) seven years from her virginity.

37 And she *was* a widow of about fourscore and four years: which (*s*) departed not from the temple, but served God with (*t*) fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and (*u*) spake of him (*x*) to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, (*y*) they returned into Galilee, to their own city Nazareth.

THE COMMENTARY.

35 (*p*) *i. e.* that it may be known, who are good, and who are bad, men well disposed to receive the gospel, and who are otherwise. See 1 Cor. xi. 19.

36 (*q*) Probably one, who at certain times had a divine impulse on her mind, as she had at this time. She does not appear from what follows to have foretold any thing. See note on ch. i. 67.

Ib. (*r*) *i. e.* she had lived in a married state seven years, and had been a widow so long, that she was now eighty-four years old.

37 (*s*) *i. e.* she never failed to be present in the temple daily at the hours of prayer, which were at nine in the morning, and at three in the afternoon (see Acts iii. 1.) and this is called *serving God night and day*. Such a widow is described in 1 Tim. v. 5.

Ib. (*t*) Probably not every day, but twice in every week, as did the Pharisee in ch. xviii. 12.

38 (*u*) *i. e.* of the Lord, as having done what she gave thanks for, *viz.* sent *the Christ* to the Jews. See ver. 26.

Ib. (*x*) Rather, *to all those in Jerusalem, who looked for a redemption*. See note (H).

39 (*y*) But not immediately; for the coming of the wise-men, and the retreat of

N O T E S.

To which may be added that of Josephus in Antiq. viii. 8. 3. πληγένης ὑπὸ τῶν λόγων, ὡς ὑπὸ σιδήρου, *wounded with the words, as with a sword*.

(H) V. 38. *To all them that, &c.*] By this *redemption* is meant a temporal deliverance to take place under the Messiah, who (as the Jews thought) was to be a temporal King, and Saviour or Deliverer. The stricter sort of Jews looked upon Herod, the King then reigning, as an usurper of the throne: he was an Idumean, who had obtained the crown by force of arms; and they found him to be a cruel tyrant. In the Messiah they expected one of David's descendants, who should dethrone him. See ch. xxiv. 21. and Acts i. 6.

Joseph

THE TEXT.

40 And the child grew, and waxed strong in spirit, (z) filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, (a) after the custom of the feast.

43 And when they had (b) fulfilled the days, as they returned, (c) the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him (d) to have been in the company, (e) went a days journey; and they sought him among their kinsfolk and acquaintance.

THE COMMENTARY.

Joseph with his family into Egypt, happened between this period of time and his going to Nazareth in Galilee. See Matthew ii. 22, 23.

40 (z) *i. e.* having a full measure of it in proportion to his age: for as this increased so did his wisdom and strength of spirit. See com. on ver. 52.

42 (a) See Exodus xxiii. 17. and xxxiv. 23. and see note (I) here.

43 (b) *i. e.* been there eight days, of which the feast of the passover was one, and the rest were the seven days of unleavened bread.

Ib. (c) Rather, *Jesus the son*. His parents, by bringing him up to Jerusalem to be present as a male at the pass-over, had placed him in a rank above what the word *child* usually means. The *youth Jesus* comes nearer to what Luke meant, if he did not mean by it *the son*.

44 (d) Rather, *in the way with them*. The company seems to have been a large one; for, when they missed Jesus, they sought for him among *their kinsfolk and acquaintance*.

Ib. (e) Rather, *went the way* (or, *road*) of the day, as in ch. ix. 57. and x. 31. and xi. 6. See also Greek, 1 Macc. vii. 45. The sense seems to be this; that they set out upon the road, in which their first day's journey was to be; and it is probable, that they had not gone far, before they missed him.

N O T E S.

(I) V. 42. *After the custom*] Though all males, without distinction of age, are there required to go up to the temple, yet children were excused; and it is probable, that Jesus was brought there so early as at twelve years old, on account of his having been *filled with wisdom* (ver. 40.), even at that time of life.

THE TEXT.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass that (f) after three days they found him in the temple, sitting (g) in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him (b) were astonished at his understanding and (i) answers.

48 And (k) when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I (l) have sought thee sorrowing.

49 And he said unto them, (m) How is it that ye sought me? (n) wist ye not that I must be (o) about my Father's business?

THE COMMENTARY.

46 (f) *i. e.* in three days, or on the third day. See note on Matthew xxvii. 63.

Ib. (g) *i. e.* of the doctors of the law, as in ch. v. 17. They were the scribes, who were also called *Rabbins* or *Masters*, Matthew xxiii. 8. *sitting in the midst*, but *at their feet*, where their scholars were used to sit, Acts xxii. 3.

47 (b) See note (K).

Ib. (i) See note (L).

48 (k) *i. e.* his parents.

Ib. (l) Rather, *have been seeking thee with sorrow.*

49 (m) Rather, *How is it, that ye have been seeking me?* Τι ὅτι. *Lege Διότι quare.*

Ib. (n) *i. e.* did ye not know?

Ib. (o) Or, *in my father's house, i. e.* the temple, ver. 46. See note (M).

N O T E S.

(K) V. 47. *Were astonished*] That the doctors would condescend to discourse with one so young as Jesus then was, will not seem improbable to those, who read what Josephus says of himself (in Vit. §. ii.), *περὶ τεσσαρεσκαίδεκα ἔτος, ἀλλὰ τὸ φιλογράμματον ὑπὸ παντῶν ἐπηνούμην, συνιόντων αἰεὶ τῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων, ὑπὲρ τῆ παρ' ἐμῶ περὶ τῶν νομίμων ἀκριβέστερόν τι γινῶναι*, that, *when he was about fourteen years old, he was so distinguished for his learning, that the chief priests and elders of the city (Jerusalem) were frequently coming to him, to get a more perfect information from him about what things were legal.*

(L) *Ib. Answers*] The word ἀποκρίσις here seems not to mean *answers* only, but what Jesus said also by way of question to the doctors, ver. 46. So in Rev. vii. 13. one of the elders is said to have *answered, saying*, when he only asked a question. See note on Matthew xi. 25.

(M) V. 49. *About my father's business*] The original words ἐν τοῖς τῆ πατρὸς μὲν may be translated, *in my father's house*: and then the sense will be, Where should ye have looked for me, but in the temple? His being about his father's *business* seems not to be so good a reason for their having *sought him sorrowing*, as his being in his father's *house* was a reason why they should not have sought him *elsewhere*. That the original may be rendered as above, appears from the Syr. and Arm. versions, which are to this purpose. And so in Esther vii. 9. ἐν τοῖς Ἀμάν is translated *in the house of Haman*:

THE TEXT.

50 And they (*p*) understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus (*q*) increased in wisdom (*r*) and stature, and in favour with God and man.

THE COMMENTARY.

50 (*p*) *i. e.* mistaking what he meant by the word *father*.

52 (*q*) *i. e.* as man, and considered in that capacity only, he attained to wisdom by degrees; and therefore he was ignorant of some things, which yet he knew as God. See com. and note on Matthew xxiv. 36. and note on Mark xiii. 32.

Ib. (*r*) Rather, *and age*, *i. e.* in wisdom, as he did in age. See note on Matthew vi. 27.

N O T E S.

Haman: as in Jos. Antiq. xv. 10. 1. ἐν τοῖς Καίσαρος is in *Cæsar's house*; and in lib. i. cont. Apion. c. xviii. ἐν τοῖς τῷ Διὶ is in *the temple of Jupiter*. Not to mention many other instances of this phrase thus used, which are to be found in the notes on the place made by Grotius and others.

C H A P. III.

THE TEXT.

¹ NOW (*a*) in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being (*b*) governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and (*c*) Lyfanius the tetrarch of Abilene,

² Annas and Caiaphas (*d*) being the high priests, the word of God came unto John the son of Zacharias in the (*e*) wilderness.

THE COMMENTARY.

¹ (*a*) See the Preliminary Dissertation.

Ib. (*b*) *i. e.* procurator, or deputy governor, under the governor of Syria, who was at that time Silanus, *Jos. Antiq.* xviii. 2. 4.

Ib. (*c*) See note (A).

² (*d*) See note (B).

Ib. (*e*) See com. and note on Matthew iii. 1.

N O T E S.

(A) V. 1. *Lyfanius*] Josephus in *Antiq.* xix. 5. 1. and xx. 6. 1. makes mention of his having had that tetrarchie, in which Batanæa and Gaulonitis seem to have been comprehended, *Antiq.* xvii. 13. 4. *Iturea* (sometimes called *Auronitis*), *Trachonitis* and *Abilene* were all of them small provinces, dependant upon Syria, near to which the last was situated, *Antiq.* xix. 5. 4. *Gaulonitis*. See *Jos. Antiq.* iv. 5. 3. See Prideaux's *Conn.* on *Iturea*, vol. ii. p. 289.

(B) V. 2. *Being the high-priests*] By the law of Moses there was to be but one high-priest, and he for life; and yet at this time the office was almost an annual one, and oftentimes in the middle of the year, the high-priest was deposed by the Roman governor: but then most commonly one of the same family, or nearly related to it, was put into his room. And this accounts for what is said in *Acts* iv. 6. as many as were of the kindred of the high-priest. (See the com. there). But the material question here is, how came *Annas* and *Caiaphas* to be both of them high-priests at this time? Sir Isaac Newton in his *Observ.* on *Daniel*, p. 166. &c. thinks, that *Annas* was in that year high-priest till the pass-over, and *Caiaphas* after it. This may have been the case, but he brings no proof for it. I rather think that they were both high-priests at the same time, but in different senses: for all those, who had borne that office, seem to have had that name given to them ever after. This I gather from several passages to be found in Josephus. In *Antiq.* xx. 7. 8. he says, that *there was a disturbance raised between the high-priests, and the priests and elders of Jerusalem*. In *Bell. Jud.* ii. 12. 6. he says, that *Quadratus sent the high-priests, Jonathas and Ananias, prisoners to Rome*. In *Bell. Jud.* iv. 3. 7. he speaks of *high-priests*, and of *Ananus as the oldest of them*: *Ib.* iii. 9. of *Jesus and Ananus, as the most esteemed among the high-priests*: and *ib.* ix. 11. of *consulting the high-priests*. In *Bell. Jud.* v. 13. 1. he mentions *Matthias, as one of the high priests*: and (to cite no more passages) in *Bell. Jud.* vi. 2. 2. he says, that *the high-priests Joseph and Jesus at the same time fled out of the city, and went to the Romans*. I am of opinion therefore, that only one of these two high-priests mentioned by Luke was (properly speaking) *the high-priest*, and that the other was so called, because he had borne the office. *Annas* (or *Ananus*, as Josephus calls him)

was

THE TEXT.

3 And (f) he came into all (g) the country about Jordan, preaching (h) the baptism of repentance, for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, (i) saying, (k) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 (l) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he (m) to the multitude that came forth (n) to be baptized of him, O generation of vipers, who hath warned you to flee from the (o) wrath to come?

8 Bring forth (p) therefore fruits worthy of repentance, and (q) begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

THE COMMENTARY.

3 (f) See Matthew iii. 1. and Mark i. 4.
Ib. (g) i. e. the towns on the banks of it; such were *Bethabara* and *Ænon*, John i. 28. and iii. 23.

Ib. (h) See com. on Mark i. 4.

4 (i) Rather, *who said*, i. e. Esaias said.
Ib. (k) See Isai. xl. 3, 4, 5.

5 (l) This is figuratively spoken, to signify a great change for the better.

7 (m) Matthew in ch. iii. 7. tells us, that what John here said to the end of ver. 10. he said to the *Pharisees and Sadducees*. Probably it regarded them chiefly.

Ib. (n) Matthew in ch. iii. 7. says, *to his baptism*. See com. and note there.

Ib. (o) i. e. in the destruction of the Jewish state. See Matthew iii. 7, 10.

8 (p) i. e. because ye have been warned. See Matthew iii. 8.

Ib. (q) Or, *do not say*. See note on ver. 23.

N O T E S.

was the father-in-law of *Caiaphas* (John xviii. 13.), and had exercised that office during eleven years; but he had been deposed by Gratas the Roman governor of Judea some years before this period of time, of which Luke is here speaking. However, as he was deposed by a Heathen, the Jews probably still regarded him as the high-priest; and he was regarded the more so, as his son-in-law *Caiaphas* was in the actual possession of the office: for *Caiaphas* (called also Joseph by Josephus in *Antiq.* xviii. 2. 2. and v. 3.) held that office eight or nine years, and was therefore (properly speaking) *the high-priest*, when Jesus was crucified, as is expressly said in Matthew xxvi. 57. and John xi. 49, 51. and xviii. 13, 24. though he was, two years after that great event, deposed by Vitellius, for the sake of obliging the Jewish people, to whom that high-priest was unacceptable, *Antiq.* xviii. 5. 3.

9 And

THE TEXT.

9 And now also (*r*) the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, (*s*) What shall we do then?

11 He answereth and saith unto them, (*t*) He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, (*u*) what shall we do?

13 And he said unto them, (*x*) Exact no more than that which is (*y*) appointed you.

14 And the soldiers likewise demanded of him, saying, And (*z*) what shall we do? And he said unto them, (*a*) Do violence to no man, neither accuse *any* falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all, (*b*) I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and (*c*) with fire.

THE COMMENTARY.

9 (*r*) *i. e.* vengeance is about to be taken upon the Jewish nation, ver. 17. and Matthew iii. 10.

10 (*s*) Rather, *What must we* (or, *are we to*) *do then?*

11 (*t*) This is figuratively expressed, and means in general, that they ought to be kindly affectioned and charitable towards such as are in want.

12 (*u*) Rather, *what must we* (or, *are we to*) *do?*

13 (*x*) Rather, *Do nothing more.*

Ib. (*y*) *i. e.* appointed, or ordered, for you to do.

14 (*z*) Rather, *what must we* (or, *are we to*) *do.*

Ib. (*a*) Or, *Put no man in fear; i. e.* with a view of extorting from him money or other valuable things: when this did not take effect, they often *falsely accused* men, which is the reason of what is here added. See note (C).

16 (*b*) See Matthew iii. 11, 12.

Ib. (*c*) See Acts ii. 3.

N O T E S.

(C) V. 14. *Do violence to no man*] The words μηδενά διασεΐσῃς are rendered in the Vulg. Latin *neminem conculcite*, and *conculcitio* in the Roman law is, when *aliquid terrore potestatis illicitè extorquetur & aufertur*. Agreeably to this in Basilic. lib. lx. tit. 24. περὶ διασεΐσεως it is said, ἐὰν πλάσάμενός τις κέλευσιν ἄρχοντος διασεΐσῃ τινα, καὶ ἀποδίδωσιν ὅπερ ἔλαβε, καὶ σωφρονίζεσθαι. The word *if* is used likewise in this sense in Lxx. 3. Macc. vii. 21. and so is ἐπισείειν in 2 Macc. iv. 1. See more instances in Wetstein's N. Test. on this place.

17 Whose

THE TEXT.

THE COMMENTARY.

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his (*d*) garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 But Herod the tetrarch, (*e*) being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now (*f*) when all the people were baptized, it came to pass that Jesus also (*g*) being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended (*h*) in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself (*i*) began to be (*k*) about thirty years of age, (*l*) being (as was supposed) the son of Joseph, (*m*) which was *the* son of Heli.

17 (*a*) See com. and note on Matthew iii. 12.

19 (*e*) See Matthew xiv. 3. &c. and Mark vi. 17, &c. This imprisonment of John was above two years after his beginning to preach repentance and his baptizing; and is therefore mentioned here, only because Luke was speaking about John.

21 (*f*) The sense of this verse is to be connected with that of the eighteenth, the nineteenth and twentieth verses, being a sort of parenthesis.

Ib. (*g*) See Matthew iii. 13, &c. and Mark ii. 9. &c.

22 (*h*) Rather, *in a bodily appearance*. See note (D).

23 (*i*) Or, *was*. See note (E).

Ib. (*k*) The Jewish priests were to be thirty years old, before they were allowed to officiate. See Numb. iv. 3.

N O T E S.

(D) V. 22. *In a bodily shape*] The words *σωματικῶν εἶδος* are omitted by Matthew in ch. iii. 16. and here they do not mean *bodily shape*, but *bodily appearance*: for Luke means by *εἶδος* what John *εἶδε* *saw* (Matthew iii. 16. and Mark i. 10.), viz. the holy Ghost, manifesting himself in a bright Light or Glory (called by the Jews the *Shechinah*); which Light had a *bodily appearance*, and descended upon Jesus after the same manner, as a dove descends to the earth; the descent of which is thus described by Virgil, as a peculiarity, in *Æn.* v. 216. (See com. on Matthew iii. 16.)

—*ære lapsa quieto*

Radit iter liquidum, celeres neque commovet alas.

Of a like nature with what is said here concerning the holy Ghost, is what we read in Luke x. 18. where, when it is said, *I beheld Satan as lightning fall from heaven*, the meaning is, not that Satan was like lightning, but that he fell from heaven, as lightning does, with the utmost swiftness and precipitation.

(E) V. 23. *Began to be*] The words *ἀρχόμενος ὦν* (or, as I rather think that we should read, *εἶναι*) signify here *he was*, as in ver. 8. *μὴ ἀρξήσθαι λέγειν* means *do not say*: and Luke uses the word

THE TEXT.

THE COMMENTARY.

23 (l) Rather, *being, as he was by law allowed to be, the son of Joseph*. See note (F).

Ib. (m) See the Preliminary Dissertation.

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

N O T E S.

ἄρχομαι after this manner in the following places; ch. v. 21. and xi. 29. and xii. 45. and xiii. 25, 26. and xiv. 9. and xxiii. 30. Acts i. 1. and ii. 4. Mark does the same in ch. x. 32. and so does Matthew in ch. xii. 1. compared with Luke vi. 1. The like use of the word *τολμᾶν* is observed in note on John xxi. 12. and of *δοκεῖν* in note on Mark x. 42.

(F) V. 23. *Being, as was supposed, the son of Joseph*] The word *νομίζεσθαι* seems to signify here to be, *allowed by the law*, or to be agreeable to it: in which sense it is (I think), that Luke says in Acts xvi. 13. *ἡ ἐνομιζέσθαι προσευχὴ εἶναι*, where an oratory (or, place for prayer) was allowed by law to be; not as in Eng. Transl. *where prayer was wont to be made*. See note there. So the word *νομίζουσι* in Thucydides ii. 15. is thus explained by the scholiast *κατὰ νόμον ποιεῖσι*, they do according to law. Thus likewise it is common among the Greek writers to use the word *νόμιμα* or *νομιζόμενα*, when they would express, that things were done according to the laws: in which sense Josephus says in Bell. Jud. vii. 5. 4. *εὐχὰς ἐποιήσαντο τὰς νενομισμένας*, they prayed, as the laws appointed; in another place he uses the same expression *εὐχὰς νενομισμένας*: and in his Antiq. xv. 5. 4. Herod is said to have sacrificed *κατὰ τὰ νομιζόμενα*. In 2 Macc. xiv. 4. mention also is made of *νενομισμένοι θάλλοι*, boughs (or branches) appointed by the law of Moses. See other instances in Wetstein's N. Test. on this place and on Acts xvi. 13. What circumstance the word *ἐνομιζέσθαι* in this sense of it refers to, is not easy to say: but when Josephus, in the beginning of what he wrote concerning his own life, set forth his pedigree, he says, that he found such an account of it *ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένῃ*, entered in the public registers: from this it appears, that such registers were then made and carefully preserved; and agreeably to this it is not unlikely, that, when Jesus was by his parents presented in the temple (ch. ii. 22.), an entry was then and there made, by the registering priest, of his name, and of the name of Joseph as his father, as well as of Mary as his mother. Upon this supposition, (which seems not improbable so far) Suidas has given us a long and strange story of the matter, in Lex. x. *Ἰησοῦς* but, to pass by Suidas's story, in this way (if there was no other) it may be properly said, that Jesus *ἐνομιζέσθαι* was allowed by law to be the son of Joseph.

27 Which

T H E T E X T.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cofam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salom, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

C H A P. IV.

THE TEXT.

1 **A**ND Jesus being full of the holy Ghost, returned from Jordan, and was led (a) by the spirit (b) into the wilderness,

2 Being (c) forty days tempted of the devil; and in those days he did (d) eat nothing: and when they were ended, he afterwards hungred.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, (e) It is written, That man shall not live by bread alone, but (f) by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him (g) all the kingdoms of the world (h) in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of

THE COMMENTARY.

1 (a) Or, by that spirit, viz. the holy Ghost or spirit, of which Luke had here said, that he was full. See com. on Matthew iv. 1.

Ib. (b) Or, into the wilderness forty days, being tempted of the devil. See note (A).

2 (c) See Estius in loca diffic. SS. ad Matthew iv. 1.

Ib. (d) See com. on Matthew iv. 2.

4 (e) In Deut. viii. 3.

Ib. (f) See com. and note on Matthew iv. 4.

5 (g) Perhaps, of the Jewish world only. See com. and note on Matthew iv. 8. and note on Matthew vi. 23.

Ib. (h) This circumstance is omitted by Matthew iv. 8.

N O T E S.

(A) V. 1. *Into the wilderness, &c.*] This passage as in Eng. Transl. and that in Mark i. 13. seem to say, that Jesus was tempted during the whole forty days: but Matthew's words in ch. iv. 2. seem rather to imply, that the first temptation began at the end of the forty days, when he *was an hungred*. Agreeably to this, I have translated this passage of Luke, not representing Jesus as having been tempted forty days, but as having been in the wilderness forty days. Most certainly (according to the account of all the three evangelists) the devil did not tempt him about the *commanding the stones to be made bread*, till the end of the forty days: but he might have tempted Jesus often during the forty days, by trying to infuse into him either dejection of spirit, or presumption, or some other affection of the mind, not suitable to the ministry, upon which he was going to enter.

them;

THE TEXT.

them; for (i) that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, (k) all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for (l) it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on (m) a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

10 For (n) it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, (o) It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him (p) for a season.

THE COMMENTARY.

6 (i) Perhaps from the false claim, which the devil here is said to have made, he is called *the prince of this world* in John xii. 31. and xiv. 30.

7 (k) Or, *it shall be all thine, i. e.* the power mentioned in ver. 6.

8 (l) In Deut. vi. 13. and x. 20.

9 (m) See note (B) here, and com. and note on Matthew iv. 5.

10 (n) In Ps. xci. 11, 12.

12 (o) In Deut. vi. 16. and Exod. xvii. 2.

13 (p) Rather, *till the time, i. e.* the time of his being to suffer death. See note (C).

N O T E S.

(B) V. 9. *Pinnacle of the temple*] The Greek word for *pinnacle* is *πτερύγιον*: and Eusebius in Hist. Eccles. ii. 23. quotes a passage from Hegesippus, who gives an account of the death of James the apostle, and says, that *the Scribes and Pharisees brought him ἐπὶ τὸ πτερύγιον τῆς ναῦ to the pinnacle of the temple, and cast him down from thence*. Where this *πτερύγιον* was, is uncertain: but according to Josephus in Antiq. xv. 11. 3. the middle part of the royal portico was the highest part, and to be seen at the distance of many furlongs: and he says, that the pillars of that portico were an hundred cubits high, and the valley below four hundred deep. Antiq. viii. 3. 9. and xv. 11. 5. See note on Matthew iv. 5.

(C) V. 13. *For a season*] A little before Jesus's crucifixion, Satan renewed his attempts upon him: for he entered into Judas, and put it into his heart to betray him, ch. xxii. 3. and he, as is probable, occasioned that agony, in which Jesus is represented to have been (*ib.* ver. 44.); and then, (as Jesus himself said, *ib.* ver. 53.) it was *the power of darkness*; and when he said in John xiv. 30. *the prince of the world cometh*, he seems to have meant, that the devil was then about to tempt him by laying sufferings upon him.

THE TEXT.

14 ¶ And Jesus (*q*) returned (*r*) in the power of the spirit into Galilee : and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath-day, and (*s*) stood up for to read.

17 And there was delivered unto him (*t*) the book of the prophet Esaias ; and when he had opened the book, he found the place where it was written,

18 (*u*) The spirit of the Lord is upon me, (*x*) because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering

THE COMMENTARY.

14 (*q*) viz. when he had heard that John was cast into prison, Matthew iv. 12. and see note there. I observe, that as Matthew there, so Mark i. 14. and Luke here have omitted all that John has recorded from ch. i. 19. to ch. iv. 43.

Ib. (*r*) Or, with strength of spirit. See com. and note on ch. i. 17, and see note (D) here.

16 (*s*) i. e. by his posture he shewed, that he was ready to read the lesson of the day, if they would permit him to read it.

17 (*t*) If this was in the morning, the reading out of the prophet was the second lesson, that out of the law having preceded it : in the afternoon the law was not read, and then this lesson out of Isaiah might have been the first. See note (E).

18 (*u*) See Isa. lxi. 1, 2.

Ib. (*x*) Rather, for the purpose, for which he anointed me : he hath sent me to preach the gospel to the poor, to heal the broken-hearted, &c. See note (F).

N O T E S.

(D) V. 14. *In the power of the spirit* i. e. strong in spirit, as it is said in ch. i. 80. and ii. 40. in which last place the words *waxed strong in spirit*, seem to be explained by the following words, *filled with wisdom* : or, with the power of the spirit ; that *εν* sometimes signifies the same with *συν*, see note on ch. i. 17. In a Greek MS. which I have seen, the reading is, not *εν τη δυνάμει τῷ πνεύματι*, but *εν τη δυνάμει αὐτοῦ*, in his power, or in his strength, i. e. as strong as ever : a way of speaking not unlike to what we meet with in LXX. 2 Sam. xx. 22. *εν τη σοφίᾳ αὐτῆς*, in her wisdom.

(E) V. 17. *The book of the prophet Esaias*] From what is here said by Luke it may be concluded as probable, that the books of the Jewish scriptures were, there at least, written in separate volumes ; for they seem to have given to Jesus only that of Esaias.

(F) V. 18. *Because he hath anointed me, &c.*] Dr. Prideaux says, that the Greek words here do not exactly agree either with the Hebrew original or with the version of the LXX. in Isa. lxi. 1, 2. and that therefore it seems most likely, that they were read out of some Chaldee Targum, which was made use of in that synagogue.

of

T H E T E X T.

T H E C O M M E N T A R Y.

of fight to the blind, to set at liberty them that are bruised ;

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again (y) to the minister, and sat down : and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, (z) This day is this scripture fulfilled in your ears.

22 And all (a) bare him witness, and wondered at the (b) gracious words which proceeded out of his mouth. And they said, Is not this (c) Josephs son ?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, (d) heal thyself : whatsoever we have (e) heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No (f) prophet (g) is accepted in his own country.

20 (y) Or, *to the servant*, meaning him, whose office it was to carry the book, as he was ordered by the ruler.

21 (z) These words were probably the beginning only of what Jesus then said.

22 (a) Their *wonder* seems to have been, not the effect of approbation, but of dislike : and, if so, they could only *bear him witness* by marking his words with a view to give them in evidence against him. See note (G).

Ib. (b) *i. e.* words, which in Luke's opinion were gracious, not in the opinion of Jesus's hearers. They were gracious in reality, because all Isaiah's words, which Jesus applied to himself, contained some matter of favour and benefit to mankind.

Ib. (c) See Matthew xiii. 55. and Mark vi. 3.

23 (d) The sense seems to be ; the cures, which thou hast done abroad, do here at home. *Thyself* means those of thy own country.

Ib. (e) Hence it appears, that he had wrought miracles at Capernaum before this time : and accordingly the other three Evangelists place, before this, what follows here in ver. 31. and Matthew places, before it, all that Luke says from ver. 31. to ch. vii. 36.

24 (f) Or, *teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

Ib. (g) *i. e.* is accepted with honour. Matthew in ch. xiii. 57. and Mark in ch. vi. 4. say, *is not without honour*. See also John iv. 44.

N O T E S.

(G) V. 22. *Bare him witness and wondered*] So in Matthew xiii. 54, 57. and Mark vi. 2, 3. though it is said, that the Jews were *astonished* at Jesus, yet it is said that they were *offended* at him.

25 But

THE TEXT.

25 But I tell you of a truth, (*b*) many widows were in Israel in the days of Elias, when the heaven (*i*) was shut up three years and six months, (*k*) when great famine was throughout all the land;

26 But unto (*l*) none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and (*m*) none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the (*n*) brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he (*o*) passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine; for his word was (*p*) with power.

33 ¶ And in the synagogue (*q*) there was a man which had a spirit of an unclean devil, and he cried out with a loud voice,

34 Saying, Let us alone; (*r*) what have we to do with thee, thou Jesus of Nazareth? art thou come (*s*) to destroy us? I know thee who thou art; the holy one of God.

THE COMMENTARY.

25 (*b*) See 1 Kings xvii. 9.

Ib. (*i*) See 1 Kings xvii. 1. compared with ch. xviii. 1, 45. See also James v. 17.

Ib. (*k*) Or, *so that there was a great famine, &c.* See note (H).

26 (*l*) The sentence is elliptical, and means this; To none of them was Elias sent: he was not sent, except to Sarepta: for the widow of Sarepta was a Sidonian, not a widow in Israel.

27 (*m*) This is to be understood as ver. 26. is: for Naaman being a Syrian, was no leper in Israel. See 2 Kings v. 14.

29 (*n*) It is situated in a kind of round concave valley, on the top of a high hill, as Maundrel testifies in his *Journey from Aleppo to Jerusalem*, page 112. and 116. 3d Edit.

30 (*o*) It is not said, whether this escape was a miraculous, or a natural one.

32 (*p*) Rather, *with a right*. See com. on Matthew vii. 29. and note on John i. 12.

33 (*q*) See Mark i. 23.

34 (*r*) Rather, *What hast thou to do with us?* See com. on Matthew viii. 29. and note on John ii. 4.

Ib. (*s*) Rather, *to punish us*. See note on Mark i. 24.

N O T E S.

(H) V. 25. *When great famine, &c.*] The famine was the effect of the want of rain, when the heaven was shut up: and therefore $\omega\varsigma$ here must signify $\omega\varsigma\epsilon$ in the sense of *so that*; $\omega\varsigma\epsilon$ followed by an indicative mood as here, is used in Matthew xii. 12. (where see note) and in ch. xix. 6. and Mark ii. 28. And perhaps Luke wrote $\omega\varsigma\epsilon$, not $\omega\varsigma$.

35 And

THE TEXT.

THE COMMENTARY.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into (t) Simons house: and Simons wifes mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and (u) ministred unto them.

40 ¶ Now when the sun (x) was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not (y) to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, (z) and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

38 (t) i. e. Simon Peter's, Matthew viii. 14.

39 (u) See com. and note on Matthew viii. 15.

40 (x) Rather, *had set*. Then the Sabbath was ended, and none of the Jews scrupled to carry their sick to him, though some of them had scrupled to do so on the Sabbath. See ch. vi. 7.

41 (y) Rather, *to say, that they knew*, as in margin of Eng. Transl. here, and in Mark i. 34. See note (I) here.

42 (z) Rather, *and held him, i. e. so long*, as while they were requesting him to stay.

N O T E S.

(I) V. 41. *To speak: for they knew, &c.*] The sense seems to be; that, when they were beginning to declare Jesus to be *the Christ*, he stopped them short, and would not permit them to say any more about it: or, that, if one or two did, he would not suffer the rest to do so. See Mark iii. 11, 12.

C H A P. V.

T H E T E X T.

1 **A**ND (a) it came to pass, that as the people pressed upon him to hear the word of God, he stood by the (b) lake of Gennefareth,

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes ; and their net (c) brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they (d) began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus knees, saying, (e) Depart from me, for I am a sinful man, O Lord.

T H E C O M M E N T A R Y.

1 (a) See Matthew xiii. 1, 2. and Mark iv. 1.

Ib. (b) Called also the sea of Galilee, and the sea of Tiberias, John vi. 1. It was forty furlongs broad, and one hundred and forty long, according to Josephus in Bell. Jud. iii. 9. 7. See com. on Matthew iv. 13.

6 (c) *i. e.* was breaking, was so near it, that, without help, it would have been broken.

7 (d) *i. e.* drew much water.

8 (e) Rather, *go out from me, i. e.* from my ship. (See com. and note on chap. viii. 23.) He was astonished at such an act of power, and was afraid, that he, a sinner as he was, should suffer from Jesus's power some hurt in his person or ship. In Deut. iv. 33. it is said, *Did ever people hear the voice*

THE TEXT.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And (f) so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth (g) thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and (h) followed him.

12 ¶ And it came to pass, when he was in (i) a certain city, behold, (k) a man full of leprosy : who seeing Jesus, fell on *his* face and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will ; be thou clean. And immediatly the leprosy departed from him.

14 And he charged him to tell no man ; but go, and shew thyself to the priest, and (l) offer for thy cleansing, according as Moses commanded, for a (m) testimony unto them.

15 But (n) so much the more went there a fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And (o) it came to pass on a certain day, as he was teaching, that there were Pharisees and (p) doctors of the law sitting

THE COMMENTARY.

voice of God speaking out of the midst of the fire, as thou hast heard, and live ? Perhaps it was a notion among the Jews, that the man was not to live long, who saw a great miracle.

10 (f) Rather, *so were also*. According to Matthew iv. 21. Jesus departed from the place where Simon and Andrew were, and found James and John in another ship, but probably hard by.

Ib. (g) Rather, *thou shalt take men alive, i. e. to save them, not to destroy them, as thou dost these fishes*. The original word is rendered by *saving alive* in LXX. Josh. ii. 13.

11 (h) They now first began to be his personal attendants, though Simon Peter had been with him before, John i. 42.

12 (i) Rather, *one of the cities, or towns*: probably near to Capernaum.

Ib. (k) See Matthew viii. 2. and Mark i. 40.

14 (l) See Lev. xiv. 4.

Ib. (m) See com. on Matthew viii. 4.

15 (n) Rather, *there went abroad the more a fame of him*. Mark in ch. i. 45. says, *he went out, and began to publish it, and to blaze abroad the matter*.

17 (o) This was at Capernaum, in the house, where he was used to sojourn, Matthew ix. 1. and Mark ii. 1.

U u 2

by,

THE TEXT.

by, which were come out of every town of Galilee, and Judea, and Jerusalem: and (q) the power of the Lord was *present* (r) to heal them.

18 ¶ And behold, (s) men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they (t) might bring him in, because of the multitude, they went (u) upon the house-top, and let him down (x) through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth (y) to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

THE COMMENTARY.

17 (p) See com. on ch. ii. 46. That these were scribes, see here ver. 21. and Matthew ix. 3. and Mark ii. 6.

Ib. (q) Rather, *the power of the Lord* (i. e. of Jesus) *was to heal them*; i. e. he had power for that purpose, ch. vi. 19, Jesus is called *Lord* in ch. vii. 13, 31. and elsewhere.

Ib. (r) i. e. those, who were in need of it.

18 (s) See Matthew ix. 2. and Mark ii. 3, &c.

19 (t) There being no room at the door of the house, Mark ii. 2.

Ib. (u) See note on Mark ii. 2, 4.

Ib. (x) i. e. through the door which was on the roof: and, because all the roof, except the door, was paved with tiles, the whole of it seems to be here called the *tiling*. See note on Mark ii. 4.

24 (y) See note on Matthew ix. 6. and on Mark ii. 10.

27 ¶ And

THE TEXT.

27 ¶ And after these things he went forth, and saw (z) a publican named (a) Levi, sitting (b) at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their (c) scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink (d) with publicans and finners?

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but finners to repentance.

33 ¶ And they said unto him, (e) Why do the disciples of John (f) fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine (g) eat and drink?

34 And he said unto them, Can ye make the (b) children of the bride-chamber fast, while the bridegroom is with them?

THE COMMENTARY.

27 (z) See note on Matthew v. 46.

Ib. (a) Called also Matthew, the same with the Evangelist. See com. on Matthew ix. 9.

Ib. (b) *i. e.* at the place, where the custom was paid and received. See Mark ii. 14. and com. on Matthew ix. 9.

30 (c) *i. e.* those of that place, of Capernaum. Who they were, may be seen in note on Matthew ii. 4. and com. on Matthew v. 20.

Ib. (d) *i. e.* with such as are publicans, and therefore were esteemed finners. See ch. xv. 1, 2. and note on Matthew v. 46.

33 (e) See Matthew ix. 14, &c. and Mark ii. 18, &c. In Matthew it is said, that the disciples of John asked this question; and here it seems implied, that the Pharisees asked it: but probably some of both sorts came at once with the same question, as may be gathered from Mark ii. 18.

Ib. (f) *i. e.* prepare themselves for prayer by frequent fastings. See upon the fasts of the Pharisees com. on ch. xviii. 12. where twice in a week is mentioned.

Ib. (g) Not making any distinction of days for fasting. Matthew ix. 14. says, *fast not*, *i. e.* not at all.

34 (b) See com. on Matthew ix. 15.

35 But

THE TEXT.

THE COMMENTARY.

35 But the days will come when the bridegroom shall be taken away from them, (i) and then shall they fast in those days.

36 ¶ And he spake also (k) a parable unto them, (l) No man putteth a piece of a new garment (m) upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into (n) old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 (o) No man also having drunk old wine, straightway desireth new: for he saith The old is better.

35 (i) Rather, *then will they fast*. See com. and note on Matthew ix. 15.

36 (k) See com. on Matthew ix. 16. and see Mark ii. 21.

Ib. (l) See com. on Matthew ix. 16.

Ib. (m) Rather, *unto an old*, as in Matthew ix. 16. The literal meaning is, that it is not usual for men to take a piece of a new garment (or rather, as in Matthew, of new cloth) and to sew it to an old garment, for making good a hole there.

37 (n) *i. e.* old skins or leathern bottles. See com. and note on Matthew ix. 17.

39 (o) The meaning is, that all men like their old habits best; and therefore it is, that the Pharisees are so solicitous about fastings, ver. 33.

C H A P. VI.

T H E T E X T.

1 **A**ND it came to pass on (a) the second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do (b) on the sabbath-days?

3 And Jesus answering them, said, Have ye not (c) read so much as this, what David did, (d) when himself was an hungry, and they which were with him:

4 How he went into the (e) house of God, and did take and eat the shew-bread, and (f) gave also to them that were with him, which is not lawful to eat but (g) for the priests alone?

5 And he said unto them, That (h) the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-

T H E C O M M E N T A R Y.

1 (a) See Matthew xii. 1. and Mark ii. 23. By this sabbath seems meant that, which immediately followed the two great feasts, the first and last day of the pass-over, and was therefore the second after the proper pass-over day. But see note (A) here. L'Enfant 137. Univ. Hist. v. 1. p. 601, 602. Sir Isaac Newton on Daniel, p. 154.

2 (b) See com. on Matthew xii. 2.

3 (c) viz. in 1 Sam. xxi. 6.

Ib. (d) Rather, *when he himself, and they who were with him, were hungry.* See com. on Matthew xii. 3.

4 (e) See com. on Matthew xii. 4.

Ib. (f) Not with him in the house of God, but with him as his companions, whom he then left at a distance. See 1 Sam. xxi. 1, 2, 3, 4, 5.

Ib. (g) See com. on Matthew xii. 4.

5 (h) See com. and note on Matthew xii. 8. and com. on Mark ii. 28.

N O T E S.

(A) V. 1. *The second Sabbath after the first*] The words in the Greek seem to signify *the second-first Sabbath*: and in the opinion of some, the Jews had three first Sabbaths, viz. the first Sabbath after the pass-over, that after the feast of Pentecoste, and that after the feast of Tabernacles; according to which opinion this *second-first Sabbath* must have been the first Sabbath after the Pentecoste. So we have the first Sunday after Epiphany, the first after Easter, and the first after Trinity Sunday, the first in Lent.

day :

THE TEXT.

THE COMMENTARY.

day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing, (*i*) Is it lawful on the sabbath-days to do good, or (*k*) to do evil? to save life, or (*l*) to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night (*m*) in prayer to God.

13 ¶ And when it was day, (*n*) he called unto him his disciples: and of them he chose twelve, whom he also named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James, and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon called (*o*) Zelotes,

9 (*i*) See com. on Mark iii. 4.

Ib. (*k*) *i. e.* not to do good. See com. on Mark iii. 4. and note on Matthew x. 39.

Ib. (*l*) *i. e.* not to save. See note on Matthew x. 39.

12 (*m*) Or, *in an oratory of God, i. e.* in a place set apart for prayer to him. See note on Acts xvi. 13.

13 (*n*) Mark iii. 14.

15 (*o*) *A zealot, i. e.* one of them. See note on Matthew x. 4. and note (B) here.

N O T E S.

(B) V. 15. *Zelotes*] Some Jews gave this name to themselves (according to Jos. Bell. Jud. iv. 3. 9. and vii. 8. 1.): in the first of which places he says, τῆτο γὰρ αὐτοὶ ἐκάλεσαν, ὡς ἐπ' ἀγαθοῖς ἐπιτηδεύμασιν (f. ἐπιτηδεύσαντες), ἀλλ' ἔχι (f. ἔ καὶ) ζηλώσαντες τὰ κάκιστα τῶν ἔργων, καὶ ὑπερβαλλόμενοι. By which he seems to mean, that *they pretended to be more than ordinary zealous for religion, and yet practised the very worst of actions, and even outdid other men in them.* But this Josephus says of the *Zelots* at the time when Vespasian was marching towards Jerusalem. They probably were men of a different character above forty years before; which was the time, when Jesus chose his twelve apostles, one of which had then the surname of the *Zelot*.

16 And

THE TEXT.

THE COMMENTARY.

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he (*p*) came down with them, and stood in the plain, and (*q*) the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole (*r*) multitude sought to touch him: for there (*s*) went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, (*t*) Blessed *be* ye poor: for yours is the kingdom of God.

21 Blessed *are* ye that (*u*) hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

22 Blessed *are* ye, when men shall (*x*) hate you, and when they shall (*y*) separate you *from their company*, and (*z*) shall reproach you, and cast out your name as evil, for the Son of man's sake.

17 (*p*) *i. e.* from the mountain. But Matthew in ch. v. 1. says, that Jesus was upon the mountain, when he spake what is here mentioned in ver. 20, &c.

Ib. (*q*) They stood with him in the plain, as his twelve apostles did.

19 (*r*) *i. e.* all who had diseases or unclean spirits.

Ib. (*s*) See ch. viii. 46. and Mark v. 30.

20 (*t*) Rather, *Happy are ye poor*. Matthew in ch. v. 3. adds, *in spirit*. See note there, and note (C) here.

21 (*u*) Matthew in ch. v. 6. adds, *and thirst after righteousness*.

22 (*x*) See Matthew v. 10, 11.

Ib. (*y*) *i. e.* excommunicate you, or cut you off from being members of their synagogues. See com. on John ix. 22, 34. and note on John xvi. 2.

Ib. (*z*) Rather, *shall slander and cast out your name as evil*. Matthew in ch. v. 11. expresses it thus, *shall revile you and persecute you, and shall say all manner of evil against you falsely*. See note (D) here.

N O T E S.

(C) V. 20. *Blessed be ye poor*] This and what follows to the end of this chapter, is a shorter and less orderly account of Jesus's discourse on the mount, than what Matthew has given to us in his fifth, sixth and seventh chapters. I have all along referred the reader to the passages in Matthew, where he will find, that they have their most proper place and order.

(D) V. 22. *Shall reproach you, and cast out your name as evil*] Luke having before spoken of their separating or excommunicating them, he continues here the same idea in saying, that they would cast out their name likewise as a thing evil in its self. By *your name*, is meant your name as my disciples. As such they were sometimes called *Nazarenes* and sometimes *Christians*; and both these names were matter of reproach in the mouths of their enemies. So James ii. 7. says to the converts, *Do they not blaspheme that worthy name, by which ye are called?* So, when Paul in Acts xxiv. 5. is called *a ringleader of the sect of the Nazarenes*, the character of a pestilent fellow,

THE TEXT.

23 (a) Rejoice ye in that day, and (b) leap for joy : for behold, your reward is great in heaven : for in the like manner did their fathers (c) unto the prophets.

24 But (d) wo unto you (e) that are rich : for (f) ye have received your consolation.

25 (g) Wo unto you that are full : for ye shall hunger. (h) Wo unto you that laugh now : for ye shall mourn and weep.

26 Wo unto you, (i) when all men shall speak well of you : for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, (k) Love your enemies, do good to them which hate you :

THE COMMENTARY.

23 (a) See Matthew v. 12.

Ib. (b) So *leaping* is used as expressive of joy in Ps. lxxviii. 16.

Ib. (c) *i. e.* the true prophets. See 1 Kings xviii. 4. and xix. 20. and 2 Chron. xxiv. 21. and xxxvi. 16. and Nehem. ix. 26.

24 (d) See note (E).

Ib. (e) *i. e.* who *trust in riches*, as in Mark x. 24.

Ib. (f) Rather, *ye have your comfort, viz. in this life. Or, ye have refused your consolation, i. e.* the consolation of Israel which Simeon waited for, ch. ii. 25. See com. and note on Matthew vi. 2.

25 (g) Rather, *Wo unto you, ye who are full.*

Ib. (h) Rather, *Wo unto you, ye who laugh.*

26 (i) See ch. xvi. 15. This seems not to have been spoken concerning the disciples, but the Jews ; and probably it relates chiefly to the scribes and Pharisees. See note (F).

27 (k) See com. on Matthew v. 44, &c.

N O T E S.

and that of a mover of sedition is joined to it : and in Acts xxviii. 22. the Jews say to Paul, *as concerning this sect, we know, that every where it is spoken against* : and this is implied in 1 Peter iv. 14. when he says, *If ye be reproached for the name of Christ, i. e.* as Christians ; agreeably to what follows there in ver. 16. *if any man suffer as a Christian, &c.* In after-times we find Pliny (Epist. x. 97.) consulting the Emperour Trajan, whether or no he should *punish the name itself* (of Christian), *though no evil should be found in it, nomen ipsum, etiam si flagitiis careat, puniatur.*

(E) V. 24. *Wo unto you*] This and the two next verses seem to have been no part of Jesus's discourse on the mount : for in that (as Matthew has recorded it) he pronounced blessings, and gave rules for behaviour ; but he pronounced no woes against any man. They rather seem to belong to that discourse, in which (according to Matthew ch. xxiii.) Jesus pronounced many woes against the Scribes and Pharisees.

(F) V. 26. *When all men shall speak well of you*] This good word of all men (*i. e.* of the generality of them) the Scribes and Pharisees had gained, but they had gained it by hypocrisy and other wicked means ; as the false prophets of old had brought themselves into public esteem by prophesying lies, and imposing their deceits for truths. See 1 Kings xviii. 6. Isa. xxx. 10. and Jerem. v. 31.

THE TEXT.

THE COMMENTARY.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him (*l*) that smiteth thee on the *one* cheek, offer also the other: and (*m*) him that taketh away thy cloke, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him (*n*) that taketh away thy goods, (*o*) ask them not again.

31 And (*p*) as ye would that men should do to you, do ye also to them likewise.

32 (*q*) For if ye love them which love you, (*r*) what thank have ye? for finners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for finners also do even the same.

34 (*s*) And if ye lend to them of whom ye hope to receive, what thank have ye? for finners also lend to finners, to (*t*) receive as much again.

29 (*l*) See com. and note on Matthew v. 39.

Ib. (*m*) The *taking away* here is meant of one, who sues for it at the law, as in Matthew v. 40. See com. and note there; and for the difference between the *cloak* and coat, see note on Matthew x. 10.

30 (*n*) In Matthew v. 42. it is thus expressed, *that would borrow of thee*. See note (*G*) here.

Ib. (*o*) Probably by this is meant, that they should not be demanded back again soon, and while the reason for borrowing them still subsisted. As in Ecclus. xx. 15. it is a part of the character of a very bad man, that *to-day he lendeth, and to-morrow will be ask it again*.

31 (*p*) See Matthew vii. 12. and Tobit iv. 15.

32 (*q*) *i. e.* them only. The word *for* here introduces a reason for what was said in ver. 29, 30, 31.

Ib. (*r*) *i. e.* what recompence can ye expect from God, as a favour done to one of his creatures?

34 (*s*) The word *and* here, supplying the place of *for*, introduces a reason for what was said in ver. 29, 30, 31.

Ib. (*t*) Rather, *receive again as much, i. e.* as they lent.

N O T E S.

(*G*) V. 30. *That taketh away thy goods*] The Greek word ἀρπεν often signifies, not to take away by force, but to take or receive what is given, and also what is lent, which is the same as to borrow, the word used by Matthew in ch. v. 42.

THE TEXT.

35 But love ye your enemies, and do good, and lend, (*u*) hoping for nothing again: and your reward shall be great, and ye (*x*) shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 (*y*) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, (*z*) Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is (*a*) not above his master: but (*b*) every one that is perfect, shall be as his master.

THE COMMENTARY.

35 (*u*) Rather, *making no body despair, or, putting no body out of hopes, i. e. refusing nobody; no, not an enemy. See note (H).*

Ib. (x) i. e. shall shew yourselves to be like to the Highest in this respect.

37 (*y*) See com. on Matthew vii. 1.

39 (*z*) Matthew in ch. xv. 14. has represented this as said upon another occasion, to which it seems more properly to belong.

40 (*a*) And therefore he must not hope to fare better than his master, Matthew x. 24, 25. where this is said upon another occasion, and expressed somewhat differently.

Ib. (b) Rather, every one shall be fitted (or, prepared), as his master shall be. The sense is; every disciple must expect to suffer ill treatment, as well as his master (Matthew x. 25.). He is so much to expect it, that he is properly said to be fitted and prepared for it by his discipleship. See Greek in Rom. ix. 22.

N O T E S.

(H) V. 35. *Hoping for nothing again*] The Greek word is μηδεν ἀπελπίζοντες: for which we ought (I think) to read μηδεν ἀπελπίζοντες, as will be allowed by him, who considers well the sense of the word ἀπελπίζειν, which usually signifies to *despair* or *make to despair*, as in LXX. Gr. Isa. xxix. 19. Ecclus. xxii. 21. and xxvii. 1. and 2-Macc. ix. 18. The Syr. and Arab. versions seem to have been made from Greek MSS. which had μηδεν, not μηδεν, they being here rightly rendered thus in Latin, *nè frustratis spem ullius*. So in Anthol. Gr. ii. 22. 3. where it is said, *Ἄλλον ἀπελπίζων, αὐτὸς ἀπεσπάρισεν, the sense is, *he who gave no hope (i. e. of long life) to another, took his last leap, i. e. died.*

T H E T E X T.

41 And why beholdest thou (c) the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 For (d) a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 (e) A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And (f) why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and (g) heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently (h) upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house (i) upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

T H E C O M M E N T A R Y.

41 (c) See com. on Matthew vii. 3.

43 (d) See Matthew vii. 16, 17, 18. and com. on ver. 17. there.

45 (e) This seems to have been said at a different time, viz. at the time, when Matthew says it was, in ch. xii. 35.

46 (f) See Matthew vii. 21.

47 (g) See Matthew vii. 24, &c.

48 (h) Rather, *against that house*, as in ver. 49.

49 (i) *i. e.* upon loose earth. Matthew in ch. vii. 26. says, *upon the sand*.

C H A P. VII.

T H E T E X T.

1 **N**OW when he had ended all his sayings in the audience of the people, he entered (a) into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the (b) elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him (c) instantly, saying, (d) That he was worthy for whom he should do this :

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am (e) not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee ; but say in a word, and my servant shall be healed.

8 For (f) I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth : and to another, Come, and he cometh : and to my servant, Do this, and he doeth it.

9 When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, (g) not in Israel.

T H E C O M M E N T A R Y.

1 (a) See Matthew viii. 5.

3 (b) *i. e.* elders of the synagogue, which he had built at Capernaum.

4 (c) *i. e.* pressing and earnestly.
Ib. (d) Rather, *He is worthy, for whom thou shouldst do this.* See note (A).

6 (e) See com. on Matthew viii. 8.

8 (f) See com. and note on Matthew viii. 9.

9 (g) See com. on Matthew viii. 10.

N O T E S.

(A) V. 4. *That he was worthy, &c.* The Greek word here *παρέξει* is (after the Attick manner) put for *παρέξη*, (the second person of the indicative future in the middle voice) which last word is found in several of the Greek MSS. and is rendered by the Vulg. Version *præbeas* ; with which agrees the Copt. Version. So *ἐλάει* is used for *ἐλάη* in ch. xxii. 42.

10 And

THE TEXT.

THE COMMENTARY.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called (*b*) Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man (*i*) carried out, the only son of his mother, and she was a widow: and (*k*) much people of the city was with her.

13 And when the Lord saw her he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great (*l*) prophet (*m*) is risen up among us; and, That God hath (*n*) visited his people.

17 And (*o*) this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

11 (*b*) A town, according to Eusebius, two miles from mount Tabor southward, and near to Endor.

12 (*i*) The Jews always buried their dead without the cities, except those of David's family.

Ib. (*k*) See note (B).

16 (*l*) Or, *teacher*, by divine authority. See com. on Matthew vii. 22. and note on Acts xv. 32.

Ib. (*m*) Rather, *hath been raised up*. See ch. ix. 8.

Ib. (*n*) *viz.* in mercy and favour to them. See ch. i. 68.

17 (*o*) *i. e.* this account of his having raised a dead man to life.

N O T E S.

(B) V. 12. *Much people*] Josephus cont. Apion ii. 26. speaking of the Jewish funerals says, πᾶσι τοῖς παρισσι θαπτομένοις τινὸς καὶ συνελθεῖν καὶ συναποδύρασθαι ἐπέειπε νόμιμον: that *Moses ordained, that all the Jews who chanced to meet a corps going to be buried, should attend it, and join in the lamentation.* In this Josephus spake as a Pharisee, meaning, that this was one of the traditions of the elders, which the Pharisees looked upon as the ordinances of Moses, and agreeably to this (no doubt) the custom was in Josephus's time; who would never have said to Apion, that the law required it, if the practice had not been suitable to the traditions, which he esteemed a part of the law.

19 ¶ To

THE TEXT.

19 ¶ And John calling unto him (*p*) two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou (*q*) he that should come, or look we for another?

21 And in that same hour he cured many of *their* infirmities, and (*r*) plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and (*s*) heard, how that (*t*) the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And (*u*) blessed is he whosoever shall not be (*x*) offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the (*y*) wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and (*z*) much more than a (*a*) prophet.

THE COMMENTARY.

19 (*p*) John was then in prison, Matthew xi. 2.

20 (*q*) Or, *he, that is to come, viz. the Christ.* See com. on Matthew xi. 3. and note on ver. 4. there.

21 (*r*) See com. on Mark iii. 10. and note (C) here.

22 (*s*) They seem to have heard Jesus preaching to the poor, who made up the multitude, before they put their question to him.

Ib. (*t*) See com. and note on Matthew xi. 5.

23 (*u*) Rather, *happy.* See com. on Matthew v. 3. and note on Luke i. 48.

Ib. (*x*) See com. on Matthew xi. 6.

24 (*y*) See ch. iii. 2. and Matthew iii. 1, 5.

26 (*z*) He was the messenger of the Messiah, ver. 27. and therefore there had been no greater prophet or teacher than He, ver. 28.

N O T E S.

(C) V. 21. *Plagues*] Luke mentions here νόσοι, μαλῆες, leprosy, and πνεύματα πονηρά, i. e. diseases or ill habits of body, sores or lamenesses, and evil spirits: from whence we may conclude, that *evil spirits* are reckoned by him (who speaks of distempers with more accuracy than the other evangelists), as things different from any disorders of the body included in the two former words. See note on Matthew viii. 28.

26 (*a*) Or,

THE TEXT.

27 This is he of whom it is written, Behold, (b) I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater (c) prophet than John the Baptist: but he that is (d) least in the kingdom of God, is greater than he.

29 And all the people that (e) heard him, and the publicans (f) justified God, (g) being baptized with the baptism of John.

30 But the Pharisees and (h) lawyers (i) rejected the counsel of God against themselves, (k) being not baptized of him.

THE COMMENTARY.

26 (a) Or, *teacher*. See note on Matthew vii. 22. and note on Luke i. 67. and xxiv. 44. and note on Acts xv. 32.

27 (b) See Malachi iii. 1.

28 (c) Or, *teacher*. See com. on ver. 26.
Ib. (d) See com. on Matthew xi. 11.

29 (e) *i. e.* when he (John) preached the baptism of repentance in the wilderness, ch. iii. 3. This and the next verse seem to be a part of Jesus's discourse, and not of Luke's narration.

Ib. (f) Rather, *declared* (or, *acknowledged*) *God to be just*. The sense is this; John preached, that the divine wrath was coming upon the Jews, from which they might flee by repentance, ch. iii. 7. The Jews therefore, who were baptized by him with the baptism of repentance (ib. ver. 8.) did thereby in effect *acknowledge*, that it was but *justice* in God to punish them for their wickedness, unless they repented and were baptized in token of it. See note (D).

Ib. (g) Rather, *having been baptized*, &c.

30 (h) *i. e.* scribes. See ch. ii. 46. and v. 17. and note on Matthew ii. 4.

Ib. (i) Rather, *frustrated the will of God towards themselves*; *i. e.* as far as related to themselves they defeated, what God had willed, purposed and resolved. See note (E).

Ib. (k) Rather, *not having been baptized by him*.

N O T E S.

(D) V. 29. *Justified God*] That the word *δικαίω* signifies as I have explained it, appears from LXX. Pf. l. 3. compared with Job xxxii. 2. The Hebrew word is the same in both places: but what is rendered by *δικαιον* in the former place, is rendered by *ἀποφαίνειν δικαιον* in the latter. In a sense much the same, *viz.* of *representing as a just man*, this word is used again by Luke in ch. x. 29. and xvi. 15.

(E) V. 30. *Rejected the counsel of God against themselves*] I have here rendered *ἀθέτησαν* by *frustrated*, rather than *rejected*, because though the word, when applied to persons is rightly rendered

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19 ¶ And John calling unto him (*p*) two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

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28 For I say unto you, Among those that are born of women, there is not a greater (c) prophet than John the Baptist: but he that is (d) least in the kingdom of God, is greater than he.

29 And all the people that (e) heard him, and the publicans (f) justified God, (g) being baptized with the baptism of John.

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(E) V. 30. *Rejected the counsel of God against themselves*] I have here rendered *ἀθέτησαν* by *frustrated*, rather than *rejected*, because though the word, when applied to persons is rightly rendered

THE TEXT.

31 ¶ (l) And the Lord said, (m) Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are (n) like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came (o) neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of (p) publicans and sinners.

35 (q) But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, (r) a woman in the city, which was (s) a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

THE COMMENTARY.

31 (l) *i. e.* after he had ended the former discourse, he said farther, as follows. See note (F).

Ib. (m) See Matthew xi. 16.

32 (n) See com. on Matthew xi. 16.

33 (o) See ch. i. 15. and Matthew iii. 4. and com. on Matthew xi. 18.

34 (p) See ch. xv. 1, 2. and note on Matthew v. 46.

35 (q) Rather, *and yet wisdom is justified.* See com. on Matthew xi. 19.

37 (r) This seems to be a different fact from that which is mentioned by Matthew xxvi. 7, &c. and Mark xiv. 3. and John xii. 3. This probably was at Capernaum, and that at Bethany: besides, most of the circumstances are different.

Ib. (s) Probably she was one who had been a noted prostitute, and therefore excommunicated; for the touch of a common sinner would scarcely have been objected to, as it is in ver. 39. See also John viii. 7, 11. and com. on ver. 7. there.

N O T E S.

rejected, as in ch. x. 16. Mark vi. 26. John xii. 48. 1 Theff. iv. 8. yet when it is applied to things, it ought rather to be rendered *frustrated* (as in margin of Eng. Transl. in Mark vii. 9.); *i. e.* made of no effect or force. Compare Mark vii. 9. with Matthew xv. 6. For if it was the will and determination of God, *that all men should be saved and come unto the knowledge of the truth* (1 Tim. ii. 4.), this will of God those Pharisees and lawyers made of no effect to themselves by their refusing to be baptized by John with *the baptism of repentance.* See com. on ver. 29.

(F) V. 31. *And the Lord said*] These words seem to be none of Luke's, and they are (I think) to be omitted upon the authority of almost all the Greek MSS. *Vide* Beza. MS.

38 And

T H E T E X T.

38 And stood at his feet behind him weeping, and began to (t) wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee, which had (u) bidden him, saw *it*, he spake within himself, saying, This man, if he were (x) a prophet, would have known who, and what manner of woman *this is*, that touched him : for she is a finner.

40 And Jesus answering, said unto him, (y) Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors : the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me (z) no kiss : but this woman, since the time (a) I came in, hath not ceased to kiss my feet.

46 (b) Mine head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, (c) Her sins, which are many, are forgiven ;

T H E C O M M E N T A R Y.

38 (t) It was a custom (ver. 44.) among the Jews to wash the feet, after they had been walking, and before they went to their meals. See note (G).

39 (u) *i. e.* invited him to eat with him. *Ib.* (x) Or, *teacher* by divine authority. See note on Matthew vii. 22. and on Luke i. 67. and xxiv. 44. and on Acts xv. 32.

40 (y) This was the name of the Pharisee, who had invited Jesus to eat with him, ver. 39.

45 (z) See com. on Matthew xxvi. 49. *Ib.* (a) Rather, *she came in* : for Jesus had come in, before she did, ver. 37.

46 (b) That it was a custom among the Jews to anoint their heads, appears from Matthew vi. 17. where see the com.

47 (c) Rather, *all her sins*. See com. and note on Matthew xxvi. 28.

N O T E S.

(G) V. 38. *Wash his feet*] The Jews wore no stockings, as we do ; and before they laid themselves down on their couches, as they were used to do at their meals, they put off their shoes or sandals which had no upper leather, as ours have, and were only tied about with strings called *latchets* in ch. iii. 16.

THE TEXT.

(d) for she loved much; but to whom little is forgiven, the same loveth little.

48 And he said unto her, (e) Thy sins are forgiven.

49 And they that sat at meat with him, began to say (f) within themselves, who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; (g) go in peace.

THE COMMENTARY.

47 (d) Rather, *therefore she hath loved much*. The sense is; she came here in full confidence, that her sins have been forgiven her by God upon her repentance: and (as she believes, that I came from God) this hath produced in her all those marks of love, which she has shewed by washing and anointing me. See note (H).

48 (e) *i. e.* I now declare to thee, that (as I said before, ver. 47.) thy sins have been forgiven.

49 (f) Or, *among themselves*.

50 (g) This was the Jewish form of wishing well, when one man took his leave of another. See com. on ch. ii. 29. and com. and note on Matthew x. 12. See also note (I) here.

N O T E S.

(H) *For she loved much*] The word ὅτι here seems put for διότι (as διότι frequently is for ὅτι. See note on ch. i. 13.); because, to make this sentence suit with the foregoing parable, ver. 42, 43. and with what immediately follows here, *but to whom little, &c.* we must suppose, that her love was the effect of her being pardoned, not the cause of it. Ὅτι seems to have this sense of *therefore* or *wherefore* in LXX. Ecclef. v. 6. and Hosea ix. 15. And this sense of the word here is approved by Hammond and L'Enfant.

(I) V. 50. *Go in peace*] The following places will help to strengthen what is said in the comment, LXX. Judges xviii. 6. and 1 Sam. i. 17. and xx. 42. and xxix. 7. and 2 Sam. xv. 9. and also James ii. 16.

C H A P. VIII.

T H E T E X T.

1 **A**ND it came to pass afterward, that he went throughout (a) every city and village preaching and shewing the glad tidings of the kingdom of God : and the twelve (b) *were* with him ;

2 And (c) certain women, which had been healed of evil spirits, and infirmities, Mary called Magdalene, out of whom (d) went seven devils,

3 And Joanna the wife of Chuza, Herods steward, and Sufanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 (e) A sower went out to sow his seed : and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold.

T H E C O M M E N T A R Y.

1 (a) *i. e.* of Galilee.

Ib. (b) Rather, *went with him.*

2 (c) All named here and in the next verse went along with Jesus.

Ib. (d) Luke xi. 26. says, seven spirits, See note (A).

5 (e) See Matthew xiii. 2, &c. and Mark iv. 3, &c. Matthew in ch. xiii. 2. places the delivery of this parable before what happened to Jesus at Nazareth.

N O T E S.

(A) V. 2. *Went seven devils*] Mary Magdalene is commonly thought to have been a prostitute, before she came to the knowledge of Jesus, and then to have been remarkably penitent. So historians and painters represent her : but neither from this passage, nor from any other of N. Test. can such a supposition be drawn. She is here represented as one who had been possessed with *seven devils*, and as one among other women who had been healed by Jesus of *evil* (or, *wicked*) *spirits and infirmities*. As well might Joanna and Sufanna mentioned in ver. 3. come in for a share of the censure, as this Mary Magdalene ; for they seem to have been dispossessed likewise by Jesus according to Luke's account of them. They had all had *infirmities* (of what sort it is not said), and those infirmities were occasioned by *evil spirits* within them ; and Jesus had healed them all : but Mary Magdalene by her behaviour and constant attendance on Jesus in his life-time, at his crucifixion, and at his grave, seems to have exceeded all the other women in duty and respect to his person.

And

THE TEXT.

THE COMMENTARY.

And when he had said these things, he cried,
He that hath ears to hear, let him hear.

9 And his disciples asked him, saying,
What might this parable be?

10 And he said, Unto you it is given to
know the mysteries of the kingdom of
God: but to others in parables; (*f*) that
seeing they might not see, and hearing they
might not understand.

11 Now the parable is this: The seed
is the word of God.

12 (*g*) Those by the way-side, are they
that hear: then cometh the devil, and
taketh away the word out of their hearts,
lest they should believe and be saved.

13 (*h*) They on the rock, *are they*,
which when they hear, receive the word
with joy; and these have no root, which
for a while believe, and in time of temp-
tation fall away.

14 And that which fell among thorns,
(*i*) are they, which when they have heard,
go forth, and are choked (*k*) with cares,
and riches, and pleasures of *this* life, and
bring no fruit to perfection.

15 But that on the good ground, (*l*) are
they, which in an honest and good heart,
having heard the word, keep it, and bring
forth fruit (*m*) with patience.

16 ¶ (*n*) No man, when he hath lighted
a candle, covereth it with a vessel, or put-
teth *it* under a bed; but setteth it on a
candlestick, that they which enter in may
see the light.

17 For (*o*) nothing is secret that shall not
be made manifest: neither any thing hid,
that shall not be known, and come abroad.

10 (*f*) See com. and note on Mark iv. 12.
See also John xii. 40. Acts xxviii. 26, 27.
and Rom. xi. 8.

12 (*g*) *i. e.* the seeds (*σπόροι*) which fell
there, represent in this parable such as hear,
but to no purpose. See note (B) here.

13 (*h*) *i. e.* those seeds, which fell there.

14 (*i*) *i. e.* in the parable represent
those, *which, when, &c.*

Ib. (*k*) Rather, *with anxious cares both
of riches and pleasures.* See com. and note
on Matthew vi. 25. and see also Matthew
xiii. 22.

15 (*l*) *i. e.* represent those, *which in, &c.*

Ib. (*m*) Rather, *by persevering.*

16 (*n*) This belongs to our Lord's dis-
course on the mount. See com. on Mat-
thew v. 15.

17 (*o*) See com. on Matthew x. 26.
where this seems to come in more properly
than here.

N O T E S.

(B) V. 12. *Those by the way side*] Luke seems here, by *οἱ* to mean *σπόροι*, *the seeds*. But that
there is such a word as *σπόροι* in the plural number, signifying *seeds*, I have not yet found any
proof; though *σπόρος*, in the singular number, signifies *semen* as well as *feminatio*. If this is a
peculiarity in Luke's manner of writing, it is no more than what is found in other good authors.

18 Take

THE TEXT.

18 Take heed therefore how ye hear: for (p) whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which (q) he seemeth to have.

19 ¶ Then came to him his mother and (r) his brethren, and could not come at him for the press.

20 And it was told him, (s) by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these, which hear the word of God and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship (t) with his disciples: and he said unto them, Let us

THE COMMENTARY.

18 (p) *i. e.* hath much: *hath not, i. e.* hath but very little, and next to nothing. See com. and note on Matthew xiii. 12. According to which passage of Matthew this verse of Luke should have followed the eleventh of this chapter.

Ib. (q) Rather, *he hath*, as in ch. xix. 26. Matthew xiii. 12. and Mark iv. 25. See note on Mark x. 42.

19 (r) *i. e.* his cousins. See Matthew xii. 46. and note on Matthew xiii. 55.

20 (s) See note (C).

22 (t) See Matthew viii. 23. and com. on ver. 21. there: where this miracle is

N O T E S.

(C) V. 20. *By certain who said*] The Greek word here is *λεγόντων*, without any noun added to which it relates. See the same thing in ch. xii. 36. and in Mark viii. 1. and in Acts xix. 34. and xxvii. 30. And this way of writing elliptically is found in other Greek authors: for Xenophon in Cyri Anab. lib. iii. (p. 209. Edit. Hutch. 4to.) says, *ὄντω δὲ ἐχόντων* (sc. *πραγμάτων*) *Things standing thus*. Thus Plutarch in his Life of Cicero, (p. 449. Edit. Bryan, 4to.) says, *καὶ μὴ διδόντος* (sc. *αὐτοῦ*), *ἀλλὰ βαλενομένην πολὺν χρόνον*, and *he not giving it, but deliberating upon it for a long time*. The same is found likewise in Jos. Antiq. i. 6. 1. *τὸ τᾶν πρὸς τὴν κλήσιν ἀντὶ τῆς θήτα μεταβαλλόντων*, *they (the Greeks) changing the theta in the name to tau, i. e.* Tharfus to Tarsus: here the word *αὐτῶν* is to be understood for supplying the deficiency of the sentence: and so it is in the same book, c. xviii. 9. *ὡς ἐπὶ προτέροις αὐτῷ γάμοις δυσχερῶς διακειμένων* (sc. *αὐτῶν*), *as they had been displeased with his former marriage*. This manner of writing is so common with Josephus, that there are many other instances of it in his works: and it leads me to suspect, that in the remarkable passage of Jos. Antiq. xviii. 3. 3. concerning Christ, there is an interpolation, which helps to incline some learned men to doubt about the authenticity of it. After Josephus had said, that *Christ appeared alive on the third day to them* (his disciples), he adds *τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων*, *the holy prophets having affirmed these and very many other wonderful things of him*. Perhaps the words *τῶν θείων προφητῶν* did not come from Josephus's pen, but were added by those who thought that some noun was wanting to *εἰρηκότων*, and were not aware, that *αὐτῶν, i. e. they who loved him*, or his disciples, might be supplied, as in the above instances.

THE TEXT.

go over (*u*) unto the other side of the lake. And they lunched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and (*x*) they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there (*y*) was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at (*z*) the country of the Gadarenes, which is (*a*) over against Galilee.

27 And when he went forth to land, there (*b*) met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but (*c*) in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, (*d*) What have I to do with thee, Jesus, thou Son of God most high? I beseech thee (*e*) torment me not.

THE COMMENTARY.

represented as wrought at a time different from what Luke assigns to it.

Ib. (*u*) Or, *unto the side of the lake, i. e.* of Gennethareth. See note on Matthew iv. 15. and xix. 1. and com. on Matthew iii. 6. and John vi. 22.

23 (*x*) Here persons are put for things; *they* for the *ship* in which they were; for Matthew in ch. viii. 24. says, that *the ship was filled with waves*. See note (D) here.

24 (*y*) See Mark iv. 39. and note on Matthew viii. 26.

26 (*z*) See com. on Mark v. 1. and note on Matthew viii. 28.

Ib. (*a*) Or, *on the other side of Galilee*. See note on Matthew iv. 15. and xix. 1.

27 (*b*) Rather, *met him a certain man of the city, i. e.* who was of it, and perhaps came out of it. Matthew in ch. viii. 28. says, that *two men, possessed with devils, met him*.

Ib. (*c*) See com. on Mark v. 5.

28 (*d*) Or, *What hast thou to do with me?* See com. on Matthew viii. 29. and note on John ii. 4.

Ib. (*e*) *i. e.* punish me not. Matthew in ch. viii. 29. adds, *before the time*. See com. and note there, and com. and note on ver. 31. here.

N O T E S.

(D) V. 23. *They were filled with water*] Perhaps Luke wrote συνεπληρώτο, *it was filled*, i. e. the ship mentioned in ver. 22. Zegerus upon this place says, *quidam codex habebat, complebatur fluctibus navicula*.

29 (For

T H E T E X T.

T H E C O M M E N T A R Y.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him : and he was kept bound with chains, and in fetters ; and he brake the bands, and was driven of the devil into (f) the wilderness)

30 And Jesus asked him, saying, What is thy name ? And he said, Legion : because many devils were entered into him.

31 And (g) they besought him that he would not command them to go out (b) into the deep.

32 And there was there an herd of many swine feeding on the mountain : and they besought him, that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

35 When they that fed them, saw what was done, they fled, and went and told *it* in the city, and in the country.

35 Then they went out to see what was done ; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.

29 (f) So the mountainous parts there are called. Compare with this Mark v. 5.

31 (g) Or, *he besought him, i. e. the man, or the unclean spirit (ver. 29.) speaking out of the man, besought Jesus.*

Ib. (b) Greek, into the abyss, i. e. into hell, called so in Rev. xx. 3. and elsewhere in that book. See note (E).

N O T E S.

(E) V. 31. *Into the deep*] The devils seem to have known, that they were there to be tormented or punished after the day of the general judgment. See Jude vi.

THE TEXT.

THE COMMENTARY.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and (i) shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus (k) was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And behold, (l) there came a man named Jairus, and he was ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she (m) lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood (n) stanch'd.

45 And Jesus said, Who touched me? When all denied: Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, (o) be of good comfort: thy faith hath made thee whole; (p) go in peace.

39 (i) Rather, *shew how many things*, as in ch. xi. 8. or, *what things*, as in Acts ix. 39. See upon the word *shew* note on Mark v. 19.

40 (k) *i. e.* to Capernaum, Matthew ix. 1.

41 (l) See Matthew ix. 18. and Mark v. 22. These two miracles were (according to Matthew) prior in time to many things, of which Luke has before given an account.

42 (m) See com. and note on Matthew ix. 18. and see Mark v. 23.

44 (n) *i. e.* was stopped.

48 (o) Rather, *take courage*, or, *have a good heart*. See com. on Acts xxiii. 11.

Ib. (p) See com. on ch. ii. 29. and vii. 50.

THE TEXT.

THE COMMENTARY.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man (*q*) to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is (*r*) not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he (*s*) put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

vii. 50. and com. and note on Matthew x. 12. and on Luke vii. 50.

51 (*q*) *i. e.* into the room, where the damsel lay. Mark v. 40.

52 (*r*) See com. on Matthew ix. 24.

54 (*s*) *i. e.* he put out of the room *the minstrels, and people that made a noise, weeping and wailing*, Matthew ix. 23. and Mark v. 38. The five, who are mentioned here in ver. 51. he suffered to stay with him. See com. on Matthew ix. 23.

C H A P. IX.

THE TEXT.

1 **T**HEN he called (a) his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey; (b) neither staves, nor scrip, neither bread, neither money; (c) neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and (d) thence depart.

5 And whosoever will not receive you, when ye go out of that city, (e) shake off the very dust from your feet (f) for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing (g) every where.

7 ¶ Now (h) Herod the tetrarch heard of all that was done by him; and (i) he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles when they (k) were returned, told him all that they had done. And he took them, and (l) went aside privately into a desert place, belonging to the city called (m) Bethsaida.

THE COMMENTARY.

1 (a) See com. on Matthew x. 1. and see Mark vi. 7.

3 (b) *i. e.* have one staff only. See Mark vi. 8. and com. on Matthew x. 10.

Ib. (c) See note on Matthew x. 10.

4 (d) *i. e.* remain and abide in that house, till ye go out of their city. See ch. x. 7. and Matthew x. 11.

5 (e) See com. on Matthew x. 14.

Ib. (f) Rather, *for a testimony unto them.* See com. on Matthew viii. 4.

6 (g) *i. e.* throughout the country of Galilee.

7 (h) *i. e.* of Galilee, ch. iii. 1. See Matthew xiv. 1, &c. and Mark vi. 14, &c.

Ib. (i) Rather, *he doubted, i. e.* which of the three Jesus was; or rather, whether he was any one of them.

10 (k) See ver. 6. and Mark vi. 30. They were not returned till some considerable time after they had been sent out.

Ib. (l) See Matthew xiv. 13, &c. and Mark vi. 25, &c. and com. on Matthew xiv. 13.

Ib. (m) See note on Matthew xi. 23.

11 And

THE TEXT.

THE COMMENTARY.

11 And the people when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day (*n*) began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, (*o*) Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he (*p*) blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, (*q*) twelve baskets.

18 ¶ And (*r*) it came to pass as he was (*s*) alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, (*t*) said, John the Baptist: but some say Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But (*u*) whom say ye that I am? Peter (*x*) answering, said, The Christ of God.

21 And (*y*) he straitly charged them, and commanded *them* to tell no man that thing,

12 (*n*) See note on Matthew xiv. 15.

13 (*o*) Rather, *Do ye give to them to eat.* The twelve were to give it to them, and not send them away to seek food elsewhere.

16 (*p*) *i. e.* gave thanks to God for them. See note on Matthew xiv. 19. and xxvi. 26.

17 (*q*) See note on Matthew xiv. 20.

18 (*r*) See Matthew xvi. 13. and Mark viii. 27. in both which places a different time is assigned for this question.

Ib. (*s*) The multitude being absent, and only his disciples present.

19 (*t*) *i. e.* they said, that the people said, that Jesus was John the Baptist.

20 (*u*) *i. e.* whom do ye say to the multitude, that I am? whom do ye declare me to be? He seems not here to ask them their opinion about him, but what they taught others about him.

Ib. (*x*) See com. on Matthew xvi. 16.

21 (*y*) Rather, *when he had rebuked them, he commanded, &c.* He rebuked them for having

THE TEXT.

22 Saying, The Son of man (z) must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, (a) If any man will come after me, let him deny himself, and (b) take up his cross (c) daily, and follow me.

24 For whosoever (d) will save his life, shall lose it: but whosoever (e) will lose his life for my sake, the same shall save it,

25 For what is a man advantaged, if he gain the whole world, and (f) lose himself, (g) or be cast away?

26 For whosoever (h) shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be (i) some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And (k) it came to pass (l) about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

THE COMMENTARY.

having declared to the multitude, that he was *the Christ*. See com. on ver. 20. and see com. on Matthew xvi. 20.

22 (z) See com. on Matthew xvi. 21.

23 (a) See Matthew x. 38. and xvi. 24. and Mark viii. 34.

Ib. (b) See com. and note on Matthew x. 38.

Ib. (c) See note (A).

24 (d) *i. e.* is desirous so to do. See com. and note on Matthew x. 39.

Ib. (e) *i. e.* is willing to part with it. See com. and note on Matthew x. 39. and note (B) here.

25 (f) *i. e.* his life, as in ver. 24. See com. on Matthew xvi. 26.

Ib. (g) See note (C).

26 (h) See Matthew x. 33. and Mark viii. 38.

27 (i) See Mark ix. 1. and com. on Matthew xvi. 28. and on John xxi. 22, 23.

28 (k) See Matthew xvii. 1, &c. and Mark ix. 2, &c.

Ib. (l) See com. on Matthew xvii. 1. where it is said *after six days*: Luke here does not speak positively, when he says *about*.

N O T E S.

(A) V. 23. *Daily*] The words καθ' ἡμέραν, here rendered *daily*, are left out in Matthew x. 36. and xvi. 24. and also in Mark viii. 34. And for leaving them out here, there is the authority of very many Greek MSS. and old versions.

(B) V. 24. *Will lose his life*] Perhaps Luke wrote not ὅς δ' ἀν' ἀπολέσῃ, but ὅς δ' ἀν' ἀπολέσαι, &c. the verb θέλῃ being to be supplied here from the former part of the verse.

(C) V. 25. *Or be cast away*] The Greek for this, ἡ ζημιώθεις, seems to be a gloss, and to have been taken from what is found in Matthew xvi. 26. and Mark viii. 36.

THE TEXT.

29 And as he prayed, (*m*) the fashion of his countenance was altered, and his raiment *was* white and (*n*) glistering.

30 And behold, there talked with him two men, which were Moses and Elias ;

31 Who appeared (*o*) in glory, and (*p*) spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep : and when they were awake, they saw (*q*) his glory, and the two men that stood with him.

33 And it came to pass, as (*r*) they departed from him, Peter said unto Jesus, Master it is good for us (*s*) to be here ; and let us make three (*t*) tabernacles, one for thee, and one for Moses, and one for Elias : (*u*) not knowing what he said.

THE COMMENTARY.

29 (*m*) Rather, *the appearance*, his face *shining as the sun*, Matthew xvii. 2.

Ib. (*n*) Rather, *streaming out light* from it. See Greek in ch. xi. 36.

31 (*o*) *i. e.* in the glory, in the bright light, called the Shechinah, which then appeared on the mount. See 2 Pet. i. 17. and com. on Matthew xvii. 5. and note on Matthew ii. 2.

Ib. (*p*) See John viii. 27. and note (D) here.

32 (*q*) *i. e.* the glory, which appeared in his countenance and raiment, ver. 29. See John i. 14.

33 (*r*) *i. e.* Moses and Elias departed.

Ib. (*s*) *i. e.* to stay and remain here for some time.

Ib. (*t*) Tents or booths, to be set up here.

Ib. (*u*) *i. e.* not considering, or attending to what he said. See note on Matthew xxii. 29.

N O T E S.

(D) V. 31. *Spake of his decease*] The word ἐξόδος signifies the *going out* of any thing ; as death is *the going out* of life, it is sometimes expressed by ἐξόδος, (see 2 Pet. i. 15.) ; where, as here it is rendered by *decease*. In this sense it is used in LXX. Wisd. Sol. iii. 2. and vii. 6. and Josephus in Antiq. iv. 8. 2. uses it after the same manner, ἐπ' ἐξόδου τῆς ζωῆς, *at the end of life* ; where he adds the words τῆς ζωῆς, which are always to be understood, when ἐξόδος is used for *decease*. And as ἐξόδος is used for *the going out* of life, so it is used for *the going out* of other things : hence in LXX. 2 Chron. xxiii. 8. ἕως ἐξόδου τῆς σαββάτου, signifies *till the end* (or, *going out*) *of the week* : and it is well known, that the book *Exodus* takes its name from the Israelites *going out* of Egypt. See on ver. 31. the note on Acts xxiv. 14. ἔλεγον τὴν ἐξοδὸν αὐτοῦ, *they spake of his decease* : so Horaces uses *loquens*.

— modo reges atque tetrarchas

Omnia magna loquens, &c.

Ovid. Met. i.

— Fert animus mutatas dicere formas, *i. e.*

I have a mind to speak of shapes changed.

λέγω σε κακὰ πολλά, *dico de te multa mala*. Vide Steph. Gr. Lexic. vol. ii. p. 612. Τὸς τὰ καλὰν ἀποτεμόνας λέγω, *loquor da crumenariis*. Plato lib. i. *de Republica*. See more instances in note on Acts xxiv. 14.

THE TEXT.

34 While he thus spake, there came (x) a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, (y) hear him.

36 And when the voice was past, Jesus was (z) found alone: and (a) they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And (b) it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and (c) he suddenly crieth out, and (d) it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and (e) tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for (f) the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, (g) that they perceived it not: and (h) they feared to ask him of that saying.

THE COMMENTARY.

34 (x) A *bright cloud*, says Matthew xvii. 5. where see the com. and see 2 Peter i. 17. and note on Matthew ii. 2.

35 (y) See note on Matthew xvii. 5.

36 (z) *i. e.* without the company of Moses and Elias. See com. on ver. 18.

Ib. (a) *i. e.* the three apostles did, being charged by Jesus so to do, as is said in Matthew xvii. 9. and Mark ix. 9.

37 (b) See Matthew xvii. 14, &c. and Mark ix. 14, &c.

39 (c) Or, *it suddenly crieth out*, *i. e.* the spirit does so, as in Mark i. 26.

Ib. (d) Rather, *it shaketh him much*, *i. e.* with convulsion fits. See com. and note on Mark i. 26.

42 (e) Rather, *shook him much*. See com. on ver. 39.

44 (f) See com. on Matt. xvii. 22.

45 (g) Rather, *so that they perceived it not*. See note on ch. xi. 50. and Mark iv. 12.

45 See

THE TEXT.

46 ¶ Then there (*i*) arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive (*k*) this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John (*l*) answered and said, Master, (*m*) we saw one casting out devils in thy name; and we forbade him, because he (*n*) followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is (*o*) not against us, is for us.

51 ¶ And it came to pass, (*p*) when the time was come that he should be received up, he (*q*) stedfastly set his face to go to Jerusalem,

N O T E S.

(E) V. 51. *When the time, &c.*] I think that the word ἀναλήψεως must signify of Jesus's retiring or withdrawing himself, and not of his being received up; because the word συμπληρῶσθαι here used before it, denotes a time compleated, which that of his ascension was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem (where he was born) as he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. The phrase ἡμέραι τῆς ἀναλήψεως αὐτοῦ is the same with ἡμέραι τῆ ἀναλαμβάνειν ἑαυτὸν, or *sui recipiendi*: which expressions the Greek and Latins use, when they would signify, that a man withdrew himself from some danger to which he was near, or from something with which he was tired. The former was the case of Jesus, who (as John says in ch. vii. 1.) *walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him*: the latter was the case of Proteus, (in Virg. Georg. iv. 403. where it is said)

*In secreta senis ducam, quò fessus ab undis
Se recipit.*

THE COMMENTARY.

45 (*b*) See Mark ix. 32. That he should be delivered into the hands of men, was an event so disagreeable to them, that they were afraid to ask more particularly about it.

46 (*i*) See com. and note on Matthew xviii. 1.

48 (*k*) *i. e.* a believer in me, who is humble, as this child is. See com. on Matthew xviii. 3, 5, 6.

49 (*l*) *i. e.* he began to speak thus, not replying to any thing, that Jesus had said before. See note on Matthew xi. 25.

Ib. (*m*) See com. on Mark ix. 38.

Ib. (*n*) *i. e.* followeth not thee, as we do.

50 (*o*) See Mark ix. 40. and com. and note on Matthew xii. 30.

51 (*p*) Rather, *when the days of his retiring were compleated.* See note (E)

Ib. (*q*) By *his face* is meant himself here, and in ver. 52, 53. See note (F).

THE TEXT.

THE COMMENTARY.

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they (*r*) did not receive him, because (*s*) his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even (*t*) as Elias did ?

53 (*r*) *i. e.* did not prepare any thing to entertain him with, because he was going up to Jerusalem on account of the feast of tabernacles, John vii. 2. See note (G) here.

Ib. (*s*) Rather, *his face (i. e. he) was going to Jerusalem.* See com. and note on ver. 51. and see note (H) here.

54 (*t*) See 2 Kings i. 10.

N O T E S.

Before I conclude this note, let it be observed, that all which follows here in Luke to ch. xix. 45. is represented by him as said and done by Jesus in his last journey from Galilee to Jerusalem : and let it be likewise observed, that he has omitted all that Matthew in chapters xiv. xv. xvi. has said about Jesus's being at Gennefaret, the coasts of Tyre and Sidon, the sea of Galilee, Magdala or Dalmanutha, and Cesarea Philippi.

(F) *Ib. Stedfastly set his face*] The *setting the face* is a Jewish phrase, and implies the taking a firm resolution to go to or against any place : instances of which are to be found in LXX. 2 Kings xii. 17. Jerem. xxi. 10. and Ezek. xiv. 8. This Jesus did, probably, after having well weighed the sufferings, which he was about to undergo at Jerusalem ; and this expression will then imply, that the resolution was taken upon deliberation.

(G) V. 53. *Did not receive him*] John in ch. iv. 9. speaks of the Jews, as *having no dealings with the Samaritans* ; and a farther account of their aversion to one another is to be found in note there. To which may be added, that Josephus in Antiq. xx. 5. 1. and Bell. Jud. ii. 12. 3. has related a quarrel which happened between the Jews and the Samaritans, when the former were passing through the country of the latter in their way to Jerusalem, in order to keep the feast of the pass-over ; which was the case of Jesus at this time. At such times the Samaritans were more than usually unhospitable to the Jews, because they thought, that the worship of God ought not to be performed at Jerusalem, but at their temple on Mount Gerizim : concerning which dispute, see note on John iv. 20.

(H) *Ib. His face was as though, &c.*] In the Jewish way of speaking *his face* is put for *he* ; as in LXX. 2 Sam. xvii. 11. where, when it is said, καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν, *and thy face going in the middle of them*, it is read in our Eng. Transl. *and that thou go to battle in thine own person*. So in LXX. 2 Chron. xxxii. 2. we have, εἶδε τὸ πρόσωπον αὐτοῦ τῷ πολεμῆσαι εἰς Ἱερουσαλὴμ, *he saw, that his face was to fight against Jerusalem* ; which in our Eng. Transl. runs thus, *he saw that he was purposed to fight against Jerusalem*.

55 But

T H E T E X T.

55 But he turned, and rebuked them, and said, Ye know not (*u*) what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to (*x*) another village.

57 ¶ And it came to pass that as they went in the way, (*y*) a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the (*z*) Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me: But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, (*a*) Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man (*b*) having put his hand to the plough, and looking back, is fit for the kingdom of God.

T H E C O M M E N T A R Y.

55 (*u*) *i. e.* ye are of by your profession, when ye are followers of me, ver. 56. See Matthew v. 5. and xi. 9. and xii. 20. and 2 Tim. i. 7.

56 (*x*) Which probably did receive him.

57 (*y*) Matthew in ch. viii. 19. says, *a scribe* (see com. there); and he there represents this as happening, when Jesus was at Capernaum, which is more probable, than that it happened, while he was passing through Samaria.

58 (*z*) See com. on Matthew viii. 20.

60 (*a*) See com. and note on Matthew viii. 22.

62 (*b*) *i. e.* no man, who hath followed me in my ministry, as thou hast now done for some time, (see com. on Matthew viii. 21.) and who now thinketh of withdrawing his attendance upon me for such a reason, *is fit, &c.*

C H A P. X.

T H E T E X T.

1 **A**FTER these things the Lord appointed (a) other seventy also, and sent them two and two (b) before his face into every city, and place (c) whither he himself would come.

2 Therefore said he unto them, (d) The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth (e) as lambs among wolves.

4 Carry neither purse, nor scrip, (f) nor shoes: and (g) salute no man by the way.

5 And into whatsoever house ye enter, first say, (h) Peace be to this house.

6 And if (i) the son of peace be there, your peace shall rest upon it: if not, it shall (k) turn to you again.

T H E C O M M E N T A R Y.

1 (a) Rather, *seventy others also*, or, *others also, even seventy*, i. e. others, than his twelve apostles, whom he had before sent. See ch. ix. 1, 2. and see note (A) here.

Ib. (b) i. e. before him. See com. and note on ch. ix. 53.

Ib. (c) Rather, *to which he himself was about to come*.

2 (d) See com. on Matthew ix. 37.

3 (e) See com. and note on Matthew x. 16.

4 (f) i. e. not two pairs. See com. on Matthew x. 10.

Ib. (g) An expression, used for signifying, that no gentile and Samaritan was to be addressed to, as is said in Matthew x. 5. or, that no time was to be lost, as in 2 Kings iv. 29.

5 (h) See note on ch. vii. 50. and com. and note on Matthew x. 12.

6 (i) i. e. one worthy of the wish mentioned in ver. 5. See note (B) here.

Ib. (k) See com. on Matthew x. 13.

N O T E S.

(A) V. 1. *Other seventy also*] This appointment of the seventy is omitted by the three other evangelists. Observe, that Jesus was still upon his journey to Jerusalem, but made short stages, preaching in many places as he went.

(B) V. 6. *The son of peace*] In the Jewish stile a man, who has any good or bad quality, is called *the son* of it; as here *the son of peace* is mentioned, and in Matthew xi. 19. and Luke vii. 35. wise men are called *the children of wisdom*. So likewise what a man is doomed to, he is called *the son of*, as in Ephes. ii. 3. wicked men are stiled *the children of wrath*, in John xvii. 12. Judas is called *the son of perdition*: see also 2 Theff. ii. 3. And so in Lxx. 2 Sam. xii. 5. a man deserving to die is (agreeably to the Hebrew) called *יֶלֶד מוֹת*, *the son of death*.

THE TEXT.

7 And in the same house remain, eating and drinking such things as they give : for (l) the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even (m) the very dust of your city which cleaveth on us, we do wipe off against you : (n) notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable (o) in that day for Sodom, than for that city.

13 Wo (p) unto thee, Chorazin ! wo unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, (q) which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capernaum, which art (r) exalted to heaven, shalt be thrust down (s) to hell.

16 He that heareth you, heareth me : and he that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy (t) returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld (u) Satan as lightning fall from heaven.

THE COMMENTARY.

7 (l) See Matthew x. 10. and 1 Tim. v. 18.

11 (m) See com. on Matthew x. 14.

Ib. (n) i. e. though ye do not receive us.

12 (o) i. e. in the judgment as in ver. 14. That this is meant of the destruction of the Jewish state, see com. and note on Matthew x. 15.

13 (p) See Matthew xi. 21, &c. and note on ver. 23. there.

Ib. (q) See com. on Matthew xi. 21.

15 (r) See com. on Matthew xi. 23.

Ib. (s) See com. and note on Matthew xi. 23.

17 (t) They did so, while Jesus was yet upon his slow journey to Jerusalem ; so that they seem to have been absent but a few days.

18 (u) Rather, *Satan fall, as lightning, from heaven ; i. e. as swiftly as lightning falleth.* See note on ch. iii. 22.

19 Behold

THE TEXT.

19 Behold, I (x) give unto you power to tread on serpents and scorpions, and over all the power (y) of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this (z) rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 ¶ (a) In that hour Jesus rejoiced in spirit, and said, (b) I thank thee, O Father, Lord of heaven and earth, (c) that thou hast hid these things from the wise and prudent, and hast revealed them unto (d) babes: even so, Father; for so it seemed good in thy fight.

22 All things (e) are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, (f) Blessed are the eyes which see the things that ye see.

24 For I tell you, that (g) many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain (h) lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, (i) Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and (k) thy neighbour as thyself.

THE COMMENTARY.

19 (x) See com. on Mark xvi. 17, 18.

Ib. (y) *i. e.* Satan. See 1 Peter v. 8. and Matthew xiii. 39.

20 (z) *i. e.* not so much, as because your names, &c. See com. on Matthew x. 20. and note on John xii. 44.

21 (a) Matthew in ch. xi. 25. says, *at that time*; *i. e.* on that occasion.

Ib. (b) Rather, *I give glory to thee*. See com. on Matthew xi. 25.

Ib. (c) *i. e.* hast not revealed. See com. on Matthew xi. 25. and note on Matthew x. 39.

Ib. (d) *i. e.* in knowledge, such as the young and untaught commonly are. By the *wise* and *prudent* are meant such as the scribes were, who pretended to superiour knowledge. See com. and note on Matthew xi. 25.

22 (e) See com. on Matthew xi. 27.

23 (f) Rather, *Happy*. See com. on Matthew v. 4. and note on Luke i. 48.

24 (g) See com. on Matthew xiii. 17. See also 1 Peter i. 10, 11, 12.

25 (h) *i. e.* scribe. See note on Matthew ii. 4. and com. and note on Matthew xxii. 35.

27 (i) Deut. vi. 5.

Ib. (k) Lev. xix. 18.

28. And

THE TEXT.

THE COMMENTARY.

28 And he said unto him, Thou hast answered right : this do, and (l) thou shalt live.

29 But he willing (m) to justify himself, said unto Jesus, And (n) who is my neighbour ?

30 And Jesus answering, said, (o) A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there (p) came down a certain priest that way ; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, (q) as he journeyed, came where he was : and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in (r) oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out (s) two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou (t) spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and (u) do thou likewise.

28 (l) *i. e.* thou shalt inherit eternal life, ver. 25.

29 (m) *i. e.* to represent himself as a just and righteous man. See com. and note on ch. vii. 29.

Ib. (n) See com. on ver. 37.

30 (o) *i. e.* who was a Jew.

31 (p) Rather, *went down—in that road.*

33 (q) Rather, *being on the road.*

34 (r) Both of them good for healing wounds.

35 (s) A sum, which is about fifteen pence halfpenny of our money, and which probably would go much farther in that country, than in ours.

Ib. (t) This supposes that two pence might not be sufficient.

37 (u) See note (C).

N O T E S.

(C) V. 37. *Do thou likewise*] The lawyer probably thought, that no man was to be reckoned his neighbour, and treated as such by him, but one of his own country and religion : but by this parable he was brought to acknowledge, that the Samaritan acted the neighbourly part to the wounded Jew : and here he is commanded to esteem a Samaritan, (or any other person in distress) his neighbour, as the Samaritan had esteemed the Jew to be.

38 ¶ Now

THE TEXT.

THE COMMENTARY.

38 ¶ Now it came to pass, as they went that he entered into (x) a certain village : and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was (y) cumbered about much serving, and came to him, and said, Lord, (z) dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art (a) careful, and troubled (b) about many things :

42 (c) But one thing is needful. (d) And Mary hath chosen (e) that good part, which shall not be taken away from her.

38 (x) See note (D).

40 (y) *i. e.* was busily employed in preparing the supper for Jesus, John xii. 2.
Ib. (z) *i. e.* hast thou no regard to this thing ? Dost thou not think it wrong ?

41 (a) Rather, *full of anxious cares* ; and therefore *troubled* and hurried.

Ib. (b) *i. e.* in providing many dishes for my meal.

42 (c) Rather, *And there is need of one thing only* ; *i. e.* of one dish only, for me to eat of. See note (E).

Ib. (d) Rather, *But Mary*.

Ib. (e) Rather, *the good part*, *i. e.* of hearing my word, ver. 39. which is preferable to the *part* of preparing food for me.

N O T E S.

(D) V. 38. *A certain village*] If this village was Bethany (as it is commonly said by the Commentators, because Martha and Mary lived there at less than two miles distance from Jerusalem, see John xi. 1, 18. and xii. 2.), then this must have happened later than Luke has placed it ; because in ch. xix. 29. he represents Jesus as having arrived after this at Bethany, and what is said in Luke xiii. 22. and xvii. 11. seems to confirm, that this visit of Jesus to Martha and Mary ought to be placed later.

(E) V. 42. *But one thing is needful*] The word *χρεία*, here used, is used after the same manner for want of food in Mark ii. 25. where, of David it is said, *χρείαν ἔσχε*, *he had need*, when it is meant, that he was hungry. See Luc. Brug. Not. in loc. vol. iii. by way of Supplement.

C H A P. XI.

THE TEXT.

THE COMMENTARY.

1 **A**ND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, (a) as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, (b) so in earth.

3 Give us (c) day by day (d) our daily bread.

4 And forgive us our sins; for we also forgive every one that (e) is indebted to us. And (f) lead us not into temptation, but deliver us from evil.

5 And he said unto them, (g) Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

1 (a) See note (A).

2 (b) Rather, *so also on earth*.

3 (c) *i. e.* day after day. See note (B).

Ib. (d) See note on Matthew vi. 11.

4 (e) *i. e.* sinneth against us. See com. on Matthew vi. 12.

Ib. (f) *i. e.* suffer us not to be led. See 1 Cor. x. 13.

5 (g) This and what follows is intended to shew the prevalence of prayer with God, by shewing its prevalence with man. See note (C).

N O T E S.

(A) V. 1. *As John also taught, &c.*] From hence and the next verse it appears, that Luke represents the following prayer as given for a distinguishing mark of a disciple of Jesus: but Matthew (ch. vi. 9.) has given another account of this matter, unless this prayer was given at two different times, and at this time, of which Luke here speaks, without the Doxology, which Matthew has given us; and which (as I think to be most probable) was given by Jesus at the end of this prayer, whenever he gave it to his disciples; because it seems to have a relation to the last petition of it, as it is explained in the note on Matthew vi. 13. *N. B.* Luke in the Lord's Prayer (in the Vulg.) leaves out *who art in heaven*, and *as in heaven so in earth*, and *deliver us from evil*, and the whole Doxology.

(B) V. 3. *Day by day*] In the Greek it is τὸ καθ' ἡμέραν: and the like phrase is found in other authors. So Dion. Hal. de Struſt. Ver. (p. 254. Ed. Upton) has αἱ καθ' ἡμέρας γυμνασίαι, *daily exercises*: and Thucyd. i. 2. speaks of ἡ καθ' ἡμέραν τροφή, *daily food*; expressed in James ii. 15. by ἡ ἐφ' ἡμέρας τροφή. But, though the phrase is not unusual, yet we find the word σήμερον, *this day*, instead of τὸ καθ' ἡμέραν, in seven Greek MSS. and this reading the Latin Vulg. and Syr. Versions seem to have followed.

(C) V. 5. *Which of you*] What Jesus said in Matthew vi. 7. against *vain repetitions*, and *thinking to be heard for much speaking*, is not inconsistent with the intent of this parable, and of that here in

THE TEXT.

6 For a friend of mine (*b*) in his journey is come to me, and I have nothing to set before him :

7 And he from within shall answer and say, Trouble me not : the door is now shut, and (*i*) my children are with me in bed ; I cannot rise and give thee.

8 (*k*) I say unto you, Though he will not rise and give him, because he is his friend : yet because of his (*l*) importunity, he will rise and give him as many as he needeth.

9 And I say unto you, (*m*) Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you.

10 For (*n*) every one that asketh, (*o*) receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

THE COMMENTARY.

6 (*b*) Rather, *is come to me out of his road ; i. e.* is turned out of it into my house.

7 (*i*) Rather, *I and my children are in bed* : it is not necessary to suppose, that they were all in one bed. See com. on ch. ii. 5. and xi. 31. and com. on Matthew xii. 41, 42. and on Acts xxi. 5. and see note (D) here.

8 (*k*) Or, *And, if he should continue knocking, I say unto you, &c.* See note (E).

Ib. (*l*) *i. e.* his being so pressing as to take no refusal. See note (F).

9 (*m*) *i. e.* of God. See com. on Matthew vii. 7.

10 (*n*) *i. e.* of you.

Ib. (*o*) See com. on Matthew vii. 7.

N O T E S.

ch. xviii. 2. &c. For men may pray earnestly, *always*, and *without ceasing*, (as it is expressed in 1 Theff. v. 17. and elsewhere in N. Test.) ; and yet not mix with their prayers *vain repetitions* and *much speaking*. We find Jesus in Matthew xxvi. 39, 42, 44. praying three times in *the same words* ; which, though they shewed his importunity or earnestness, yet, as they were few, were not such as are condemned in Matthew vi. 7.

(D) V. 7. *My children are with me, &c.* A like way of speaking is to be found in Acts xi. 7. and xxiii. 15. So also in 1 Cor. xvi. 11. the words ἐνδέχομαι αὐτὸν μετὰ τῶν ἀδελφῶν, should be rather rendered, *I and the brethren expect him*, than (as it is ambiguously rendered in our Eng. Transl.) *I look for him with the brethren*. And so in Ephes. iii. 18. when it is said, ἵνα ἐξισχύσῃτε καταλαβεῖσθαι σὺν πᾶσι τοῖς ἁγίοις τὸ πλάτος, it should be rendered, *that ye and all the saints may be able to comprehend what is the breadth, &c.* rather than, *that ye may be able to comprehend with all saints, what, &c.*

(E) V. 8. *I say unto you, &c.* Before these words the old Vulg. Lat. Version (which Ambrose, Augustin and Bede followed) has, *Et si perseveraverit pulsans* : though the Greek for those words is not now found in any of the Greek MSS. And yet (methinks) they are necessary here ; for, unless the man in this parable be represented as continuing to solicit his friend, he could not properly have been said to use *importunity* : once only to ask is not to be importunate.

(F) *Ib.* *Importunity* When the moral of this parable is considered, nothing more seems meant, than that men should pray to God *without ceasing* ; and that continued prayer, coming from a mind rightly qualified by a trust in God, will have its desired effect.

THE TEXT.

THE COMMENTARY.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he *ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he (p) offer him a scorpion?

13 If ye then being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father (q) give the holy Spirit to them that ask him?

14 ¶ And he was (r) casting out a devil, and it was (s) dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, (t) He casteth out devils through Beelzebub, the chief of the devils.

16 And others (u) tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, (x) Every kingdom divided against itself, is brought to desolation: and a house *divided* against a house, falleth.

12 (p) Rather, *give him a scorpion*. See note (G). This verse is wholly omitted by Matthew in ch. vii. where the case of the bread and the fish is mentioned in ver. 9, 10.

13 (q) Or, *give that which is good, &c.* See note (H).

14 (r) See Matthew ix. 32. and xii. 24, &c.

Ib. (s) Matthew in ch. xii. 24. says, *blind and dumb*.

15 (t) This objection and the answer Matthew in xii. 24. represents as made at a different time from this here.

16 (u) See Matthew xii. 38, &c. and see note (I) here.

17 (x) See com. on Matthew xii. 25.

N O T E S.

(G) V. 12. *Offer him a scorpion*] It may not be improper to mention here what Bochart in his Hierozoicon iv. 29. has said in relation to this passage. Whether what he says, is well-grounded or not, the reader must determine. His words when translated into English are these. "The body of a scorpion is like to an egg; especially if it be a white scorpion, and such are reckoned to be the first species of them by Nicander, Ælian, Avicenna and others. Nor does a scorpion differ much in size from an egg in Judea, if it be true, that (as is asserted by the monks in Messuam) there are large scorpions about Jerusalem and throughout all Syria." Wolf. in loc.

(H) V. 13. *Give the holy Spirit*] Matthew in ch. vii. 11. says δώσει αγαθα, *shall give good things*. Some of the Greek MSS. and Versions have πνεῦμα αγαθόν, and others have αγαθόν δόμα: but I believe, that Luke wrote only αγαθόν, without the addition of either πνεῦμα, or of δόμα, though he meant the last. What inclines me to think, that Luke wrote αγαθόν, and not πνεῦμα ἅγιον is, that Jesus's conclusion seems to require the mention of a more general good, than that of the *holy Spirit*, and no less than every good thing, which they were directed to ask for in ver. 9.

(I) V. 16. *Tempting him*] This verse is a parenthesis; for what follows in the next verse relates to what was said in ver. 15. and what is said here, is by Matthew mentioned as a distinct thing, which was subsequent to the objection made of Jesus's casting out devils through Beelzebub.

THE TEXT.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And (y) if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 (z) But if I (a) by the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed (b) keepeth his palace, his goods are in peace:

22 But (c) when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that (d) is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the (e) unclean spirit is gone out of a man, he walketh through (f) dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it (g) swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man (h) is worse than the first.

27 ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, (i) Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and (k) keep it.

29 ¶ And when the people were gathered thick together, he began to say,

THE COMMENTARY.

19 (y) See com. on Matthew xii. 27.

20 (z) See com. on Matthew xii. 28.

Ib. (a) *i. e.* by his power, as in Exodus viii. 19. Matthew in ch. xii. 28. says, *by the Spirit of God.*

21 (b) Rather, *guardeth.*

22 (c) See com. on Matthew xii. 29.

23 (d) See com. and note on Matthew xii. 30.

24 (e) See com. on Matthew xii. 43.

Ib. (f) See com. on Matthew xii. 43.

25 (g) See com. on Matthew xii. 44.

26 (h) Matthew in ch. xii. 45. adds what explains the drift of this parable, *Even so shall it be also to this wicked generation.* See 2 Peter ii. 20. and Rev. ii. 19.

27 (i) Rather, *happy*: and so in ver. 28. See note on ch. i. 48.

28 (k) *i. e.* observe to do what it directs.

This

THE TEXT.

This is (*l*) an evil generation : (*m*) they seek a sign, and there shall no sign be given it, but (*n*) the sign of Jonas the prophet.

30 For (*o*) as Jonas was a sign unto the Ninevites, so shall the Son of man be to this generation.

31 (*p*) The queen of the south shall rise up in the judgement with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold a greater than Solomon is here.

32 (*q*) The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it : for they repented at the preaching of Jonas : and behold, a greater than Jonas is here.

33 No man when he hath (*r*) lighted a candle, putteth it in a secret place, neither under a bushel ; but on a candlestick, that they which come in may see the light.

34 The (*s*) light of the body is the eye : therefore when thine eye is (*t*) single, thy whole body also is full of light : but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And (*u*) as he spake, a certain Pharisee besought him (*x*) to dine with him : and (*y*) he went in, and sat down to meat.

THE COMMENTARY.

29 (*l*) See Matthew xii. 39, &c.

Ib. (*m*) *i. e.* from heaven. This is an answer to what was said in ver. 16. See com. on Matthew xii. 38.

Ib. (*n*) See com. on Matthew xii. 39, 40. in which last verse Matthew adds, *three days and three nights.*

30 (*o*) See Jonas i. 17.

31 (*p*) Rather, *The queen of the south, and the men of this generation, shall rise up in the judgement, and she shall condemn them ; i. e.* her behaviour shall make theirs appear in its bad colours. See com. and note on ver. 7. and com. on Matthew xii. 41.

32 (*q*) Rather, *The men of Nineveh, and this generation, shall rise up in the judgement, and they shall condemn it.* See com. on ver. 31.

33 (*r*) See com. on Matthew v. 15. See also Mark iv. 21.

34 (*s*) See com. and note on Matthew vi. 22, 23.

Ib. (*t*) Rather, *pure.* See note on Matthew vi. 22.

37 (*u*) Rather, *when he had spoken ; i. e.* after he had done saying as before. See Greek in ch. ix. 36.

Ib. (*x*) See note (K).

N O T E S.

(K) V. 37. *To dine with him*] The word ἀπὸ τῆς signifies the first eating in the day. The Jews made but two meals in the day ; their ἀπὸ τῆς may be called their *breakfast* or their *dinner*, because it was both, and was but a slight meal. Their chief meal was their δεῖπνον or *supper* (after the heat of

THE TEXT.

38 And when the Pharisee saw *it*, he marvelled that he had not (z) first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees (a) make clean the outside of the cup and the platter : but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also ?

41 But rather give alms of such things (b) as you have : and behold, all things are clean unto you.

42 But wo unto you, Pharisees : for (c) ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees : for ye love (d) the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites : (e) for ye are (f) as graves which appear not, and the men that walk over them, (g) are not aware of them.

THE COMMENTARY.

37 (y) Rather, *he went in, and laid himself down ; i. e. on the couch, ready for his meal.* See com. and note on Matthew xxiii. 6.

38 (z) See Mark vii. 2, 3. and note on ver. 3. there.

39 (a) See com. on Matthew xxiii. 25. and see note (L) here.

41 (b) Greek, *as are within, i. e. within your houses ; and therefore such things as ye are possessed of.*

42 (c) *i. e. pay tithe, as in Matthew xxiii. 23.*

43 (d) See com. and note on Matthew xxiii. 6.

44 (e) See Matthew xxiii. 27, 28.
Ib. (f) i. e. as filthy as the inside of the graves of the dead, which is the part of the graves not appearing, or not to be seen. See Matthew xxiii. 27.

Ib. (g) Rather, do not consider. They, who walk over them, do not think of what filthiness is contained in them.

N O T E S.

of the day was over) ; and the same was the principal meal among the Greeks and Romans. Josephus in his life, sect. 54. says, that *the legal hour of the ἄριστον on the Sabbath was the sixth hour of the day*, or at twelve o'clock at noon, as we call it. What the hour of the ἄριστον was on other days of the week, he does not say ; but probably it was much the same.

(L) V. 39. *Make clean*] Matthew in ch. xxiii. 25. represents all that follows here to ver. 53. as said on another occasion ; and it is not likely, that Jesus pronounced these woes against the Pharisees at the time, when he was entertained at the table of a Pharisee.

45 ¶ Then

THE TEXT.

45 ¶ Then answered one of the (b) lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers: for ye (i) lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you: for (k) ye build the sepulchres of the prophets, (l) and your fathers killed them.

48 Truly (m) ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

49 Therefore also (n) said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

THE COMMENTARY.

45 (b) *i. e.* scribes. See Matthew xxiii. 2. compared with ver. 4. and see note on Matthew ii. 4. and com. and note on Matthew xxii. 35.

46 (i) *i. e.* by insisting on the observance of the traditions of the elders. Matthew xxiii. 4.

47 (k) See Matthew xxiii. 29.

Ib. (l) Rather, *whom your fathers killed.* See note (M).

48 (m) Rather, *Do ye bear witness (and yet do ye consent to the deeds of your fathers?) that they killed those, whose sepulchres ye build?* *i. e.* that they, who killed them, were your fathers. See note (N).

49 (n) *i. e.* said Jesus, called *the wisdom of God* in 1 Cor. i. 24. See note (O) here.

N O T E S.

(M) V. 47. *And your fathers killed them*] The Greek is *οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς*, which in the Jewish way of speaking is the same with *ἐς οὓς οἱ πατέρες ὑμῶν ἀπέκτειναν*, *whom your fathers killed*; and in this way the Syr. and Arab. versions translate the words.

(N) V. 48. *Ye bear witness, that ye, &c.*] I have translated this whole verse by way of interrogation, as making the best sense in the way, in which I explain it. I have, besides, put the words *καὶ συνευδοκῆτε τοῖς ἔργοις τῶν πατέρων ὑμῶν* in a parenthesis; so as that the latter part of the verse may be what those Jews *bare witness to*, *viz.* that they were *their fathers*, who *killed those, whose sepulchres they builded*, ver. 47. As for the signification of the word *συνευδοκῆτε*, see it so used by Luke in Acts viii. 1. and xxii. 20. and the whole parenthesis implies thus much, that their actions did in effect approve of those of their fathers, by their killing the prophets now, as those formerly did, they consented to their wicked deeds, how much soever in words they might disclaim them. In this way of explaining this verse what Luke says here, *and yet do ye consent to, &c.* is the same with what Matthew says in ch. xxiii. 32. (See note on Matthew xxiii. 32.) *and yet do ye fill up the measure of your fathers*, *i. e.* have ye compleated their wickedness? For the sense of the rest of the verse, see com. on Matthew xxiii. 31. and note on ver. 32.

(O) V. 49. *Said the wisdom of God*] These seem to be Luke's words, and to mean, that Jesus, *the wisdom of God* (as he is called in 1 Cor. i. 24.) added the words, which follow here, on that occasion: and this interpretation of these words is agreeable to that of Matthew (who makes Jesus speak in his own person), *Wherefore behold I send unto you prophets, &c.* Matthew xxiii. 34. where see the Comment.

THE TEXT.

50 (o) That the blood of all the prophets, which was shed from the foundation of the world, may be (p) required of this generation ;

51 From the blood of Abel unto the blood of (q) Zacharias, which perished (r) between the altar and the temple : verily I say unto you, It shall be required of this generation.

52 Wo unto you lawyers : for ye have (s) taken away the key of knowledge : ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things ;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

THE COMMENTARY.

50 (o) Or, *So that the blood—will be required, &c. i. e.* this will be the lot of this generation upon account of its slaying and persecuting the prophets and apostles. See note (P) here, and note on Matthew xxiii. 35. and on Mark iv. 12.

Ib. (p) See com. and note on Matthew xxiii. 35.

51 (q) See note on Matthew xxiii. 35.

Ib. (r) See com. on Matthew xxiii. 35.

52 (s) *i. e.* they (the scribes, ver. 53.) by giving to men wrong notions of the kingdom of the Messiah, had hindered them from entering into it ; and therefore they had (as Matthew xxiii. 13. says) *Shut up the kingdom of heaven against men.*

N O T E S.

(P) V. 50. *That the blood, &c.* That *ὥστε* does sometimes signify *so that*, i. e. the event only, not the design or intention, appears from the like use of the word in ch. ix. 45. and xiv. 10. John x. 17. Rom. v. 20. and xi. 11. and 1 Cor. i. 15, 31. and xiv. 13, 31. and Rev. xiii. 13. in all which places it would have been better that the Greek word *ὥστε* had been rendered *so that*. See note on Mark iv. 12. That *ὁπώρας* is sometimes used in the same manner, see note on Matthew xxiii. 35.

C H A P. XII.

THE TEXT.

1 **I**N the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, (a) which is hypocrisy.

2 For (b) there is nothing covered, that shall not be revealed: neither hid, that shall not be known.

3 Therefore whatsoever (c) ye have spoken (d) in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon (e) the house-tops.

4 And I say unto you, my friends, (f) Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

THE COMMENTARY.

1 (a) See note (A).

2 (b) The meaning is, that what Jesus taught his disciples, they were to preach openly to the world, and not to be afraid of what men could do unto them. See ver. 3. and com. on Matthew x. 26, 27. where this verse and what follows to the end of the ninth verse seem to have a more proper place, than is given to them here.

3 (c) See note (B).

Ib. (d) i. e. in private: in the light, i. e. in publick.

Ib. (e) See com. on Matthew xxiv. 17.

4 (f) See Matthew x. 28.

N O T E S.

(A) V. 1. *Which is hypocrisy*] I suspect these words to be an interpolation. Matthew in ch. xvi. 11, 12. has explained *the leaven of the Pharisees* by their *corrupt doctrine*, (see com. on Matthew xvi. 6.), and Jesus seems to have meant no other *leaven* here, than that which he meant there. It seems as if, for want of considering this, somebody inserted the words *ἥτις ἐστὶν ὑπόκρισις* into his Greek copy, thinking by what follows in the next verse (the sense of which he mistook), that *the leaven of the Pharisees* was *hypocrisy*.

(B) V. 3. *Ye have spoken*] Matthew in ch. x. 27. has, *What I tell you in darkness, that speak in the light, and what ye hear in the ear, &c.* from whence it seems probable, that Luke wrote not *ἔειπατε* and *ἐλάλησατε*, but *εἶπα* and *ἐλάλησα*, not *ye have spoken*, but *I have spoken*; for there is no doubt, but that this was meant of what Jesus, not of what his disciples, had said.

THE TEXT.

6 Are not two sparrows sold for (g) two farthings, and not one of them (b) is forgotten before God?

7 (i) But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, (k) Whosoever shall confess me before men, him shall the Son of man also confess (l) before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever (m) shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And (n) when they bring you unto the synagogues, and unto magistrates, and

THE COMMENTARY.

6 (g) *i. e.* about three-halfpence of our money. See com. on Matthew x. 29. and xviii. 28.

Ib. (b) Matthew in ch. x. 29. expresses this better, *not one of them shall fall to the ground (i. e. die) without your heavenly father, i. e. unless God orders or permits it.*

7 (i) Rather, *Yea, even the hairs, &c.* I make this part of the verse a parenthesis, because the latter part of it is a consequence of what was said in ver. 6. only. See com. on Matthew x. 30. and see note (C) here.

8 (k) See Matthew x. 32, 33.

Ib. (l) The angels are in the presence of God, and therefore Matthew says in ch. x. 32, 33. *before my Father which is in heaven.*

10 (m) See com. and note on Matthew xii. 31. and see Mark iii. 28, 29.

11 (n) This is said to the apostles chiefly. See Matthew x. 23, &c.

N O T E S.

(C) V. 7. *But even the very hairs, &c.*] For AAAA, *but*, I think, that we should read AMA, *yea*, or *withall*; which two words are frequently written the one for the other in the Greek MSS. and I have given a remarkable instance of a μ or M being in the MSS. changed by mistake into two λ or $\Lambda\Lambda$ in my edit. of Longinus de Sublim. sect. xxxix. where the corrupted reading is $\kappa\alpha\iota\ \alpha\lambda\lambda\alpha\varsigma\ \delta\sigma\eta$ for $\kappa\alpha\iota\ \alpha\mu\iota\sigma\sigma\omicron\varsigma\ \eta$, *though he is unskilled in musick*. How easy it was to mistake them, may be seen by my having put both words in capital letters, in which they are always written in the most ancient MSS. Many instances may be given of this mistake made: but a few drawn from the sacred writers will serve for my purpose. In Isa. xliii. 17. where the words are, *they shall lie down together* (יחדו), *they shall not rise*, we have in the present text of the LXX. $\alpha\lambda\lambda\alpha\ \epsilon\kappa\omicron\iota\mu\eta\theta\eta\sigma\alpha\upsilon\alpha\iota$, $\kappa\alpha\iota\ \epsilon\kappa\ \alpha\nu\alpha\sigma\tau\eta\sigma\omicron\upsilon\lambda\alpha\iota$ where most undoubtedly the word $\alpha\lambda\lambda\alpha$ should be $\alpha\mu\alpha$ to express the sense of *together*, which the Hebrew word signifies. The like mistake is found (I think) in Luke xvi. 21. and xxiv. 22. John xvi. 2. and 1 Cor. ix. 12. and 2 Cor. vii. 11. The same may be said of Rom. vi. 5. where the Boern. MS. has $\alpha\mu\alpha\ \kappa\alpha\iota$ instead of the present reading $\alpha\lambda\lambda\alpha\ \kappa\alpha\iota$, and the old Latin versions have *simul et*, agreeably to the reading $\alpha\mu\alpha\ \kappa\alpha\iota$. See $\alpha\mu\alpha$ thus used in Rom. iii. 12.

(o) powers

THE TEXT.

(o) powers (p) take no thought how or what thing ye shall answer, or what ye shall say :

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me (q) a judge or (r) a divider over you?

15 And he said unto them, Take heed, and beware of covetousness : (s) for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19 And I will (t) say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night (u) thy soul shall be required of thee : then whose shall those things be which thou hast provided ?

21 (x) So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore say I unto you, (y) Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on.

THE COMMENTARY.

11 (o) *i. e.* rulers.

Ib. (p) Rather, *be ye not anxious.* See Matthew x. 19, 20. and com. and note on Matthew vi. 25.

14 (q) Without some judgement given in the case no division could be made, and therefore Jesus added the word *a judge.*

Ib. (r) Rather, *a divider to you, i. e.* among you. See ver. 13.

15 (s) *i. e.* though a man's possessions give him plenty, yet that will not lengthen his life, as the following parable teaches.

19 (t) Or, *say to my life, i. e.* to myself, as in ver. 22, 23. So *himself* signifies *his life* in ch. ix. 25.

20 (u) Rather, *thy life shall, &c. i. e.* thou shalt be called upon to die. See Job xxxvii. 8. and Jonas iv. 3. and com. on Luke ix. 25.

21 (x) *i. e.* such a fool, so ignorant of what may befall him, and so little able by his riches to lengthen out his life.

22 (y) Rather, *Be not anxious.* See com. on ver. 11. Matthew in ch. vi. 25, &c. represents this and what follows, as a part of Jesus's discourse on the mount.

THE TEXT.

23 The (z) life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn; (a) and God feedeth them: How much more are ye better than the fowls?

25 And which of you (b) with taking thought can add (c) to his stature one cubit?

26 If ye then be not able to do that thing which is least, (d) why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast (e) into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, (f) neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure (g) to give you the kingdom.

33 (b) Sell that ye have, and give alms: (i) provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For (k) where your treasure is, there will your heart be also.

THE COMMENTARY.

23 (z) See com. on Matthew vi. 25.

24 (a) Rather, *and yet God feedeth them.* See Matthew vi. 26. and note on Matthew xxiii. 32.

25 (b) Rather, *by being anxious.* See com. on ver. 11.

Ib. (c) Rather, *to his age.* See note on Matthew vi. 27.

26 (d) Rather, *why are ye anxious for the rest, i. e. for such as are greater things?*

28 (e) See com. on Matthew vi. 30.

29 (f) Or, *neither live ye in careful suspense,* as in margin of Eng. Transl.

32 (g) *i. e. to make you members of his kingdom set up by the gospel upon earth.*

33 (b) No other Evangelist mentions this as a general rule: and it is probable, that it was said upon a particular occasion, as it was in Matthew xix. 21. to a young man: but then he was called upon at the same time to *come and follow* Jesus, *i. e. to be an attendant upon his person.*

Ib. (i) Rather, *provide for yourselves bags.* See com. on Matthew vi. 19.

34 (k) See note on Matthew vi. 21.

35 Let

THE TEXT.

35 (l) Let your loins be girded about, and (m) your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 (n) Blessed *are* those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall (o) gird himself, and make them to sit down to meat, and (p) will come forth and serve them.

38 And if he shall come in the (q) second watch, or come in the third watch, and find *them* so, (r) blessed are those servants.

39 And this know, that if (s) the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for (t) the Son of man cometh at an hour when ye think not.

THE COMMENTARY.

35 (l) *i. e.* be ready and prepared. See com. and note on ver. 37. This and what follows to the end of ver. 53. seems to have been pronounced by Jesus a little before his crucifixion: and the substance of the whole is placed there by Matthew in ch. xxiv. 42. &c.

Ib. (m) See Matthew xxv. 1. &c. The Jewish weddings were celebrated by night. See note on Matthew xxii. 13.

37 (n) Rather, *happy*.

Ib. (o) It means, for the greater convenience of doing the office of a servant; as Jesus did in John xiii. 4, 5. and as it is said of a servant in Luke xvii. 8. See also note (D) here.

Ib. (p) Rather, *will go to them and serve them*. See ch. xvii. 7.

38 (q) *i. e.* at midnight or at three in the morning. See com. on Mark xiii. 35.

Ib. (r) Rather, *happy*.

39 (s) Rather, *the master of the house*.

40 (t) See Matthew xxiv. 44. and com. on ver. 42. there: from whence it appears, that Jesus spake this and what is contained

N O T E S.

(D) V. 37. *Gird himself*] That those among the Romans who waited on the company at table, were girded, and had their cloaths tucked up, appears from what Horace says in Serm. ii. 6. 107. *veluti succinctus cursitat hospes*, and *ib.* viii. 10. *puer altè cinctus*: and that the same custom prevailed among the Jews, appears by the quotations in the comment. From this verse we may gather likewise, that it was the custom of those days, as it was not long since among us, for the bridegroom at the wedding supper to wait upon the company as a servant.

here

THE TEXT.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, (u) Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 (x) Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will (y) cut him in sunder, and will appoint him his portion with the (z) unbelievers.

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes:

48 But he (a) that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much

THE COMMENTARY.

here from ver. 35. to ver. 49. at the time, in which Matthew has placed it; and that he meant by *the coming of the son of man*, his coming to destroy the Jewish state.

42 (u) See Matthew xxiv. 45. &c:

43 (x) Rather, *happy*.

46 (y) Rather, *cut him off*; i. e. separate him from the rest of the servants. See com. and note on Matthew xxiv. 51. Vatablus and Pricæus in loc.

Ib. (z) Rather, *the unfaithful*; i. e. such servants, as cannot be trusted to, and depended upon. See com. and note on Matthew xxiv. 51. and note (E) here.

48 (a) His ignorance is blameable, but his guilt not so great as that of the other in ver. 47. See Lev. v. 17. and 1 Tim. i. 13.

N O T E S.

(E) V. 46. *The unbelievers*] Erasmus renders μετὰ τῶν ἀπίστων thus, *cum infidis*; and this is the sense, which agrees best with Matthew's word *hypocrites* in ch. xxiv. 51. See com. and note there. It may not be amiss to mention here; that beside the sense of ἀπίστος in this place, it signifies *a man without faith*, in Matthew xvii. 17. and John xx. 27. and that ἀπίστος signifies *a thing incredible*, or not to be believed, in Acts xxvi. 8.

required :

THE TEXT.

THE COMMENTARY.

required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come (b) to send fire on the earth, and (c) what will I, if it be already kindled?

50 (d) But I have a baptism to be baptized with, and how am I (e) straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? (f) I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house (g) divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother

49 (b) Matthew in ch. x. 34. says, *to send a sword on earth*: both are figurative expressions, and mean, that the effect of Jesus's doctrine would be, at the beginning of it, the making men to be divided and at variance, by reason of the opposition, which the unbelievers would make to the believers. See ver. 51, 52, 53. and com. on Matthew x. 34, 35.

Ib. (c) Rather, *what will I? I wish, that it were already kindled*: i. e. it is my desire and wish, that my doctrine had already taken place, though attended with this disagreeable circumstance. See note (F).

50 (d) Rather, *And I have a baptism, &c.* for the sense of *baptism* here, see com. and note on Matthew xx. 22. and see Mark x. 38, 39.

Ib. (e) Rather, *pained*; i. e. under great uneasiness of mind, till it is accomplished.

51 (f) See com. on Matthew x. 34, 35.

52 (g) i. e. on account of my doctrine. See com. on ver. 49.

N O T E S.

(F) V. 49. *What will I, if it be already kindled*] In translating the original here I follow Grotius, who placed a note of interrogation after τὸ θέλω, and rendered εἰ by *utinam*, *I wish that*. Instances of this sense of the word εἰ are found in ch. xix. 42. and xxii. 42. In like manner Philostr. in Vit. Apollon. vii. 6. (p. 284. Ed. Olear.) says, Εἴ γὰρ καὶ σὺ καθαρθείης, Ἡλίο, τῶν ἀδίκων φόνων, ὧν πᾶσα ἡ οἰκουμένη μετ' ἐνὶ νῦν, *Utinam tibi quoque, ô sol, expiatio fieret injistarum cædium, quibus tota terra nunc repleta est.* So in Virg. Æn. vi. 187. where we read,

*Si nunc se nobis ille aureus arbore ramus
Ostendat.*

Servius's note is, *Si, adverbium rogantis, et optantis est per se plenum.* See the same use of *si* in Virg. Æn. x. 613. and Horace, Sermon. ii. 6. 8. 10.

in

THE TEXT.

in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, (b) When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it that ye do not discern (i) this time?

57 Yea, and why (k) even of yourselves judge ye not what is right?

58 ¶ When thou (l) goest with thine adversary to the magistrate, *as thou art* in the way, (m) give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

THE COMMENTARY.

54 (b) See Matthew xvi. 2, 3.

56 (i) *i. e.* now is the time for the Messiah to appear, agreeably to what the old prophets have foretold.

57 (k) *i. e.* without having the signs, which the prophets have given of the Messiah, laid before you by me and brought thus to your remembrance.

58 (l) This and the next verse seem to have been spoken on another occasion, and to have a more proper place where they are found in Matthew v. 25, 26. See com. there on ver. 25.

Ib. (m) Greek, *give your labour* (or, *work*) to the affair; *i. e.* do your utmost endeavour. See note (G). The English phrase *give diligence* is used in 2 Peter i. 5, 10. and in Jude iii. but the Greek there is *σπουδή*, not *ἐργασία*: and in the ninety-seventh Canon it is said, *that he hath performed his diligence, and true endeavour, &c.*

N O T E S.

(G) V. 58. *Give diligence*] The word *ἐργασία* used here in the original signifies labour, work or employment. In this last sense it seems to be used by Luke in Acts xvi. 16, 19. and xix. 24, 25. See also LXX. Ruth. ii. 12. Of the same import is the Latin phrase *des operam*.

C H A P. XIII.

THE TEXT.

1 (a) **T**HERE were present at that season some that told him of the Galileans, (b) whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were (c) finners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but (d) except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in (e) Siloam fell, and slew them, think ye that they were finners above all men that (f) dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: (g) A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold (h) these three years I

THE COMMENTARY.

1 (a) Rather, *At that time some, who were present with him, told him, &c.* What that time was, is not here specified.

Ib. (b) *i. e.* whom Pilate had caused to be slain, when they were coming up to Jerusalem, and were sacrificing in the temple. See note (A).

2 (c) *i. e.* greater finners than all, &c.

3 (d) *i. e.* except ye, the nation of the Jews, repent, your state shall be destroyed.

4 (e) This tower was in Jerusalem, and near it was a *pool*, (or rather a *bath for swimming in*, see com. and note on John v. 2.) See also John ix. 7. and Nehemiah iii. 15. and Jos. Bell. Jud. v. 12. 2.

Ib. (f) Or, *dwell.*

6 (g) This parable was intended to shew, how obstinate the Jews had continued, and how patiently God had borne with them.

7 (h) See note (B).

N O T E S.

(A) V. 1. *Whose blood, &c.*] It is said by Jos. Bell. Jud. ii. 1. 3. that Archelaus sent into the temple his soldiers, οἱ οὖν σὺν ἐκάστοις ἐξαίφνης προσπεσόντες διαφθείρουσι μὲν περὶ τρισχίλις, *who suddenly falling upon them, as they were sacrificing, slew about three thousand of them.* And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is represented by Josephus (*ib.* ii. 5.) as saying, that he had *cruelly cut the throats of those who came up to the feast, and were at their own sacrifices*; ὅς ἐληλυθέναι μὲν ἐφ' ἑορτὴν, παρὰ δὲ ταῖς ἰδίαις θυσίαις ὡμῶς ἀπεσφάχθαι. This last passage expresses much the same with what Luke here says of Pilate's mingling their blood with their sacrifices.

(B) V. 7. *These three years*] From this circumstance in the parable it may be reasonably concluded, that Jesus had been, at the time of saying this, exercising his ministry for three years past;

THE TEXT.

THE COMMENTARY.

come seeking fruit on this fig-tree, and find none: cut it down, (i) why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 (k) And if it bear fruit, *well*: (l) and if not, *then* (m) after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had (n) a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue (o) answered with indignation, because that

Ib. (i) *i. e.* why is it suffered to remain and make useless the ground, on which it stands?

9 (k) The word *well* is not in the Greek, but is to be supplied here, for making out the sense. See note (C).

Ib. (l) Rather, *but if not*.

Ib. (m) Rather, *hereafter*, *i. e.* in some future time do so.

11 (n) *i. e.* an infirmity caused by the spirit, called Satan in ver. 16.

14 (o) *i. e.* upon that occasion he spake, being angry, *because that Jesus had*

N O T E S.

and from what is said in ver. 8. of *letting it alone this year also*, it may be concluded likewise, that this parable was spoken about a year before Jesus's crucifixion: and if both these conclusions are reasonable, we may from thence infer, that this parable was not spoken at the time which Luke assigns for it, and that the whole time of Jesus's ministry was about four years.

(C) V. 9. *If it bear fruit, well*] The Greek expression is elliptical, a thing often met with among the writers in that language. It is to be met with in LXX. Gen. iv. 7. *ἐκ ἐάν ὀρθῶς προσε- νέγκης; ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες;* *Annon, si ritè afferas, bonum est? Annon verò, si parum ritè divides, peccasti?* The same is found in Dan. iii. 15. in LXX. Ruth iii. 13. the word *ἀγαθόν* is inserted; but that, or *εὖ ἔχει*, is frequently, as here, left out by Greek authors; instances of which are given by Blackwell in his *Sacred Classics illustrated*, vol. i. (Edit. 4to.) p. 54. And no one seems more to the purpose than that which is found in Xenophon's *Cyrop.* lib. viii. (p. 657. Edit. Hutch. 4to.) *Ἐι μὲν ἔν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω, οἷος χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, καὶ παρὰ τῶν προγεγενημένων μαθάνετε.* *If therefore what I say, is sufficient to shew you, how ye ought to behave yourselves the one to the other, it is well; but if not, learn it from your progenitors.* See more instances of this in Dr. Hutchinson's note on the same author at p. 538. lib. vii.

Jesus

THE TEXT.

Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, (*p*) doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day ?

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, (*q*) unto what is the kingdom of God like ? and whereunto shall I resemble it ?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew and waxed a great tree : and the fowls of the air lodged in the branches of it.

20 And again he said, (*r*) Whereunto shall I liken the kingdom of God ?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and (*s*) journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved ? And he said unto them,

24 ¶ Strive to enter in at the strait gate : for many, I say unto you, will seek (*t*) to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and (*u*) to knock at the door, saying, Lord, Lord, open unto

THE COMMENTARY.

healed, &c. His answer (if it may be called so) was to the action, which Jesus had just then done. See note on ch. ii. 47.

15 (*p*) See what Jesus said in ch. vi. 9, &c. and xiv. 5, &c. on a like occasion. See also Matthew xii. 11, &c.

18 (*q*) See com. on Matthew xiii. 31, 32.

20 (*r*) See com. on Matthew xiii. 33.

22 (*s*) Luke represents all that is here said from ch. ix. 51. as having been done and spoken, while Jesus was upon his last journey to Jerusalem. See note on ch. ix. 51.

24 (*t*) See com. and note on Matthew vii. 13.

25 (*u*) Expressions like to these of rejecting unsound Christians are to be found
3 D 2 us :

THE TEXT.

us : and he shall answer and say unto you,
(x) I know you not whence ye are :

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are ; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets (y) in the kingdom of God, and you *yourselves* thrust out.

29 And (z) they shall come from the east, and *from* the west, and *from* the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, (a) there are last which shall be first, and there are first which shall be last.

31 ¶ (b) The same day there came certain of the Pharisees, saying unto him, Get thee out, and (c) depart hence : for Herod (d) will kill thee.

THE COMMENTARY.

in Matthew vii. 22, 23. and xxv. 10, 11, 12.

Ib. (x) *i. e.* I do not acknowledge you to be in the number of my disciples. See com. on Matthew vii. 23. and note on Acts xxiii. 5.

28 (y) See com. on Matthew viii. 11.

29 (z) Rather, *men shall come* (see note on Mark vi. 54.). In Matthew viii. 11. it is, *many shall come* ; *i. e.* the Gentiles from every quarter of the earth shall come into the gospel, upon the rejection of it by the Jews. See Rom. xi. 12, 15.

30 (a) *i. e.* the Gentiles, who will be called last into the belief of the gospel, will come into it before the Jews.

31 (b) See note (D).

Ib. (c) See note (E).

Ib. (d) Rather, *desireth to kill thee* ; *i. e.* it is his design so to do, when he can find an opportunity.

N O T E S.

(D) V. 31. *The same day*] This, and what follows to the end of the chapter, seems to have been spoken about two or three days before Jesus was seized and crucified. Matthew in ch. xxiii. 37, 38. has mentioned what is here said in ver. 34, 35. and by his account of it, it must have been spoken at the time above-mentioned. In Luke the thirty-fourth and thirty-fifth verses were probably spoken at the same time, when that happened, which is related in ver. 31, 32, 33.

(E) *Ib.* *Depart hence*] If what is here said, is placed aright in the former note, then the place, out of which he was advised to depart, was Jerusalem ; and that this Herod Antipas was then in that city, appears from what Luke has told us in ch. xxiii. 7. Lactantius tells us, (but upon what authority we know not) in Inst. Div. p. 369. Ed. Oxon. that this Herod stirred up the Jews to seize upon Jesus. See more of this matter in note on ch. xxiii. 7.

THE TEXT.

32 And he said unto them, Go ye and (e) tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day (f) I shall be perfected.

33 Nevertheless, (g) I must walk to day and tomorrow, and the day following: for (h) it cannot be, that (i) a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; (k) how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house (l) is left unto you desolate: and verily I say unto you, (m) Ye shall not see me, until the time come when ye shall say, Blessed is (n) he that cometh in the name of the Lord.

THE COMMENTARY.

32 (e) Rather, *tell this fox*. See note (F).
Ib. (f) *i. e.* I am to work miracles for two days, and on the third day I shall be put to death. See note (G).

33 (g) Or, *I must be (i. e. live)*. See note on Matthew ii. 18.) *to-day and to-morrow, and must go away (i. e. die) on the day following*. See note (H).

Ib. (h) This is spoken in general, but chiefly regards Jesus, who is here called a prophet (as in ch. iv. 24. and xxiv. 19.), and was to die in Jerusalem, Matthew xvi. 21. See Cunæus's reason for this in lib. i. c. xii. p. 109.

Ib. (i) Or, *a teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

34 (k) See com. and note on Matthew xxiii. 37.

35 (l) *i. e.* is to be so, or will be so, when the destruction of the Jewish state is come. Matthew xxiii. 38.

Ib. (m) See com. on Matthew xxiii. 39.

Ib. (n) Rather, *he that came*. See note on Matthew xxiii. 39.

N O T E S.

(F) V. 32. *Tell that fox*] It is not certain, that Jesus meant Herod here: he might have only intended to call that man so, from whom the advice of departing came (whether from the speaker himself, or from the person who sent him): for it is probable, that the advice was given craftily, and with design to frighten Jesus and make him go from that place.

(G) Ib. *I shall be perfected*] Agreeably to the interpretation, which I have given to τελειῶμαι, God is said in Heb. ii. 10. to have made Jesus perfect (τελειῶσαι) through sufferings: and in the same sense he is said to have been made perfect, ib. ch. v. 9. and Paul uses the same Greek word for finishing, in Acts xx. 24. See also Heb. xii. 23.

(H) V. 33. *I must walk, &c.*] The Copt. Version is to this effect, oportet ut sim hodie & cras, & postea abeam; from whence I suppose, that the Greek MS. from which that Version was made, had δεῖ με εἶναι σήμερον καὶ αὔριον, καὶ τῇ ἐχομένῃ πορεύεσθαι: and Dr. Hammond's translation of the passage comes very near to it, *It is necessary that I act to-day and to-morrow, and that I go away the day following*. That the word εἶναι signifies to exist and live, see note on Matthew ii. 18. and that πορεύεσθαι signifies going away in the sense of dying, see note on Luke xxii. 22.

C H A P. XIV.

THE TEXT.

1 **A**ND it came to pass, as he went into the house of one (a) of the chief Pharisees (b) to eat bread on the sabbath-day, that they (c) watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the (d) lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, (e) Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out (f) the chief rooms; saying unto them,

8 When thou art bidden of any man (g) to a wedding, sit not down (h) in the highest room; lest a more honourable man than thou be bidden of him;

9 (i) And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take (k) the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; (l) that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt

THE COMMENTARY.

1 (a) Rather, *of the ruling Pharisees*; i. e. who was a ruler among the Jews, and a Pharisee too.

Ib. (b) i. e. to make a meal with him. See note on ch. xi. 37.

Ib. (c) i. e. to see, if he would do any thing, which they thought unlawful to be done on the sabbath-day.

3 (d) i. e. scribes. See com. on ch. xi. 45.

5 (e) See ch. xiii. 15.

7 (f) Rather, *to lie down first*; i. e. to place themselves first on the couches, whereon the Jews were used to lye at their meals. See com. and note on Matthew xxiii. 6.

8 (g) Rather, *to a wedding feast*. See note on Matthew xxii. 2.

Ib. (h) Rather, *in the first place*. See com. on ver. 7.

9 (i) See Prov. xxv. 7.

Ib. (k) Rather, *the last place*, i. e. after the others have placed themselves on that couch. See com. on ver. 7.

10 (l) Rather, *so that, when he, &c.* See note on ch. xi. 50.

thou

THE TEXT.

thou have (*m*) worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to (*n*) him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, (*o*) call the poor, the maimed, the lame, the blind:

14 And thou shalt be (*p*) blessed; (*q*) for they cannot recompense thee: for thou shalt be recompensed (*r*) at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he (*s*) that shall eat bread in the kingdom of God.

16 Then said he unto him, (*t*) A certain man made a great supper, and bade many:

THE COMMENTARY.

10 (*m*) *i. e.* respect and reverence shewed to thee. In this ancient sense of the word *worship* our form of matrimony says, *with my body I thee worship*—this is the style in some old charters, *to the great dis-worship of the corporation*.

12 (*n*) *i. e.* the Pharisee that invited him, ver. 1.

13 (*o*) *i. e.* invite the poor: and the meaning is, be more ready to supply the poor with what they want, than the rich with superfluities.

14 (*p*) Rather, *happy*. See note on Luke i. 48.

Ib. (*q*) Rather, *because they have not wherewith to recompense thee*.

Ib. (*r*) Jesus in Matthew xxv. 32, &c. and in John v. 28, 29. has taught us, that the *unjust*, as well as the *just*, are to be raised: and so Paul says in Acts xxiv. 15. See note (A) here.

15 (*s*) Rather, *that eateth bread, &c.* *i. e.* is one of my disciples and a member of my spiritual kingdom. This appears to be the meaning from the parable which follows.

16 (*t*) This parable (much resembling that in Matthew xxii. 2.) refers to what was said in ver. 13, 14. no notice being taken of what was said in ver. 15. The

N O T E S.

(A) V. 14. *At the resurrection of the just*] Jesus spake this to the Pharisee who had invited him to eat bread with him (ver. 1, 12.), and he spake this agreeably to the sentiments of the Pharisees; for they denied that any except the just were to be raised, as appears from Josephus's account of the tenets of the Pharisees in Antiq. xviii. 13. and Bell. Jud. ii. 8. 14. See note on Matthew iii. 7. meaning

THE TEXT.

17 And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and (u) I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly (x) into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out into the (y) high-ways and hedges, and (z) compel them to come in, that my house may be filled.

THE COMMENTARY.

meaning of the parable is this : the leaders among the Jews rejecting the doctrine of Jesus, he called upon the common people, and they not coming in any sufficient number, the Gentiles were afterwards called in, to supply the room which the absence of those others had made. See Rom. xi. 11, 12, &c.

19 (u) *i. e.* I am going.

21 (x) By those in the *streets* and *lanes* seem to be meant the poorer sort of Jews, many of whom followed Jesus, though not enough in number to fill the house. Matthew in ch. xxii. has omitted the mention of this second invitation of those who were in the *streets*, &c.

23 (y) *i. e.* to the Gentiles or Heathen nations. See Acts xiii. 46.

Ib. (z) *i. e.* by arguments of persuasion, not by force. See note (B).

N O T E S.

(B) V. 23. *Compel them*] By the word *ἀναγκάσσειν* is not here meant, that any outward force should be used. The nature of the parable shews this plainly ; it being a feast, to which they were invited : and in the sense, which I have given here to *ἀναγκάσειν*, the word is used by Matthew xiv. 22. and Mark vi. 45. in both which places, when Jesus is said *ἀναγκάσειν*, to *constrain his disciples*

THE TEXT.

THE COMMENTARY.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him : and he turned, and said unto them,

26 If any man come to me, (a) and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not (b) bear his cross, and come after me, cannot be my disciple.

26 (a) Matthew in ch. x. 37. expresses the true meaning of this, when he says, *loveth his father and mother more than me.* See note (C) here.

27 (b) See com. and note on Matthew x. 38.

N O T E S.

to get into the ship, nothing but his commanding or persuading them to do it can be reasonably understood. See also Galat. ii. 14. In the same sense *παράβιάζεσθαι* is used by Luke in ch. xxiv. 29. and in Acts xvi. 15. The Latin writers also speak after the same manner, as when Horace, Ep. i. 9. 3. says, *prece cogit* : and Cicero says in De Orat. i. 9. *consiliis compulsus*, & De Amicit. c. viii. *Vim hoc quidem est afferre : quid enim refert, qua me ratione cogatis ? Cogitis certè* : and yet, in the person of Lælius he says this, when Scævola and Fannius had only requested him to discourse upon the subject of friendship. Elser in loc. quotes Plato's Gorgia, p. 291. (Ed. Lugd. 1590.) *ἐγώ σοι εἰς ὧν ἐκ ὁμολογῶ· ἔγάρ με σὺ ἀναγκάζεις, ἀλλὰ ψεύδομάριπυρας πολλὰς κατ' ἐμὲ παρὰσχόμενος, ἐπιχειρεῖς ἐκμε-βάλλειν με ἐκ τῆς ἐστίας [καὶ] τῆ ἀληθείας.* *Ego unus tibi non assentior : non enim rationibus me adigis, sed falsis contra me testibus producis à possessione veri expellere me conaris.* And Aristoph. in Equit. v. 504. ubi Chorus dicit.

Εἰ μὴν τις αὐτῶν τῶν ἀρχαίων κωμωδιδασκαλὸς ἡμᾶς
ἠναγκασεν ἐπὶ λεξιολογίας, &c.

And Sallustius Philos. de Diis & Mundo, c. iii. p. 246. *Τὸ διὰ μύθων τ' ἀληθὲς ἐπιμυρύνειν, τὰς μὲν κατὰφρονεῖν ἐκ ἑᾶ, τὰς δὲ φιλοσοφεῖν ἀναγκάζει.*

(C) V. 26. *And hate not, &c.* Besides the proof from Matthew x. 37. that this is what Luke here means by *hating*, it may be added, that in Matthew vi. 24. the word *hate* is used after the same manner. See the com. there. And so, when we read in Rom. ix. 13. *Jacob have I loved, but Esau have I hated*, the meaning is, I have loved Jacob more than Esau : and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31. where Leah's being *bated* is explained by Rachel's being *loved more than Leah*. See also Deut. xxi. 15, 16, 17. Something resembling what Jesus here teaches, is said by Philo (de Monarch. lib. ii. p. 230. Ed. Mang.) concerning the duty of a high-priest. *Προσκηληρώμενος Θεῷ, καὶ τῆς ἱερᾶς τάξεως γεγωνὸς ταξίαρχος, ὀφείλει πάντων ἀλλοτριῶσθαι τῶν ἐν γενέσει· μὴ γονέων, μὴ τέκνων, μὴ ἀδελφῶν εὐνοίας ἕτως ἡττώμενος ὥς ἢ παρελθεῖν, ἢ ὑπερβῆσθαι τὶ τῶν ὁσίων.* That he was to *estrangle himself from all his relations, and not, out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrarily to it.*

THE TEXT.

28 For which of you intending to build (c) a tower, (d) fitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Left haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, fitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 (e) Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that (f) forsaketh not all that he hath, he cannot be my disciple.

34 ¶ (g) Salt is good: but if the salt have lost its favour, wherewith shall it be seasoned?

35 It is neither fit for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear let him hear.

THE COMMENTARY.

28 (c) Probably, a dwelling house, such as is represented in com. and note on Matthew xxi. 33.

Ib. (d) This parable represents the absurdity of those who undertook to be disciples of Jesus, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking.

32 (e) i. e. if he has been so unwise, as to omit this.

33 (f) This was spoken to such only, as were to be his personal attendants, and after his death were to go over all countries, preaching the gospel.

34 (g) See com. and note on Matthew v. 13. and see com. on Mark ix. 50.

C H A P. XV.

THE TEXT.

THE COMMENTARY.

1 **T**HEN drew near unto him all the (a) publicans and finners for to hear him.

1 (a) See note on Matthew v. 46.

2 And the Pharisees and scribes murmured, saying, This man receiveth finners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 (b) What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine (c) in the wilderness, and go after that which is lost, until he find it?

4 (b) This and the next parable mean to justify Jesus in applying himself to converse with finners for the bringing them back to their duty: but according to Matthew xviii. 12. the first of these parables was spoken upon another occasion.

Ib. (c) Rather, *and go into the wilderness after that, &c.* See Matthew xviii. 12.

5 And when he hath found it, he (d) layeth it on his shoulders, rejoicing.

5 (d) This circumstance is omitted by Matthew xviii. 13.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, (e) more than over ninety and nine just persons, (f) which need no repentance.

7 (e) This is represented after the manner of men, who rejoice more over an unexpected advantage, than over one much greater, which they have been accustomed to. See com. on Matthew xviii. 13.

Ib. (f) *i. e.* who really need none; or rather, who think that they need none. See note (A).

N O T E S.

(A) V. 7. *Who need no repentance*] It is observable, that, when Jesus here and in ch. v. 32. Matthew ix. 13. and Mark ii. 17. speaks of *just* and *righteous* men, and represents them as *not needing*, or *not being called to repentance*, he speaks to the Scribes and Pharisees, who *justified themselves* (ch. xvi. 15.) and *who trusted in themselves, that they were righteous* (ch. xviii. 9.); setting up for more holy men than ordinary, and flattering themselves, that they were *just* and *righteous* in the strict sense of the words. Such a man was the Pharisee in the parable (ch. xviii. 11.), who, instead of *repenting*, said, *God, I thank thee, that I am not as other men are, extortioners, unjust, &c.* The word *Pharisee* signifies one, who is *separated*, or distinguished from other men on account of his superior righteousness,

THE TEXT.

8 ¶ Either what woman having (g) ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, (b) A certain man had two sons :

12 And the younger of them said to his father, Father, give me the portion of goods (i) that falleth to me. And he (k) divided unto them his living.

13 And (l) not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance (m) with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and (n) joined himself to a citizen of that country; and he sent him into his fields (o) to feed swine.

THE COMMENTARY.

8 (g) The value of which in our money is six shillings and five pence halfpenny.

11 (b) The moral of this parable is the same with the two former. See com. on ver. 4.

12 (i) Rather, *which appertaineth unto me; i. e.* which I, as your son, may reasonably expect to receive from you at some time or other. See the Greek and Eng. Transl. of 1 Macc. x. 30.

Ib. (k) Rather, *he divided unto them a livelyhood; i. e.* he gave to each of them so much as he judged to be proper and enough for him to live upon. See the Greek in ch. xxi. 4. τὸν ἔσθον, substance, *opes facultates*, as in ver. 30. and ch. xxi. 4.

13 (l) He was (it seems) in great haste to be gone at a distance from his father.

Ib. (m) *i. e.* with harlots, ver. 30.

15 (n) *i. e.* made himself a hired servant.

Ib. (o) Not to give them their food at home (as appears from what follows) but to look after them, while they were feeding in the fields. See note (B).

N O T E S.

righteousness. For an account of what that *righteousness* was, see com. on Matthew i. 19. and iii. 15. and v. 20. and com. and note on Matthew vi. 1.

(B) V. 15. *To feed swine*] This prodigal is supposed to be a Jew; and (if so), as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country, must have been an employment as inconsistent with his religion, as he could possibly have had. This circumstance therefore serves to shew, to what a very low condition he was reduced.

16 And

THE TEXT.

16 And he would fain have filled his belly with the husks (*p*) that the swine did eat : and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger !

18 I will arise, and go to my father, and will say unto him, Father, I have sinned (*q*) against heaven, and before thee,

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet,

23 And bring hither the fatted calf, and kill it ; and let us eat and be merry.

24 For this my son (*r*) was dead, and is alive again ; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

THE COMMENTARY.

16 (*p*) When the swine came home from the fields, they were fed with *husks* : but even these his master would not let him have to eat, as being no part of his bargain. Upon *κέραια husks*, see Sir Thomas Brown's Observations on the SS. Plants. i. 11. and also Horat. i Ep. ii. 123. where he says, that a poet *vivit filiquis*.

18 (*q*) *i. e.* against God. See ch. xx. 4. and i Mac. iii. 18. and iv. 10.

24 (*r*) Dead by sin; and alive by repentance. See note on Matthew viii. 22.

28 And

THE TEXT.

THE COMMENTARY.

28 And he was angry, and would not go in : therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me (s) a kid, that I might make merry with my friends :

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and (t) all that I have is thine.

32 It was meet that we should (u) make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

29 (s) Not so much as a kid ; much less a fatted calf.

31 (t) *i. e.* thou by living with me hast the use and enjoyment of all which I have ; besides the portion of goods which I gave to thee formerly, ver. 12.

32 (u) See com. on ver. 7.

C H A P. XVI.

THE TEXT.

1 **A**ND he said also unto his disciples, (a) There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for (b) thou mayest be no longer steward.

3 Then the steward said within himself, (c) What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, (d) they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, (e) Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

N O T E S.

(A) V. 3. *What shall I do? for my lord?* I believe, that Luke wrote *ὅτε*, not *ὅτι*, *when*, not *for*: for so in ver. 4. the steward says *ὅταν*, speaking of the thing not as done, but as to be done after his accounts were made up.

THE COMMENTARY.

1 (a) The intent of this parable is to teach men, that they ought to make such an use of their riches, and other temporal advantages in this world, as that they may be *rich towards God* (ch. xii. 21.) and may be rewarded with happiness in the next world. God is here the *rich man*, and every man is his steward.

2 (b) *i. e.* thou shalt not be permitted to continue so.

3 (c) Or, *What shall I do, when my lord shall take away from me the stewardship?* See note (A).

4 (d) *i. e.* the debtors, the tenants, who paid their yearly rent, not in money, but in wheat, oil and the other growth of their lands. See note on Mark vi. 54.

6 (e) *i. e.* take the account of thy debt, which thou hast given in to me in thy handwriting, and make out another account, acknowledging the debt to be only fifty.

8 And

THE TEXT.

8 And (*f*) the lord (*g*) commended the unjust steward, because he had done (*h*) wisely: for the (*i*) children of this world are (*k*) in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the (*l*) mammon of unrighteousness; that (*m*) when ye fail, (*n*) they may receive you into everlasting habitations.

THE COMMENTARY.

8 (*f*) *i. e.* the lord of the steward, as in ver. 3.

Ib. (*g*) *i. e.* when he had heard what the steward had done. The steward is called here *unjust*; and therefore is not commended for his cheating his lord, but only for this one thing, that he had taken care to provide himself with friends against a day of distress. See note (B).

Ib. (*h*) Rather, *prudently*. See note (C).

Ib. (*i*) *i. e.* such as mind worldly things only, without any regard to religion (see ch. xx. 34.) and the contrary to these are *the children of light*. See John xii. 36. Ephes. v. 8. and 1 Theff. v. 5.

Ib. (*k*) *i. e.* in the transacting and managing their affairs.

9 (*l*) Rather, *false riches*; such as the riches of this world are, (in comparison with the true riches, ver. 11.) on account of their uncertain nature. See note (D).

Ib. (*m*) *i. e.* when ye die. See note (E).

Ib. (*n*) *i. e.* the angels, the inhabitants of the everlasting habitations. See note on Mark vi. 54.

NOTES.

(B) V. 8. *Commended the unjust steward*] In this way of distinguishing the circumstances of an action, Quintilian says (Inst. Or. ii. 20.) *Tormenta sine gemitu feret malus servus: tolerantia tamen doloris laude sua non carebit: multa fiunt eadem, sed aliter*: Eustathius on Hom. Odyss. π'. 398. (as Wetstein in N. Test. has recited it) says, ἐκ ἔσται ὄφελος τῷ Ἀμφινόμῳ, εἰ μόνον φρεσὶ κέχρηται ἀγαθαῖς καὶ κλέπτει γὰρ ἅν ποτε, καὶ μοιχοί, φρεσὶ χρώμενοι ἀγαθαῖς, ὥς μὲν τοιοῦτοι ἐπαινοῦντο ἅν, ὥς δὲ φαῦλοι κολάζονται. *It will be no advantage to Amphinomus to have had good sense: for thieves and adulterers, possessed of that, may be commended as such, and yet punished as wicked men.*

(C) *Ib.* *Wisely*] The Greek word *φρονίμως* seems to signify here that prudence which has a foresight of what is to come, or may signify what we express by saying that a man has all his thoughts about him. In LXX. Gen. iii. 1. the serpent is said to have been *φρονιμώτατος*, rendered in our Eng. Transl. *more subtil than any beast of the field*. Cicero seems to distinguish aright between *wisdom* and *prudence*, when he says, De Offic. i. 45. *Princeps omnium virtutum illa sapientia, quam σοφίαν Græci vocant: prudentia enim, quam Græci φρόνησιν, aliam quandam intelligimus, quæ est rerum expectandarum fugiendarumque scientia.*

(D) V. 9. *Mammon of unrighteousness*] To justify this interpretation, see the following places, where *ἄδικος* and *ἀδικία* are used for *false* and *falsehood*, LXX. Deut. xix. 18. Job xxvii. 24.

Pf. xxvi.

THE TEXT.

THE COMMENTARY.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous (*o*) mammon, who will commit to your trust (*p*) the true riches?

12 And if ye have not been faithful in (*q*) that which is another man's, who shall give you that (*r*) which is your own?

11 (*o*) Rather, *false riches*. See com. and note on ver. 9.

Ib. (*p*) *i. e.* the spiritual riches, or Christian virtues. See the word *true* thus used in John i. 9. and vi. 32. and xv. 1. and Heb. viii. 2. and ix. 24.

12 (*q*) Rather, *that which belongs to others* (Acts vii. 6.) *i. e.* which passes from one man to another, as all worldly riches do. See note (F).

—erit (*sc. ager*) nulli proprius; sed cedit in usum

Nunc mihi, nunc alii.

Hor. Serm. ii. 2. 134.

—proprium telluris herum, fortuna, neq; illum,

Nec me, nec quenquam statuit. *Ib.*

ἔδενος, ἀλλὰ τυχῆς.

Ib. (*r*) *i. e.* the everlasting habitations, ver. 9. meaning heaven, which to those, who shall be possessed of it, is a property not to be taken away. See 1 Peter i. 4. and see Luke xii. 32.

N O T E S.

Pf. xxvi. 6. Jerem. v. 31. Ezek. xxiii. 7. Hosea xii. 7. Amos viii. 5. John vii. 18. and viii. 46. Rom. ii. 8. and 2 Theff. ii. 10, 12. To which may be added, that Paul in 1 Tim. vi. 17. speaking of worldly riches, mentions ἀδηλότης the *uncertainty* of them. Isocrates ad Demonicum (Ed. Battie, p. 40.) says, Μαλλον ἀποδέχῃ δικαίαν πενίαν ἢ πλεον ἄδικον.

(E) V. 9. *When ye fail*] So Josephus uses the word ἐκλείπειν, when he says in Bell. Jud. iv. 1. 9. Ἐνθα καὶ χάρις κατακείμενος καὶ νοσηλευόμενος ἐκλείπει, πολλὰ δέος συνεργήσαντος εἰς θάνατον τῇ νόσῳ· ὑποὶ that occasion Chares, who lay sick in bed, died; the great fear which he was put into, as well as the disease, having contributed to his death.

(F) V. 12. *That which is another man's*] Worldly riches are spoken of in this sense, as τό ἀλλότριον what belongs to others, by several authors. So in Anthol. Epigr. Gr. (p. 110. Ed. Steph.) we have the following one,

Ἀγρὸς Ἀχαιμενίδῃς γενομένην ποιε, νῦν δὲ Μενίππῃ,

Καὶ πάλιν ἐξ ἑτέρου δέχομαι εἰς ἕτερον.

Καὶ γὰρ ἐκεῖνος ἔχειν μὲ πόλ' ὠφέλο, καὶ πάλιν ἔτος

Οἰεῖται· εἰμὶ δ' ὅλως ἔδενος, ἀλλὰ τυχῆς.

THE TEXT.

13 ¶ (s) No servant can serve two masters: for either he will (t) hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were (u) covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which (x) justify yourselves before men; but God knoweth your hearts: for (y) that which is highly esteemed amongst men, is abomination in the sight of God.

16 (z) The law and the prophets *were* until John: (a) since that time the kingdom of God is preached, and (b) every man (c) presseth into it.

17 And it is (d) easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever (e) putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

THE COMMENTARY.

13 (s) This verse is a part of Jesus's discourse on the mount. See com. on it in Matthew vi. 24.

Ib. (t) *i. e.* love the one more than the other. See note on ch. xiv. 26.

14 (u) So they are represented to have been in ch. xi. 39. and in Matthew xxiii. 14, 25.

15 (x) *i. e.* make yourselves appear as *just* men and *righteous*. See com. and note on ch. vii. 29.

Ib. (y) *i. e.* that for which men esteem you, is an abomination in God's sight, because it is no other than the effect of your hypocrisy.

16 (z) This verse contains what Jesus said at a different time from this here, *viz.* on occasion of John the Baptist's sending two of his disciples to Jesus. See Matthew xi. 13.

Ib. (a) *i. e.* since the time of John's entering upon his ministry.

Ib. (b) *i. e.* every man, who entereth into it, presseth into it.

Ib. (c) Rather, *is carried by force into it, i. e.* is *compelled* to come into it, in the sense given to that word in com. and note on ch. xiv. 23. and see also com. and note on Matthew xi. 12.

17 (d) See Matthew v. 18. where this sentence seems to have a more proper place than here.

18 (e) See Matthew v. 32. and note on Mark x. 11. In the place of Matthew before-mentioned this verse is represented as a part of Jesus's discourse on the mount, to which it more properly belongs.

N O T E S.

And so Horace in Serm. ii. 2. 129. says,

Nam propriæ telluris herum natura neque illum,

Nec me, nec quenquam statuit—

Nunc ager Umbreni sub nomine, nuper Ofelli

Dictus, erit nulli proprius; sed cedit in usum

Nunc mihi, nunc alii.

19 ¶ There

THE TEXT.

19 ¶ There was (*f*) a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20 And there was a certain beggar named Lazarus, which (*g*) was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table : (*b*) moreover the dogs (*i*) came and licked his sores.

22 And it came to pass that the beggar died, and was carried (*k*) by the angels into Abraham's bosom : the rich man also died, (*l*) and was buried ;

23 And (*m*) in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

THE COMMENTARY.

19 (*f*) The intent of this parable is to shew, that such, as mind only the things of this world, will be punished in the next world ; and that such, as are miserable here, will (if they be good men) have then their recompence of reward.

20 (*g*) Rather, *was laid at his gate, being full of sores, and desiring to be fed, &c.* This desire of Lazarus was probably complied with. See com. on ver. 24.

21 (*b*) See note (G).

Ib. (*i*) We are not (I think) to infer from hence, as some do, that the dogs had pity on Lazarus, when he found no relief from men.

22 (*k*) Both these circumstances are mentioned agreeably to the Jewish way of thinking and speaking : and by both is only meant in general, that he was received into a state of happiness. See note (H).

Ib. (*l*) We are to suppose, that Lazarus was buried too, but that the burial of the rich man was made with a pompous expence.

23 (*m*) *i. e.* in the invisible place, or in that state, in which men exist (out of our sight at present) till the time of the general resurrection. See com. and note on Matthew xvi. 18.

NOTES.

(G) V. 21. *Moreover the dogs*] In the Greek here we should read (I think) not Ἀλλὰ καὶ, but Ἀυτὰ καὶ, the sense of which is well-expressed by *moreover*, or *withall*. See note on ch. xii. 7.

(H) V. 22. *By the angels into Abraham's bosom*] The ministry of angels to mankind is mentioned in several places of the N. Test. See Matthew xviii. 10. and Acts xii. 7. 15. and Heb. i. 14. By the phrase of *Abraham's bosom*, an allusion is made to the custom at Jewish feasts of three lying on a couch, when one man's head lay in another's bosom, as John is said to have *lain on Jesus's breast*, John xiii. 25. See com. on Luke xiv. 15. and com. and note on Matthew viii. 11. and xxvi. 19. Josephus likewise in his account of the Maccabees, ch. xiii. says, θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέξονται εἰς τὰς κόλπους αὐτῶν *when we die, Abraham and Isaac and Jacob will receive us into their bosoms.*

THE TEXT.

24 And he cried, and said, Father Abraham, have mercy on me, and (n) send Lazarus that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; (o) neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets ; (p) let them hear them.

30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, (q) neither will they be persuaded, though one rose from the dead.

THE COMMENTARY.

24 (n) We may presume, that there is a consistency in the several parts of this parable ; and (if so) then we may conclude, that Lazarus had not been refused relief at the rich man's door ; otherwise the rich man would have asked for any other, rather than Lazarus, to be sent to him.

26 (o) Abraham's argument in the former verse is, that it is not reasonable, and here that it is not possible, for the rich man's request to be complied with : and from this verse we learn, that there is to be no alteration in that state, to which men go immediately after death, and where they are to remain till the general resurrection.

29 (p) *i. e.* let them hearken unto what they teach, and observe to do accordingly. Nothing in this parable seems to suppose, that the rich man and his brethren were unbelievers : but only that they were worldly-minded men, who, though they believed *Moses and the prophets*, did not live up to their rules.

31 (q) *i. e.* to frame their lives suitably to that religion, of which they profess to believe the truth.

C H A P.

C H A P. XVII.

THE TEXT.

1 **T**HEN (*a*) said he unto the disciples, (*b*) It is impossible but that (*c*) offences will come: but woe unto him through whom they come.

2 It were better for him that (*d*) a millstone were hanged about his neck, (*e*) and he cast into the sea, than that he should offend one of these (*f*) little ones.

3 ¶ Take heed to yourselves: (*g*) If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, (*h*) Increase our faith.

6 And the Lord said, If ye had faith, (*i*) as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea: and it should obey you.

7 But (*k*) which of you having a servant plowing, or feeding cattle, will (*l*) say unto him by and by, when he is come from the field, Go, and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and

THE COMMENTARY.

1 (*a*) See Matthew xviii. 6, 7. who has told us there in ver. 1. what occasioned Jesus to speak the words contained in this and the next verse.

Ib. (*b*) *i. e.* it is not to be expected, that it should be otherwise, than that offences should come. See note (A).

Ib. (*c*) See com. on Matthew xviii. 6.

2 (*d*) See note on Matthew xviii. 6.

Ib. (*e*) Rather, *and cast*; *i. e.* the millstone cast so as to drag him after it. See note on Matthew xviii. 6.

Ib. (*f*) See com. on Matthew xviii. 5, 6.

3 (*g*) This was said (as in Matthew xviii. 21.) in answer to a question put by Peter.

5 (*h*) This, with what follows, seems to relate and belong to what Matthew has mentioned in ch. xvii. 19, 20.

6 (*i*) *i. e.* as thriving and growing as that is described to be in Matthew xiii. 32. See com. on Matthew xvii. 20. and see Matthew xxi. 21, 22.

7 (*k*) This seems to have been spoken at a time and on an occasion different from those of the former verse.

Ib. (*l*) Rather, *say unto him, when he is come from the field, Come hither straightway, and sit down to meat?*

N O T E S.

(A) V. 1. *It is impossible*] See Suicerus in his *Thes. Eccles.* vol. i. p. 334. See also note on Matthew xxiv. 24. and Mark vi. 5.

gird

THE TEXT.

gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that were commanded him? (*m*) I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are (*n*) unprofitable servants; we have (*o*) done that which was our duty to do.

11 ¶ And it came to pass as he went to Jerusalem, that he passed (*p*) through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which (*q*) stood afar off:

13 And they lifted up *their* voices, and said, Jesus Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go, (*r*) shew yourselves unto the priests. And it came to pass that as they went, they were cleansed.

THE COMMENTARY.

9 (*m*) *i. e.* I think, not.

10 (*n*) *i. e.* such as have no merit in what we have done, because it was our duty so to do. ἀχρηστος *useless*, or, one of whom we have no need, an unnecessary one.

Ib. (*o*) *i. e.* done no more than what it was our duty to do.

11 (*p*) First through the midst of Galilee, from whence he set out on his journey; and then through the midst of Samaria, of which mention is made in ch. ix. 51, 52. See note (B).

12 (*q*) Because forbidden by law and custom to come near to such as were found for fear of infecting them. See Lev. xiii. 46. Numb. v. 2. and 2 Kings xv. 5.

14 (*r*) As directed in Lev. xiii. 2, &c. and xiv. 2, &c. Jesus did not tell them, that *he* would heal them: but it is probable, that, from what he commanded, they depended upon their being to be healed, as

N O T E S.

(B) V. 11. *Through the midst of Samaria and Galilee*] By the words *through the midst*, we are not to understand, that Jesus went through the middle part of each of these provinces; but that he only went through them, and probably through that part of Samaria which was the edge of it on the eastern side. All, who went from Galilee to Jerusalem must have necessarily passed through Samaria (unless they had gone to the westward a very great way about) as Josephus has described the limits of Samaria in Bell. Jud. iii. 3, 4. See to the same purpose his Antiq. xx. 5. 1. and his Life, c. liii. To which may be added, that John in ch. iv. 4. when he tells us, that Jesus left Judea to go into Galilee, says, that *he must needs go through Samaria*.

they

THE TEXT.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face (*s*) at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this (*t*) stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come: he answered them and said, The kingdom of God cometh (*u*) not with observation.

21 (*x*) Neither shall they say, Lo, here; or lo, there: for behold, the kingdom of God is (*y*) within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

THE COMMENTARY.

they went to shew themselves to the priests; or at least, when they had come to them.

16 (*s*) *i. e.* at the feet of Jesus, as in the Syr. Æthiop. and Persic. versions it is expressed.

18 (*t*) *i. e.* a man of a religion or nation different from us Jews. See John iv. 9. And perhaps Jesus was in Galilee, not in Samaria, when he wrought this miracle and said what this verse contains.

20 (*u*) *i. e.* the kingdom of the Messiah or Christ is not to be of that kind as ye expect, and which has outward shew and pomp to make it observable. See note (C).

21 (*x*) *i. e.* it will not be right for men to say, the kingdom is here, or it is there.

Ib. (*y*) Rather, *among you*. See note (D). It is so now (Matthew xxi. 43.) though your prejudices in favour of a temporal deliverer will not let you perceive, that I, who am instructing you, am the Messiah and King of the Jews.

N O T E S.

(C) V. 20. *Not with observation*] This and what follows to the end of the chapter seems to be what Jesus said, when he sat upon the mount of Olives near Jerusalem. See Matthew xxiv. 3.

(D) V. 21. *Within you*] The word ἐντός, when followed by a noun of the plural number, is rightly rendered *among*. So Xenophon in Cyri Anab. lib. ii. p. 118. Edit. Hutch. 4to.

23 (*z*) And

THE TEXT.

23 (z) And they shall say to you, (a) See here, or see there: go not after *them*, nor follow *them*.

24 For (b) as the lightning that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall also (c) the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and (d) destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.

29 But the same day that Lot went out of Sodom, (e) it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be (f) upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not (g) return back.

THE COMMENTARY.

23 (z) Rather, *And if they shall say unto you, &c.* as in Matthew xxiv. 23, 26. See note (E) here.

Ib. (a) *i. e.* behold the kingdom of God (or Christ) is here, &c.

24 (b) *i. e.* the destruction of the Jewish nation will be as extensive as the lightning is, and reach to every part of the land. See com. on Matthew xxiv. 27.

Ib. (c) *i. e.* so shall the coming of the Son of man be, as it is expressed in Matthew xxiv. 27. *He* is put here for his *coming*, to take vengeance on the obstinate Jews.

27 (d) See Gen. vii. 23.

29 (e) Rather, *he rained fire; i. e.* God, as in Gen. xix. 24.

31 (f) See com. on Matthew xxiv. 17.

Ib. (g) Rather, *not return back to what is behind, i. e.* to his house, to take his clothes, as in Matthew xxiv. 18. See com. there.

NOTES.

(E) V. 23. *And they shall say unto you*] The reading of the Greek MSS. numbered by Wettstein 12 and 16. (with which the two Syr. Versions agree) is, *καὶ, ἐὰν ἐρῶσιν ὑμῖν, and if they shall say unto you*: and without *ἐὰν* there is no connection between the former and the latter parts of this verse. Besides this, the word *ἐὰν* is made use of by Matthew in the place referred to in the comment.

32 Remember

THE TEXT.

32 Remember (*b*) Lot's wife.

33 Whosoever shall (*i*) seek to save his life, shall lose it: and whosoever (*k*) shall lose his life, (*l*) shall preserve it.

34 I tell you, (*m*) in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be (*n*) grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where Lord? And he said unto them, (*o*) Wheresoever the body is, thither will the eagles be gathered together.

THE COMMENTARY.

32 (*b*) It seems from hence, as if she turned back to go into Sodom for something which she had left behind; though in Gen. xix. 26. it is said only, that she looked back from behind Lot.

33 (*i*) This was said on another occasion, Matthew x. 39. And see com. on Matthew xvi. 25. and Mark viii. 35.

Ib. (*k*) *i. e.* shall be willing to lose it for the sake of his religion. See com. on Matthew xvi. 25. and note on Luke ix. 24.

Ib. (*l*) Greek ζωογονήσει αὐτήν. See Acts vii. 19.

34 (*m*) *i. e.* in that time of calamity.

35 (*n*) For the sense of this and the next verse, as well as of the foregoing one, see com. and note on Matthew xxiv. 40.

37 (*o*) the dead body is, or the *carcase*, as in Matthew xxiv. 28. The meaning is, that wheresoever the Jews shall be found, the conquering armies will meet with them and destroy them: for a farther explanation of this proverbial sentence, see com. and note on Matthew xxiv. 28.

C H A P. XVIII.

T H E T E X T.

1 **A**ND he spake a parable unto them,
to this end, (a) that men ought
 always to pray, and not *(b)* to faint;

2 Saying, There was in a city a judge,
 which feared not God, neither regarded
 man.

3 And there was a widow in that city,
 and she came unto him, saying, *(c)* Avenge
 me of mine adversary.

4 And he would not for a while: but
 afterward he said within himself, Though
 I fear not God, nor regard men;

5 Yet because this widow troubleth me,
 I will avenge her, lest by her continual
 coming *(d)* she weary me.

6 And the Lord said, Hear what the
 unjust judge saith.

7 And shall not God avenge his own
 elect, which cry day and night unto him,
(e) though he bear long with them?

T H E C O M M E N T A R Y.

1 *(a)* *i. e.* as it is expressed in Rom.
 xii. 12. that they should *continue instant in*
prayer. See Luke xxi. 36. and Acts xii. 5.
 and 1 Theff. v. 17. and Coloff. iv. 2. in
 all which the expressions mean only, great
 frequency in prayer. See com. on Luke i. 37.

Ib. (b) *i. e.* to be dejected and de-
 sponding in the time of trouble and distress.
 See Gal. vi. 9. and Eph. iii. 13.

3 *(c)* *i. e.* Do me justice against my ad-
 versary.

5 *(d)* Greek, *she bruise me, i. e.* torment
 me. The original word is borrowed from
 what those, who are boxers, do to one an-
 other. See Greek in 1 Cor. ix. 27.

7 *(e)* Rather, *though he forbear long to-
 wards them, i. e.* though he delay to help
 those, who are his elect (the good Chri-
 stians) till the destruction of the Jewish
 state, when they will be distinguished by
 their being delivered from that calamity.
 See note (A).

N O T E S.

(A) V. 7. *Though he bear long with them*] The word *μακροθυμειν* is commonly used for delaying to
 punish a bad man; but here it has another sense and signifies the delaying to help a good man:
 and we find the word used in this latter sense in LXX. Ecclus. xxxii. 18. Edit. Grabe (but in our
 Eng.

THE TEXT.

THE COMMENTARY.

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find (f) faith on the earth?

8 (f) Rather, *faith in the land*, i. e. of Judea. If this sentence was pronounced by Jesus at the same time with what went before it in this chapter, then the faith here spoken of must mean such an one, as causes a man to pray without fainting, ver. 1.

9 And he spake this parable unto certain which (g) trusted in themselves, that they were righteous, and despised others:

9 (g) i. e. had a full persuasion of their being righteous. See ver. 11.

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee (h) stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

11 (h) Or, *stood by himself, and prayed thus*.

12 (i) I fast twice in the week, I give tithes of all that I possess.

12 (i) i. e. in every week. See note (B).

13 And the publican standing (k) afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

13 (k) But in sight of the Pharisee. See ver. 11.

14 I tell you, this man went down to his house (l) justified *rather* than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

14 (l) i. e. esteemed or accepted as righteous in the sight of God.

N O T E S.

Eng. Transl. ch. xxxv. 18.), where the author, speaking of the humble who pray to God for help, says, *The Lord will not be slack*, ἡδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, *neither will he be long forbearing, or delaying* (Eng. Transl. *be patient*) towards them, i. e. to help and deliver them. And so Peter in 2 Epist. iii. 15. seems to use the word μακροθυμία, when he says, *account, that the long suffering* (μακροθυμία) *of the Lord is salvation*; i. e. that though he delays long to save you, yet he will save you at the last. See also 2 Macc. vi. 14.

(B) V. 12. *I fast twice in the week*] The Jewish days of fasting in every week were on the second and fifth days of the week, which are our Mondays and Thursdays. Observe, that σαββατον is here used, not for a sabbath-day, but for a week: and so it seems to be used in LXX. 2 Chron. xxiii. 8. ἀπ' ἀρχῆς τῆς σαββάτου ἕως ἐξόδου τῆς σαββάτου, *from the beginning of the week until the end of the week*. And so σαββάτα and σαββατον are used for a week in Matthew xxviii. 1. Mark xvi. 2, 9. and John xx. 1, 19. The Hebrew word שבִּתּוֹת is accordingly rendered by the LXX. in Lev. xxiii. 15. ἑβδομάδες, *weeks*.

THE TEXT.

15 And they (*m*) brought unto him also infants, that he should touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for (*n*) of such is the kingdom of God.

17 Verily I say unto you, (*o*) Whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, (*p*) Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, (*q*) Why callest thou me good? (*r*) none *is* good save one, *that is* God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: (*s*) sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he (*t*) heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that (*u*) have riches (*x*) enter into the kingdom of God!

25 For it is (*y*) easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, (*z*) Who then can be saved?

THE COMMENTARY.

15 (*m*) See Matthew xix. 13, &c. and Mark x. 13, &c.

16 (*n*) *i. e.* it is made up of persons as humble as these little children are. See com. on Matthew xviii. 3, 5, 6. and on Matthew xix. 13.

17 (*o*) *i. e.* with that humility, which these little children are possessed of. See Mark x. 15.

18 (*p*) See Matthew xix. 16. where it is represented, as said at a time different from this, in which it is here placed.

19 (*q*) See com. on Matthew xix. 17.
Ib. (*r*) *i. e.* in the strict and proper sense of the word *good*.

22 (*s*) See com. on ch. xii. 33. and on Matthew xix. 21.

23 (*t*) See com. on Matthew xix. 22.

24 (*u*) And (as Mark adds in ch. x. 24.) *trust in them*. So Jesus himself there explains his words.

Ib. (*x*) *i. e.* become one of my disciples.

25 (*y*) *i. e.* it is very difficult. See com. and note on Matthew xix. 24. and com. here on ver. 27.

26 (*z*) *i. e.* What rich man then can be saved by becoming thy disciple. See com. on Matthew xix. 25.

27 And

THE TEXT.

THE COMMENTARY.

27 And he said, The things which are (a) impossible with men, are possible with God.

28 Then Peter said, Lo, we (b) have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, (c) for the kingdom of God's sake,

30 Who shall not (d) receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he (e) took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets (f) concerning the Son of man, shall be accomplished.

32 For he shall be (g) delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge him, and put him to death; and (h) the third day he shall rise again.

34 And they (i) understood none of these things: and this saying was hid from them (k) neither knew they the things which were spoken.

35 ¶ And it came to pass, that (l) as he was come nigh unto Jericho, a certain (m) blind man sat by the way-side begging;

36 And hearing the multitude pass by, he asked what it meant.

27 (a) *i. e.* very difficult, as in ver. 25. See also Jerem. xxxii. 17, 27.

28 (b) *i. e.* our families, our houses, and our trades, which were our *all*, to attend thy ministry. See Matthew xix. 27.

29 (c) See com. and note on Matthew xix. 28.

30 (d) See com. on Matthew xix. 29. and on Mark x. 30.

31 (e) *i. e.* apart, aside from the rest of the many, who followed him, Matthew xx. 17.

Ib. (f) Or, *shall be accomplished by the son of man.*

32 (g) See com. on Matthew xx. 19.

33 (h) See Hosea vi. 2. and 1 Cor. xv. 4. and com. on ch. xxiv. 46.

34 (i) This whole verse (in which three different expressions are used to point out their great want of apprehending Jesus's meaning) tends to inform us, that the apostles had then no notion of a *Christ*, who was to suffer.

Ib. (k) They did not sufficiently consider and attend to them. See com. on ch. ix. 33. and note on Matthew xxii. 29.

35 (l) Matthew in ch. xx. 29. and Mark in ch. x. 46. relate this miracle as wrought, when Jesus had passed through Jericho, and was departing from it: but here and in ch. xix. 1. he is represented as having wrought it before he entered into Jericho.

Ib. (m) *viz.* Bartimeus, Mark x. 46.

37 And

THE TEXT.

37 And they told him, that Jesus of Nazareth passed by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before, rebuked him, (*n*) that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

THE COMMENTARY.

39 (*n*) Probably, because Jesus was then speaking to his disciples, as he and they walked in the way together.



C H A P. XIX.

T H E T E X T.

1 **A**ND Jesus (a) entered and passed through Jericho.

2 And behold *there was* a man named Zaccheus, which was the (b) chief among the publicans, and he was rich.

3 And he sought to see Jesus, who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone (c) to be guest with a man that is (d) a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods (e) I give to the poor: and if I have (f) taken any thing from any man by false accusation, I restore *him* (g) four-fold.

9 And Jesus (h) said unto him, (i) This day is salvation come to this house,

T H E C O M M E N T A R Y.

1 (a) Rather, *having entered into Jericho was passing through it*. He had not passed through it, because the house of Zaccheus, where he was to *abide* (ver. 5.) was in it.

2 (b) *i. e.* a supervisor or superiour officer over the publicanes, who were at Jericho. He seems to have been a Jew by religion, ver. 9.

7 (c) See note on Luke ii. 7.

Ib. (d) See note on Matthew v. 46.

8 (e) *i. e.* I will do so. Such a sudden resolution of doing so much good and of making such restitution, shews that his heart was well inclined to his duty.

Ib. (f) Rather, *wronged any man in any thing*; either by extortion or false accusation. See com. and note on ch. iii. 14.

Ib. (g) See Exod. xxi. 1. and 2 Sam. xii. 6. This restitution the Roman laws obliged the publicanes to make.

9 (h) See note (A).

Ib. (i) *i. e.* his heart is this day changed

N O T E S.

(A) V. 9. *Said unto him*] Probably Luke wrote *αὐτῷ*, not *αὐτοῖς*, *said unto them*, *i. e.* to those, who had before called Zaccheus a *sinner* (ver. 7.); for Jesus here speaks of Zaccheus in the third person, *he also is a son of Abraham*, and therefore he was not then speaking to *him*.

forasmuch

THE TEXT.

forasmuch as he also is the son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, (k) he added and spake a parable, because he was (l) nigh to Jerusalem, and because they (m) thought that the kingdom of God should immediately appear.

12 (n) He said therefore, A certain nobleman went into a far country (o) to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, (p) Occupy till I come.

THE COMMENTARY.

and turned to be religious; in consequence of which he is put into a state of salvation.

11 (k) Rather, *he spake another parable*. See Greek in ch. xx. 11, 12. and 1 Macc. iii. 15. and ix. 1.

Ib. (l) Jericho being but one hundred and fifty furlongs, or about nineteen miles distant from it. See com. on Matthew ii. 7.

Ib. (m) *i. e.* the generality of his followers thought, that he would set up his temporal kingdom, as soon as he was come to Jerusalem.

12 (n) See note (B).

Ib. (o) *i. e.* to be appointed king of the country, where he lived, ver. 14, 27. See note (C) here.

13 (p) Rather, *traffic* or *trade* with it, as in ver. 15. See note (D) here.

N O T E S.

(B) V. 12. *He said therefore*] In the following parable there are two distinct morals intended by it in these two points of light, the behaviour of the *citizens* to the Nobleman, and the behaviour of his own *servants* to him: by the behaviour of the *citizens* and their punishment (ver. 14, 27.) we are taught, that the Jews, who were the people of Jesus, would reject him, and try to prevent his reigning over them in his spiritual kingdom, and would for that crime be severely punished by the destruction of their State. And this Moral is all which here answers to the introductory words (ver. 11.) *because they thought, that the kingdom of God should immediately appear*. But then there is another Moral in this parable, which extends itself through the whole of it, *viz.* that, among the disciples of Jesus, who are his *servants*, such as made a good use of the favours vouchsafed to them by the gospel should be distinguished and rewarded for it in proportion to the improvement, which they made under the means of Grace. This latter Moral is all that is intended in the parable as set forth by Matthew in ch. xxv. 14. &c. who mentions it as spoken by Jesus after his triumphant entry into Jerusalem, though Luke has here placed that event after the parable.

(C) *Ib.* *To receive for himself a kingdom*] In these words there is an allusion to the practice of those days, when such as had kingdoms or governments given to them, went to Rome to receive that dignity from the emperors.

(D) V. 13. *Occupy*] The Greek word is *πραγματεύσασθε*, and *πράγμα* signifies *negotium*. Hence among the Romans such, as were concerned in money matters, were called *negotiores*. Suidas says, *πραγματικός άνθρωπος λέγεται ὁ ἔμπορος καὶ ὁ ἐμπολαῖος ὁμοίως, the buyer and the seller is called alike, negotiator, a trader*.

THE TEXT.

THE COMMENTARY.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, (q) Well, thou good servant: because thou hast been faithful in a very little, have thou authority over (r) ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For (s) I feared thee, because thou art (t) an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. (u) Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And (x) they said unto him, Lord, he hath ten pounds.)

17 (q) Rather, *Well done*, as in Matthew xxv. 21, 23.

Ib. (r) *i.e.* of his new kingdom.

21 (s) See com. on Matthew xxv. 25.

Ib. (t) Matthew in ch. xxv. 24. says *an hard man*. The meaning of it is well explained by what follows here, and in Matthew, where see the com.

22 (u) *i.e.* thou sayest, that thou knewest: that is thy pretence, but it is not sufficient to justify thee.

25 (x) See note (E).

N O T E S.

(E) V. 25. *They said unto him, &c.*] This whole verse is omitted in Cant. MS. and five other Greek ones, and it may well be spared: but if it be retained, it is to be supposed, that what follows was said out of envy to him, that had done so well and was so highly favoured, by those who did not find that they were so amply rewarded.

THE TEXT.

26 For I say unto you, That unto every one (y) which hath shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he (z) went before, ascending up to Jerusalem.

29 And it came to pass when he was (a) come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast (b) their garments upon the colt, and they set Jesus thereon.

36 And as he went, (c) they spread their clothes in the way.

37 And when he was (d) come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud

THE COMMENTARY.

26 (y) *i. e.* hath much: *bath not, i. e.* hath very little. (See com. and note on Matthew xiii. 12.) Give it to him that hath gained ten pounds (And they said unto him, Lord, he hath ten pounds;) For I say unto you, That unto every one which hath gained shall be given; and from him that hath not gained, even that he hath received shall be taken away from him.

28 (z) *i. e.* before his apostles and other disciples in his way up to Jerusalem. See Mark x. 32.

29 (a) He was nigh to Jerusalem and present at Bethphage or Bethany. See Matthew xxi. 1. and Mark xi. 1.

35 (b) *i. e.* their upper ones, their cloaks or gowns. See note on Matthew x. 10.

36 (c) *i. e.* their upper garments as in ver. 35. For the custom of spreading them, see com. on Matthew xxi. 8.

37 (d) Rather, *coming nigh, i. e.* to Jerusalem, and was at the bottom of the mount of Olives, on that side which lay towards Jerusalem.

voice,

THE TEXT.

THE COMMENTARY.

voice, for all the mighty works that they had seen,

38 Saying, (e) Blessed be the King, (f) that cometh in the name of the Lord: (g) peace in heaven, and glory (h) in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace (i) the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, (k) If thou hadst known, even thou at least in this thy day, the things which belong unto (l) thy peace! but now they are (m) hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast (n) a trench about thee, and (o) compass thee round, and keep thee in on every side,

38 (e) Rather, *Blessed is*, as in ch. xiii. 35. and Matth. xxi. 9. and Mark xi. 9.

Ib. (f) See com. and note on Matt. xxi. 9.

Ib. (g) See note (F).

Ib. (h) i. e. highest places, or heaven.

40 (i) A strong figurative expression to signify, that it was the will of God, that his entry into Jerusalem should be thus glorious. See note (G).

42 (k) Rather, *O, that thou hadst known!* It is a wish, as in ch. xii. 49. See note there.

Ib. (l) i. e. thy prosperity: *Salem*, a part of the name Jerusalem, signifies *peace*. See Heb. vii. 2.

Ib. (m) i. e. thy prejudices are so strong in favour of a temporal Messiah, that thou canst not see those things, which alone can secure happiness to thee.

43 (n) Or, *a bank*; i. e. of earth. See note (H).

Ib. (o) i. e. with a wall; or, *with armies*, ch. xxi. 20. See note (I) here.

N O T E S.

(F) V. 38. *Peace in heaven*] These words are not mentioned either by Matthew in ch. xxi. 9. or by Mark in ch. xi. 9. nor do they seem to have a proper place here.

(G) V. 40. *The stones would, &c.*] Thus Habakuk the prophet in ch. ii. 11. gives a voice to stones, *the stones* (says he) *shall cry out of the wall*. Joshua too in the same figurative way of speaking ascribes ears to them, *this stone hath heard all the words of the Lord, &c.* What Plato says in Euthyd. (Ed. Fic. p. 210.) is not much unlike to what is here said in Luke, *ἐνταῦθα δὲ οἱ λίθοι καὶ οἱ κίονες οἱ ἐν τῇ Ἀλυκίᾳ ἐθορύβουν τ' ἐπὶ τοῖς ἀνδράσιν καὶ ἠσθύναν*. And Cicero in his Orat. pro Marcello, c. iii. says, *Parietes medius fidius, C. Cæsar, ut mihi videtur, hujus curiæ tibi gratias agere gestiunt*.

(H) V. 43. *A trench*] Josephus in Bell. Jud. v. 6. 2. 3. 4. and vi. 12. 4. gives an account of *χώματα*, *aggeres*, or banks of earth, thrown up by Titus, when he besieged Jerusalem: and

THE TEXT.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee (*p*) one stone upon another: because thou knewest not the time (*q*) of thy visitation.

45 And he (*r*) went into the temple, and began to (*s*) cast out them that sold therein, and them that bought,

46 Saying unto them, (*t*) It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he (*u*) taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people (*x*) were very attentive to hear him.

THE COMMENTARY.

44 (*p*) See note on Matthew xxiv. 2.

Ib. (*q*) *i. e.* when God visited thee in mercy by the gospel, which I have preached.

45 (*r*) *i. e.* the outer court of it, called the court of the Gentiles.

Ib. (*s*) See com. on Matthew xxi. 12.

46 (*t*) See Isa. lvi. 7. and Jerem. vii. 11.

47 (*u*) *i. e.* every day for four days successively. See note (K).

48 (*x*) See note (L).

N O T E S.

trenches or ditches were a necessary consequence of the earth's being thrown up to make those *aggeres*. Hence in Virgil, *Æn.* xi. 381. they are joined together,

— *dum distinct hostem*

Agger murorum, nec inundant sanguine fossæ.

And *ib.* ix. 142.

— *quibus hæc mediæ fiducia vallæ*

Fossarumque moræ, &c.

(I) V. 43. *Compass thee round*] Josephus in Bell. Jud. v. 12. 2. has given us a very large account of the wall, which Titus built round the whole city of Jerusalem, when he was besieging it, and has traced out the several places, through which it was carried on.

(K) V. 47. *Taught daily*] The day, on which he came thus into Jerusalem and into the temple, was Monday in the passion-week, and he was seized upon on Thursday late at night. During those four days he was in the temple every day, and he went out of Jerusalem to Bethany at night. See ch. xxi. 37.

(L) V. 48. *Were very attentive*] The Greek words are ἐκτενέως ἀκὴν ἀκούων, *hung upon him hearing, i. e.* they heard him with great attention. And so the word *pendere* is used in Latin, as in Ovid's *Epist. Heroid.* i. 30.

Narrantis conjux pendet ab ore viri.

And in Virg. *Æn.* iv. 79.

— *pendetque iterum narrantis ab ore.*

It has been observed by the commentators, that this phrase has been used likewise by several Greek authors.

C H A P. XX.

THE TEXT.

1 **A**ND it came to pass, that (a) on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, (b) by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you (c) one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then (d) believe ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: (e) A certain man planted a vineyard, and let it forth to husbandmen, and (f) went into a far country for a long time.

10 And (g) at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and (h) sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third; and (i) they wounded him also, and cast him out.

THE COMMENTARY.

1 (a) *i. e.* of the four days in that last week of Jesus's life. See note on ch. xix. 47.

2 (b) Matthew xxi. 23. and Mark xi. 27.

3 (c) Rather, *one word*, *i. e.* one question.

5 (d) *i. e.* when he pointed me out as *the Christ*. Matthew iii. 11, 14. and John i. 19, 20.

9 (e) See Mark xii. 1. and com. on Matthew xxi. 33.

Ib. (f) Rather, *went from his own country*. See note on Matthew xxi. 33.

10 (g) *i. e.* the season of gathering the ripe fruits. See note on Mark xi. 13.

Ib. (h) Rather, *sent him away out*, *i. e.* out of the vineyard.

12 (i) Rather, *and him also they cast out, after they had wounded him*. The two former they

THE TEXT.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son; (k) it may be they will reverence *him*, when they see him.

14 But when the husbandmen saw him, they reasoned (l) among themselves, saying, This is the heir: come, let us kill him, that the inheritance (m) may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and (n) shall give the vineyard to others. And when they heard *it*, they said, (o) God forbid,

17 And he beheld them, and said, What is this then (p) that is written, The stone which the builders rejected, the same is become (q) the head of the corner?

18 Whosoever (r) shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour (s) sought to lay hands on him; and they feared the people: for they

THE COMMENTARY.

they only sent out of the vineyard, but this third they cast out; using more violence towards him, and wounding him, which they had not done to the others.

13 (k) Or, *surely*. In Matthew xxi. 37. no sort of doubt about it is expressed. See note (A) here.

14 (l) Or, *with themselves*, as in ver. 5. not one man with another, but each within his own breast.

Ib. (m) Not by right, but by seizure, as in Matthew xxi. 38.

16 (n) *i. e.* let out. See Matthew xxi. 41. where this sentence is represented as the answer made by the scribes and Pharisees to Jesus's question.

Ib. (o) They seem by this and by what is said in ver. 19. to have understood, that in this parable the Jewish nation was meant by the *husbandmen*, and Jesus by the *son* and heir.

17 (p) In Psalm cxviii. 22, 23.

Ib. (q) See com. and note on Matthew xxi. 42.

18 (r) See com. and note on Matthew xxi. 44.

19 (s) They wished *to lay hands on him*, because they perceived, that he had

N O T E S.

(A) V. 13. *It may be*] In LXX. 1 Kings xxv. 21. the word *ίσως* is found in this sense, and is rendered in Eng. Transl. *surely*. So in Xenophon's Cyri Anab. (as Dr. Hutchinson has remarked, lib. iii. p. 199, 201. Edit. 4to.), the same sense seems to have been given to *ίσως* by that writer. He has added, that Ælian in Var. Hist. xi. 8. has used the word thus, and that other instances of the same thing are to be found in the Lexicons of H. Steph. and Constantine. See Elsner on this verse.

perceived

THE TEXT.

perceived that he had spoken this parable against them.

20 And they (*t*) watched *him*, and sent forth spies, which should (*u*) feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, (*x*) neither acceptest thou the person of any, but teachest the way of God truly.

22 (*y*) Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsars, and unto God the things which be Gods.

26 And they (*z*) could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

THE COMMENTARY.

spoken this parable against them; and they *sought* (or, studied) in what manner to do it, because they feared the people. See com. and note on ver. 26. and note on ch. xxii. 2.

20 (*t*) See Matthew xxii. 25, &c. and Mark xii. 13, &c.

Ib. (*u*) *i. e.* men scrupulously exact, such as those were, who thought it unlawful to pay tribute-money to the Roman Emperour. See note (B).

21 (*x*) Matthew in ch. xxii. 16. says, *thou regardest not the person of men; i. e.* thou dost not determine what is right or wrong out of regard to any man's person.

22 (*y*) *i. e.* may we do it without breach of our duty to God?

26 (*z*) Rather, *could not lay hold of him before the people; i. e.* because they feared the people, as in ver. 19. See note (C) here.

N O T E S.

(B) V. 20. *Feign themselves just men*] The opinion of its not being lawful to give tribute to Cæsar was first broached by Judas of Galilee at the time, when, upon Archelaus's being deposed, the Jewish nation was taxed by Cyrenius. See Jos. Antiq. xviii. 1. 1. and Bell. Jud. ii. 8. 1.

(C) V. 26. *Could not take hold of his words*] It seems probable, that the word *ῥήματος* here is an interpolation; for they could (I think) as well have *taken hold of his words before the people*, as in the absence of them, if that had been all which Luke meant. It is said in ver. 19. that they *sought to lay hands on Jesus*, and the reason there given for their not doing it, is, *because they feared the people*: from whence I gather, that what the presence of the people is here said to have hindered, was not their laying hold of the words, but of the person of Jesus.

27 ¶ Then

THE TEXT.

27 ¶ Then came to him (a) certain of the Sadducees (which deny (b) that there is any resurrection) and they asked him,

28 Saying, Master, Moses (c) wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brethren.

29 (d) There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore (e) in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be (f) accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they (g) are equal unto the angels, and (h) are the children of God, being the children of the resurrection.

THE COMMENTARY.

27 (a) See Matthew xxii. 23. and Mark xii. 18.

Ib. (b) Or, *that there is to be*. See note on Matthew xxii. 23.

28 (c) See Deut. xxv. 5.

29 (d) Rather, *Now there were*, &c. See com. on Matthew xxii. 25.

33 (e) *i. e.* in that state, which is to take place after the resurrection. See com. on Matthew xxii. 28.

35 (f) See note (D).

36 (g) Rather, *will be equal*, &c. Matthew xx. 30. and Mark xii. 25. say, *are as the angels*; *i. e.* in respect of not marrying and not dying, &c.

Ib. (h) Rather, *will be the sons of God, being the sons of the resurrection*: The sense is; by being the sons of the resurrection (*i. e.* persons raised up) they will be angels (*i. e.* as angels in the respects before men-

N O T E S.

(D) V. 35. *Accounted worthy*] The resurrection of good men only is mentioned here, as the resurrection of *the just* only is in ch. xiv. 14. In both places it is spoken of by way of excellence, as if that only deserved the name of resurrection: but Paul in Acts xxiv. 15. has told us, that there is to be *a resurrection of the dead, both of the just and unjust*; and from what Jesus here says in ver. 37, 38. the same doctrine may be drawn, and he expressly affirms it in John v. 29. See note on Luke xiv. 14.

tioned)

THE TEXT.

37 Now that the dead are raised, even Moses shewed at the bush, (*i*) when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, (*k*) but of the living: for (*l*) all live unto him.

39 ¶ Then certain of the (*m*) scribes answering, said, Master, thou hast well said.

40 And after that, (*n*) they durst not ask him any questions at all.

41 And (*o*) he said unto them, How say they that Christ is Davids son?

42 And David himself saith, (*p*) in the book of Psalms, (*q*) The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, (*r*) how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 (*s*) Beware of the scribes, (*t*) which desire to walk in (*u*) long robes, and love (*x*) greetings in the markets, and (*y*) the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and (*z*) for a shew make long prayers: the same shall receive greater (*a*) damnation.

THE COMMENTARY.

tioned) who in the language of scripture are called *the sons of God*.

37 (*i*) See Exod. iii. 6. and Matthew xxii. 31.

38 (*k*) See com. on Matthew xxii. 32. *Ib.* (*l*) *i. e.* as he has decreed, that all shall be raised from the dead, in that respect all may be said to be alive with regard to him. God's decree *to do* a thing is so sure of its taking effect, that it is represented as *done*. See note (E).

39 (*m*) Who were Pharisees, Matthew xxii. 41.

40 (*n*) Rather, *they did not venture*; *i. e.* for fear of being so confounded and exposed again. See note on John xxi. 12.

41 (*o*) See Matthew xxii. 41, &c. and Mark xii. 35, &c.

42 (*p*) Ps. cx. 1.

Ib. (*q*) Rather, *Jehovah said unto my Lord*.

44 (*r*) See com. on Matthew xxii. 46.

46 (*s*) See Matthew xxiii. 5, 6, 7, 14. and Mark xii. 38, &c.

Ib. (*t*) *i. e.* who *love* to do so, as in Mark xii. 38.

Ib. (*u*) See com. on Matthew xxiii. 5.

Ib. (*x*) See com. on Matthew xxiii. 7.

Ib. (*y*) Rather, *to sit down first in the synagogues, and to lie down first at feasts*. See note on ch. xiv. 7.

47 (*z*) See com. on Matthew xxiii. 14.

Ib. (*a*) Rather, *judgment or punishment*. See note on Acts vii. 7.

N O T E S.

(E) V. 38. *All live unto him*] Josephus in his account of the Maccabees ch. xvi. expresses himself after this manner: his words are these, *οἱ διὰ τὸν Θεὸν ἀποθνῄσκοντες ζῶσι τῷ Θεῷ, ὡς περ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι*: *They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacob, and all the patriarchs*.

C H A P. XXI.

THE TEXT.

1 **A**ND he looked up, and (a) saw the rich men casting their gifts into the (b) treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have (c) of their abundance cast in unto the offerings of God: but (d) she of her penury hath cast in all the living that she had.

5 ¶ And as some (e) spake of the temple, how it was adorned with (f) goodly stones, and (g) gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left (h) one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come (i) in my name, saying, (k) I am *Christ*; (l) and the time draweth near: go ye not therefore after them.

THE COMMENTARY.

1 (a) See Mark xii. 41, &c.

Ib. (b) Rather, *the chest*, in which the treasure of the temple was kept. See com. and note on Mark xii. 41.

4 (c) Rather, *out of* (or *from*) *their abundance*.

Ib. (d) Or, *she out of her want; she hath cast in all the livelyhood that she had*.

5 (e) Matthew xxiv. 1. &c. and Mark xiii. 1.

Ib. (f) Remarkable for their beauty and size. See note on Mark xiii. 1.

Ib. (g) Things not only given to it, but hung up in it. See note (A).

6 (h) See note on Matthew xxiv. 2.

8 (i) See com. on Matthew xxiv. 5.

Ib. (k) See Matt. xxiv. 5. and note there.

Ib. (l) Rather, *and the time hath come nigh*; meaning, that the time of the Christ's appearing was then come. (See com. on

N O T E S.

(A) V. 5. *Gifts*] Such was the golden vine, which Herod gave to the temple, and which is mentioned in Jos. Antiq. xv. 11. 3. Philo also tells us, that M. Agrippa gave gifts to the temple, and that the Emperor Augustus and almost all his family did the same, in vol. ii. p. 569, 591. Edit. Mangey.

THE TEXT.

9 But when ye shall hear of wars and commotions, be not terrified: for these things (*m*) must first come to pass, but (*n*) the end is (*o*) not by and by.

10 Then said he unto them, (*p*) Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and (*q*) fearful fights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, (*r*) delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it (*s*) shall turn to you for a testimony.

14 Settle it therefore in your hearts, (*t*) not to meditate before what ye shall answer.

THE COMMENTARY.

ver. 31.) These were the words of those, who said, *I am Christ*: the contrary of which was true according to Jesus, ver. 9. 20.

9 (*m*) Rather, *must have first come to pass*.

Ib. (*n*) *i. e.* the end of the age, during which the Jewish state was to subsist. See com. on Matthew xxiv. 3. and note there on ver. 6.

Ib. (*o*) Rather, *not immediately*.

10 (*p*) Concerning the several circumstances mentioned in this and the following verse, see note on Matthew xxiv. 7.

11 (*q*) See note (B).

12 (*r*) See com. on Matthew xiii. 9.

13 (*s*) *i. e.* shall turn out on your part for a testimony to them (your persecutors) that you are persuaded of the truth of what you teach. The words *to them*, which are in Mark xiii. 9. are to be supplied here. See com. there, and see Matthew x. 18. and xxiv. 14.

14 (*t*) Mark xiii. 11.

N O T E S.

(B) V. 11. *Fearful fights and great signs*] Josephus in Bell. Jud. vi. 5. 3. has given us a very particular account of the prodigies of this kind, which preceded the destruction of Jerusalem. He speaks (among other things) of a flaming sword seen over the city, and of a comet, which appeared there for a twelvemonth. He mentions a light too, which for the space of half an hour shone so bright in the night about the altar and the temple (*ναόν*), that it seemed as if it was noon-day: he takes notice likewise of what eye-witnesses had related to him, that chariots and armed troops were seen fighting in the sky upon a certain day, which he mentions; and he adds, that on the day of pentecost, when the priests entered into the inner temple (*τὸ ἐνδον ἱερὸν*), they heard a great noise and voices as of a multitude crying out, *Let us depart hence*. The substance of this account (taken perhaps from Josephus's) is given by Tacitus the Roman historian, Hist. lib. v. c. xiii.

THE TEXT.

THE COMMENTARY.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able (*u*) to gainsay, nor resist.

16 And ye (*x*) shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 (*y*) But there shall not an hair of your head perish.

19 (*z*) In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed (*a*) with armies, then know that the desolation thereof is nigh.

21 Then (*b*) let them which are in Judea, flee to the mountains: and let them which are in the (*c*) midst of it, depart out: and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But (*d*) wo unto them that are with child, and to them that give suck in those

15 (*u*) See Acts vi. 10.

16 (*x*) See Matthew x. 21. and xxiv. 9. and Mark xiii. 12.

18 (*y*) Rather, *And yet there shall not, &c. i. e.* though some of you may be before that time put to death (ver. 16. Acts vii. 60. and xii. 2.) yet in general such of you as are good Christians, and *endure unto the end*, shall be preserved from being destroyed with the Jewish state. See note (C).

19 (*z*) Rather, *by your perseverance ye shall enjoy your lives, i. e.* if ye continue firm in your religion, this perseverance shall be rewarded with the preservation of your lives in the general ruin. See note (D).

20 (*a*) Greek, *with camps; i. e.* with armies encamped in the fields and plains round about it.

21 (*b*) All this verse means to express, how soon, after Jerusalem was besieged, the general ruin would come on, and with what swiftness. See Matthew xxiv. 16. &c. and Mark xiii. 14. &c.

Ib. (c) i. e. of Jerusalem.

23 (*d*) Matthew xxiv. 19. and Mark xiii. 17.

N O T E S.

(C) V. 18. *But there shall not an hair, &c.*] This proverbial expression is used in Acts xxvii. 34. See also Luke xii. 7. and Matthew x. 30. With regard to the purpose of this promise, see Mark xiii. 13. and Matthew xxiv. 13. with note on this last.

(D) V. 19. *In your patience possess ye, &c.*] In the Alex. and three other Greek MSS. the reading is *κλήσεσθε*, *ye shall possess*, or *enjoy*, not *κλήσασθε*, *possess ye*; and with this reading the old Vulg. and Syr. versions agree. The translation which I have given to this passage makes (I think) the future tense of the indicative mood preferable to the imperative.

days :

THE TEXT.

days : for there shall be great distress in the land, and (e) wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be (f) led away captive into all nations : and Jerusalem shall be (g) trodden down of the Gentiles, (h) until the times of the Gentiles be fulfilled.

25 ¶ And there shall be (i) signs in the sun, and in the moon, and in the stars ; (k) and upon the earth (l) distress of nations, with perplexity, the sea and the waves roaring ;

26 (m) Men's hearts failing them for fear, and for looking after those things which are coming (n) on the earth : for (o) the powers of heaven shall be shaken.

27 And then shall they (p) see the Son of man coming in a cloud, (q) with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads ; for (r) your redemption draweth nigh.

THE COMMENTARY.

23 (e) See com. and note on Matthew iii. 7.

24 (f) See note (E).

Ib. (g) *i. e.* by the Roman armies.

Ib. (h) *i. e.* till those Gentiles have done all, which God has decreed, that they should do.

25 (i) This is Luke's way of expressing what Matthew in ch. xxiv. 29. and Mark in ch. xiii. 24, 25. have expressed in a different manner : but in all three the words are figurative, and signify the destruction of the Jewish state. See note on Matthew xxiv. 29.

Ib. (k) Rather, *upon the land* ; chiefly meaning Judea.

Ib. (l) Rather, *distress of nations*, which are in *perplexity. i. e.* of such nations as inhabit the several countries called by the name of Judea in its widest sense, *viz.* Jews, Galileans, Samaritans, &c. In Matthew xxiv. 30. by the word *tribes* is meant the same as by nations here.

26 (m) Rather, *men being ready to die for fear.*

Ib. (n) Rather, *on the land, i. e.* of Judea. See note on ch. ii. 1.

Ib. (o) Matthew xxiv. 29. and Mark xiii. 25.

27 (p) See com. on Matthew xvi. 27. and see Matt. xxiv. 30. and Mark xiii. 26.

Ib. (q) Or, *with great power and glory*, as in Mark xiii. 26. See note on Matthew xxiv. 30.

28 (r) See com. and note on Matthew xxiv. 13.

NOTE S.

(E) V. 24. *Led away captive*] To the number of ninety-seven thousand (says Josephus in Bell. Jud. vi. 9. 2. 3.) ; where he mentions, that those captives were sent to Egypt and other countries.

29 And

THE TEXT.

29 And he spake to them a parable,
(s) Behold the fig-tree, and all the trees ;

30 When they now shoot forth, ye see
and know of your own selves, that summer
is now nigh at hand.

31 (t) So likewise ye, when ye see these
things come to pass, (u) know ye that the
kingdom of God is nigh at hand.

32 Verily I say unto you, (x) This ge-
neration shall not pass away, till all be ful-
filled.

33 Heaven and earth (y) shall pass
away : but my words shall not pass away.

34 ¶ And take heed to yourselves, lest
at any time your hearts be (z) overcharged
with surfeiting, and drunkenness, and cares
of this life, and so that day come upon you
unawares.

35 For (a) as a snare shall it come on
all them that dwell on the face of the (b)
whole earth.

36 Watch ye therefore and pray always,
that ye may be accounted worthy to escape
all these things that shall come to pass, and
(c) to stand before the Son of man.

37 And (d) in the day-time he was
teaching in the temple, and at night he
went out, and abode in the mount that is
called *the mount of Olives*.

38 And all the people came early in the
morning to him in the temple, for to hear
him.

THE COMMENTARY.

29 (s) Matthew xxiv. 32. and Mark
xiii. 28.

31 (t) Rather, *so likewise know ye, when,*
&c.

Ib. (u) From hence it may be gathered,
that the kingdom of the gospel was not to
begin till the destruction of Jerusalem. See
com. on ch. xxii. 18.

32 (x) See Matthew xxiv. 34. and
Mark xiii. 30. and com. on Matthew
xvi. 28.

33 (y) *i. e.* sooner or more *easily*, than
my words, as in ch. xvi. 17.

34 (z) *i. e.* made heavy by them, as
men are by sleep. See Mark xiii. 33, 36, 37.
Plutarch in Fab. Max. p. 183. Edit.
Francof. 1599. τὴν ψυχὴν πένθει βαρυνόμενος,
dolore pressus animo.

35 (a) *i. e.* as suddenly as a snare lays
hold of a man.

Ib. (b) Rather, *whole land*, *i. e.* of
Judea.

36 (c) *i. e.* to be distinguished from
those Jews, who will be involved in the
general destruction. To be *acquitted* and
condemned are expressed in Rom. xiv. 4. by
standing and *falling*.

37 (d) This relates only to what Jesus
did during the four days before his cru-
cifixion. He went into the temple every
day, and returned at night to Bethany, a
town on the mount of Olives. See Matthew
xxi. 17. compared with this place.

C H A P. XXII.

THE TEXT.

1 **N**OW (*a*) the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; (*b*) for they feared the people.

3 ¶ Then entered Satan (*c*) into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and (*d*) captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him (*e*) money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came (*f*) the day of unleavened bread, when (*g*) the passover (*h*) must be killed.

8 And he (*i*) sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

THE COMMENTARY.

1 (*a*) See note on Matthew xxvi. 2, 17.

2 (*b*) See note (A).

3 (*c*) Matt. xxvi. 14. and Mark xiv. 12.

4 (*d*) *i. e.* of the temple, as in ver. 52. See note (B) here.

5 (*e*) Thirty pieces of silver, says Matthew in ch. xxvi. 15. where see com. and note.

7 (*f*) See note on Matthew xxvi. 2.

Ib. (*g*) Rather, *the paschal lamb*. See com. on Matthew xxvi. 17, 19.

Ib. (*h*) Or, *was to be killed, i. e.* in the temple. See note on Mark xiv. 12. and on Matthew xxvi. 20.

8 (*i*) Matthew xxvi. 17, &c. and Mark xiv. 12, &c.

N O T E S.

(A) V. 2. *For they feared the people*] The word *for* gives a reason, not why they desired to kill him, but why they *sought* it, *i. e.* sought an opportunity of doing so *in the absence of the people*, ver. 6. Two of the Greek MSS. have *δε*, and the Vulg. Version has *autem*, which is unnecessary when the above-mentioned use of *γὰρ* is attended to.

(B) V. 4. *Captains*] Among the priests, who were in waiting at the temple, some were appointed *φύλακες*, *for a guard* to the temple; and over those there were *στρατηγὸι*, commanding officers: both sorts are mentioned by Josephus in Bell. Jud. vi. 5. 3. See another sense of *captains of the temple* mentioned here and in Acts iv. 1. and v. 24, 26. in Prideaux's Conn. of Hist. of O. and N. Test. fol. vol. ii. p. 260.

10 And

THE TEXT.

THE COMMENTARY.

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is (k) the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And (l) when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, (m) With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, (n) I will not any more eat thereof, (o) until it be fulfilled in the kingdom of God.

17 And he (p) took the cup, and (q) gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, (r) I will not drink of the fruit of the vine, (s) until the kingdom of God shall come.

11 (k) See note on Luke ii. 7.

14 (l) i. e. when the evening (ὀψία) was come, Matthew xxvi. 20. in the evening (ὀψία) Mark xiv. 17.

15 (m) This is a Hebrew phrase, meaning, I have very much desired.

16 (n) See ver. xxix. 30. and com. and note on Matthew xxvi. 29.

Ib. (o) i. e. until what the pass-over is a type of, shall take place by my death, and shall in consequence of that be fulfilled in the kingdom of the gospel.

17 (p) See note (C).

Ib. (q) See com. and note on Matthew xxvi. 26.

18 (r) i. e. I will drink no more wine till, &c. See com. and note on Matthew xxvi. 29. and see Matthew xxvii. 34. and Mark xv. 23.

Ib. (s) It seems to appear from this verse

N O T E S.

(C) V. 17. *Took the cup*] This cup, before the bread, is not mentioned by Matthew, who was present at the paschal supper. And yet such a cup was wont to be used by some Jews in or near to Jesus's days; for in the Talmud Berachoth, c. viii. we find it said, that one of the opinions, in which those Jews, who were of the sect of Shammai, differed from the sect of Hillel, was this; the former said, that the master of the feast was to bless first for the wine and afterwards for the meat: whereas those, who were of the sect of Hillel, maintained, that he was to bless first for the meat, and afterwards for the wine, and that no other cup was to be thus used, but that which followed the meal. According to Luke's account, the practice of Jesus at this supper was more agreeable to the rule followed by the sect of Shammai than that by the sect of Hillel: or rather, it was such as was conformable to the opinions of both.

and

THE TEXT.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, (t) This is my body (u) which is given for you : this do in remembrance of me.

20 Likewise (x) also the cup (y) after supper, saying, (z) This cup is the new testament in my blood, which is shed for you.

THE COMMENTARY.

and from what is said in ch. xxi. 31. that Jesus's kingdom was not to begin, at least, till after his resurrection from the dead. See com. on ch. xxi. 31.

19 (t) See note on Matthew xxvi. 26.

Ib. (u) Or, *this, which is given for you, is my body*; i. e. this bread, which hath been given forth by me for your sakes, that ye may take and eat it, is my body. See note (D).

20 (x) i. e. he gave also the cup unto them, Matthew xxvi. 27.

Ib. (y) Rather, *during the supper*. See note (E).

Ib. (z) Rather, *This cup, (i. e. this wine) which was poured out for you, is the new covenant in my blood; which is shed for you*; i. e. the wine (which was just now poured out of a larger vessel for you to drink it) represents the new covenant, which is founded in my offering my blood as a ransom for mankind. See Maldonate, p. 578. on Matthew xxvi. 28. and P. Simon's Hist. Critique de N. Test. p. 292. See also note (F) here, and on Matthew xxvi. 28.

N O T E S.

(D) V. 19. *Which is given for you*] Matthew in ch. xxvi. 26. and Mark xiv. 22. omit these words; and Paul in 1 Cor. xi. 24. has, *which is broken for you*: but Jesus's body is no where in N. Test. represented as *broken*; the contrary whereof is asserted in John xix. 33, 36. And therefore I think, that Paul's words in the abovementioned place ought to have been translated, *This, which is broken for you, is my body*; i. e. this bread, which is said by all the four evangelists, as well as by Paul, to have been *broken* at the paschal supper. Now if this interpretation of Paul's words be a right one, then it may be thought, that Luke's words ought to be translated in such a manner as to express the same sense thus, *which (bread) is given for you*; i. e. given forth or distributed, for you to eat of it: *διδόμενον* may be put here for *διαδιδόμενον* used in John vi. 11. And the reason of thus understanding the passage will be stronger, when the next note here is well considered.

(E) V. 20. *After supper*] St. Matthew who was present at the supper, says that the bread and wine were thus sacramentally appointed (ch. xxvi. 26, 27.), *ἐσθιόντων αὐτῶν, while they were eating*. The præposition *μετὰ* with an accusative case sometimes signifies *in* or *during*, as well as *after*; as *μετ' ἡμέραν* is *in the day-time*.

(F) Ib. *This cup is, &c.*] According to Eng. Transl. and most others *ἐκχυνόμενον* is supposed to refer to *αἷμα*, but then the construction is against the rules of syntax. (Fortè, ὁ ὑπερ ὑμῶν ἐκχυνόμενον)

THE TEXT.

21 ¶ But behold, the hand of him that betrayeth me, *is (a)* with me on the table.

22 And truly the Son of man *(b)* goeth as it was *(c)* determined: but woe unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And *(d)* there was also a strife among them, which of them *(e)* should be accounted the greatest.

THE COMMENTARY.

21 *(a)* See com. on Matthew xxvi. 23. and see Mark xiv. 18, 20.

22 *(b)* *i. e.* is about to die. See note (G).

Ib. (c) Matthew in ch. xxvi. 24. and Mark in ch. xiv. 21. say, *written, viz.* in Isa. liii. 8, 9, 10. It was *written*, because determined by the counsel of God, as in Acts ii. 23. and iv. 28.

24 *(d)* *i. e.* not at that time, but at a former time, when the apostles were going up to Jerusalem, as Matthew in ch. xx. 17, 20, &c. and Mark in ch. x. 32, 35, &c. represent it. See note (H) here.

Ib. (e) Rather, *should be the greatest*, as in ch. ix. 46. See also Matth. xviii. 1.

N O T E S.

μενον, sc. ἐστίν.) Many such solæcisms in grammar have indeed been produced by the interpreters to shew, that Luke has here committed no grammatical fault, but what other good Greek writers have fallen into: but the greatest part of those, which have been quoted on this occasion, are (I think) the mistakes of those interpreters, or were the mistakes of the transcribers of the MSS. from which the editions were formed. I add here, that, if διδόμενον in the former verse, and ἐκχυνόμενον here, and κλάμενον in 1 Cor. xi. 24. be understood in the sense which I have given to them, then there will be no need to suppose (as the interpreters generally do), that there is in those three words an enallage of the present for the future tense, and that they stand for δοθησόμενον, ἐκχυθησόμενον, and κλασθήσόμενον. From what therefore has been said here and in the preceding note it may be thought probable, that the words of Luke ought to be so rendered as they are in the comment.

(G) V. 22. *Goeth*] What is here expressed by πορεύεσθαι is expressed in Matthew xxvi. 24. and Mark xiv. 21. by ὑπάγει: and both mean a going or withdrawing out of this world by death. So Plato (in the beginning of his Menexenus, p. 517, Edit. Fic.) speaking of persons lately dead says, πορεύονται τὴν εἰμαρμένην πορείαν, *they go the destined way*. So also Aristides in Or. Funer. in Eteon. says, in the same sense, ὁ δὲ εὐδαίμων καὶ ξηλωτὴς ἀπασιν καὶ νεωτέροις καὶ πρεσβυτέροις πορεύεσθαι, *he goes (i. e. dies) happy and to be envied by young and old*. *Felix ac omnibus tum juvenibus tum senibus desiderabilis discedit*. In the same way οἰχομαι is used by Xenoph. in his Cyrop. p. 174. l. 10. (Ed. Hutch.), and καλοῖχομαι in his Cyri Anab. p. 174. and 197. and by Josephus likewise in Antiq. iv. 8. 23. where he says, ὑβρίσαντα τὴν τῷ καλοῖχομένῳ μνήμην, *as having injured the memory of the deceased*.

(H) V. 24. *There was also a strife*] There are two different instances of this sort of *strife* mentioned by the evangelists, each of which was accompanied with very different circumstances: one by

THE TEXT.

THE COMMENTARY.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called (f) benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my (g) temptations.

29 And (h) I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye (i) may eat and drink at my table in my kingdom, and (k) sit on thrones, judging (l) the twelve tribes of Israel.

and Mark ix. 34. and see note on Mark x. 42. By *greatest* is meant in the kingdom of the Messiah, which (as they thought) was to be a temporal one. See note (I) here.

25 (f) Some of the kings of Egypt affected the name of Euergetes or *benefactor*.

28 (g) Rather, *trials*; i. e. sufferings or distresses, which are trials. See com. on Acts xx. 19.

29 (h) Rather, *As my father hath appointed unto me a kingdom, I also appoint unto you, that ye may, eat, &c.* i. e. that ye may be members of my spiritual kingdom, as the latter part of ver. 30. shews.

30 (i) Spiritual happiness is here expressed by what is generally supposed to be temporal happiness. See ch. xiv. 15. and see com. and note on Matth. xxvi. 29.

N O T E S.

by Matthew in ch. xviii. 1. &c. by Mark ix. 33. &c. and by Luke also in ch. ix. 46. &c. That *strife* therefore cannot have been that, which Luke here gives an account of. The other, mentioned in Matthew xx. 20. &c. and Mark x. 35. &c. must be what Luke intended here to record: and this *strife* was occasioned by the request, which Zebedee's wife made to Jesus in favour of her sons James and John: but then Luke has mentioned this very much out of the order of time; this *strife* having happened, while Jesus and his disciples were upon their way up to Jerusalem, Matthew xx. 17. and Mark x. 32.

(I) V. 24. *Should be accounted the greatest*] In MS. Cant. for *donei* the reading is *av ein*, and with this reading agrees what is found in the Syr. Æthiop. and Arab. versions and in the Latin MSS. If *donei* is to be retained, (as I think it may be, in the sense given to *doneiv* in note on Mark x. 42.), then it seems, that *n* is lost at the end, and that Luke wrote *donein*.

THE TEXT.

31 And the Lord said, Simon, Simon, behold, Satan hath (*m*) desired to have you, that he may sift you as wheat :

32 But I have (*n*) prayed for thee, that thy faith (*o*) fail not ; (*p*) and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock (*q*) shall not crow (*r*) this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, (*s*) When I sent you without purse, and scrip (*t*) and shoes, lacked ye any thing ? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip : and (*u*) he that hath no sword, let him sell his garment, and buy one.

THE COMMENTARY.

30 (*k*) *i. e.* when I come in vengeance to visit the Jews. See Matth. xix. 28.

Ib. (*l*) See note on Matthew xix. 28.

31 (*u*) Rather, *desired, that he may sift you, as wheat.* You, *i. e.* all of you my apostles : but you, Simon, more especially. That all of them were meant, appears from the words, *strengthen thy brethren*, ver. 32.

32 (*n*) *i. e.* for thee more especially. Jesus foreknew, that Simon would fall off from him with more guilt, than the rest. See ver. 34, 47, 58, 60.

Ib. (*o*) Or, *die not, i. e.* be not quite extinguished. See note on ch. xvi. 9.

Ib. (*p*) Rather, *and do thou, when thou hast returned, strengthen thy brethren.* Returned, *i. e.* to me, from whom thou shalt have fallen off. The rest of the apostles wanted strength or firmness, only forsaking Jesus and fleeing, when he was apprehended ; but Peter denied him with oaths and curses.

34 (*q*) See Matthew xxvi. 34. and John xiii. 38, and see com. on Mark xiv. 30.

Ib. (*r*) Matthew xxvi. 34. and Mark xiv. 30. say, *this night* : both expressions are right, because the Jewish day of twenty-four hours began with the evening, and ended at the evening of the following day ; *this day for this night.* See note on Matthew xxvii. 19.

35 (*s*) See ch. ix. 2.

Ib. (*t*) See com. on Matthew x. 10.

36 (*u*) See note (K).

37 For

THE TEXT.

37 For I say unto you, that this that is written, (x) must yet be accomplished in me, And (y) he was reckoned among the transgressors: for the things (z) concerning me have an end.

38 And they said, Lord, behold, (a) here are two swords. And he said unto them, (b) It is enough.

39 ¶ And he came out, (c) and went as he was wont, (d) to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he (e) said unto them, Pray, that ye enter not into temptation.

THE COMMENTARY.

37 (x) Rather, *must be accomplished*.

Ib. (y) Isai. lii. 12.

Ib. (z) *i. e.* the things written concerning me are to have an end and be accomplished.

38 (a) The apostles, finding by Jesus's discourse, that he was upon the point of being seized and carried to prison, if not to death, were thinking of defending him by force of arms.

Ib. (b) The meaning is not, that two swords were enough for the purpose of his defence: but he said, *it is enough*, as no use was designed by him to be made of them. See Matthew xxvi. 52, 53, 54. and John xviii. 36.

39 (c) See Matthew xxvi. 36, &c. and Mark xiv. 32.

Ib. (d) To Gethsemane, a place on that mount. See Matthew xxvi. 30. compared with ver. 36. and Mark xiv. 26. with ver. 32.

40 (e) *i. e.* unto Peter, James and John, whom he took along with him into a particular part of the garden; leaving the rest of the apostles, at a greater distance in the place called Gethsemane. See Matthew xxvi. 36, 37. and Mark xiv. 32, 33. John in ch. xviii. 1. calls it *a garden*.

N O T E S.

(K) V. 36. *He that hath no sword, &c.*] The word *μάχαιραν* here seems to be an interpolation, occasioned by what is said in ver. 38. about their having two swords: for by what Matth. xxvi. 52. represents Jesus as saying, it is plain, that he never intended to make any resistance, or suffer a sword to be used on this occasion. If this word therefore is to be omitted, the sentence may be thus translated, *he, that hath not (a purse and scrip), let him sell his garment (his upper one, his gown or cloak) and buy them*. Or, this saying must have been a proverbial one, meaning, now look to yourselves, when danger is at hand; for it was said to the disciples when they were in the garden, and just before Jesus was apprehended, and when they could have no time for providing themselves with any thing.

THE TEXT.

THE COMMENTARY.

41 And he was withdrawn from them about a stones cast, and kneeled down and prayed,

42 Saying, Father, (f) if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there (g) appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, (b) he prayed more earnestly: and his (i) sweat was as it were great drops of blood falling down to the ground.

45 And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And (k) while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, (l) to kiss him.

48 But Jesus said unto him, Judas, (m) betrayest thou the Son of man with a kiss?

42 (f) Rather, O! that thou wouldst be willing to remove, &c. See com. on ch. xix. 42. and com. and note on ch. xxvi. 49.

43 (g) The three apostles are said in ver. 45. to have been asleep; but it is probable, that, before they fell asleep, they had seen the angel, and had heard Jesus praying, as is mentioned in ver. 44.

44 (b) Using strong crying and tears, Heb. v. 7.

Ib. (i) Or, sweat was as drops of blood. See note (L).

47 (k) See Matthew xxvi. 47. and Mark xiv. 43.

Ib. (l) See ch. vii. 45. and com. on Matthew xxvi. 49.

48 (m) i. e. dost thou kiss me at the very time, when thou art betraying me?

N O T E S.

(L) V. 44. *Sweat as it were, &c.*] It does not appear from these words, whether the resemblance of his sweat to drops of blood was as to the colour or the largeness of the drops of sweat. (Vulg. Lat. has *decurrentis*, as if it read *καταδαινοντος*, not *καταδαινοντες*). It may have been the last (as Grotius was inclined to think), because blood being apt to congeal soon when in open air, the drops of it, when falling to the ground, are larger, than those of water or sweat commonly are: but the former may also have been intended; for in cases of very violent fears and agonies, it has been known, that the sweat of persons thus affected has had the colour of blood. I find Dr. Mead in his *Medica Sacra*, cap. xiii. representing Galen de Util. Respirationis, saying, *Contingere interdum, poros ex multo aut fervido spiritu usque adeo dilatari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus*. And an instance of this we have in Thuani Hist. (lib. xi. p. 497. Ed. Francof.) who, when he had told us, that an Italian gentleman named Maggi was under the apprehensions of his being to be hanged, says, *Observatum, tam indignæ mortis vehementi metu adeo concussum animo eum fuisse, ut sanguineum sudorem toto corpore funderet*.

THE TEXT.

THE COMMENTARY.

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And (n) one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, (o) Suffer ye thus far. And he (p) touched his ear, and healed him.

52 Then Jesus said (q) unto the chief priests, and (r) captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was (s) daily with you in the temple, ye stretched forth no hands against me: but this is your hour, (t) and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priests house, And Peter followed afar off.

55 And when they had kindled a fire in the midst (u) of the hall, and were set down together, Peter sat down among them.

50 (n) It was Peter who smote Malchus, as is said in John xxvi. 10. See note on Matthew xxvi. 51.

51 (o) Rather, *Suffer (me to go) as far as to this man or this place, i. e. to go up to the wounded man and to heal him.* Jesus asked this leave, because they had then fast hold of him, as appears from Matthew xxvi. 50, 51. and Mark xiv. 46, 47.

Ib. (p) See note (M).

52 (q) To the servants and officers sent by the chief priests, according to Matthew xxvi. 47. and John xviii. 3.

Ib. (r) See note on ver. 4.

53 (s) *i. e.* every day for the four preceding days together. See Matth. xxvi. 55. and Mark xiv. 49.

Ib. (t) *i. e.* now the power of the devil is exerted against me, and so far he is suffered to prevail. In Eph. vi. 12. he is called *the ruler of darkness*, and in Coloss. i. 13. his power is called *the power of darkness*; or, darkness, or ignorance and opposition to the will of God enables you to do this. See note on ch. iv. 13. and com. on John xii. 31. and xiv. 30.

55 (u) See note on Matthew xxvi. 3, 69. and com. on Mark xiv. 66.

N O T E S.

(M) V. 51. *Touched his ear, &c.*] It is observable, that the three other evangelists say nothing about Jesus's touching the ear of Malchus and healing it; and it seems not probable, that Jesus should work a miracle then, when (as he said to Judas and the rest, ver. 53.) it was their *hour and the power of darkness*: still less is it probable, that such a miracle should not have had so much weight with the multitude, as to astonish them, and incline them to let Jesus depart quietly out of their hands.

56 But

THE TEXT.

56 But a certain maid beheld him as he sat (x) by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while (y) another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he (z) is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord (a) turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

THE COMMENTARY.

56 (x) Greek, *by the light*, meaning that of the fire.

58 (y) *viz.* another maid, as in Mark xiv. 69. and Matthew xxvi. 71. See note (N).

59 (z) He judged so by Peter's speech. See Matthew xxvi. 73. and com. and note on Mark xiv. 70.

61 (a) See note (O).

N O T E S.

(N) V. 58. *Another*] Though the Greek word *ἄλλος*, here used, is of the masculine gender, yet a woman may be meant by it; the reason of which is given by Wettstein in N. Test. on this verse, and he has produced there several instances of the like sort from Greek writers of the best authority. See note on Acts ix. 37.

(O) V. 61. *Turned and looked*] From Matthew's account in ch. xxvi. 58. &c. and Mark's in ch. xiv. 54. &c. (particularly ver. 58.) it may be gathered, that Jesus was not in the same room with Peter; that Jesus was in the house of the high-priest, and Peter only in the porch of the hall, which was beneath. See com. on Matthew xxvi. 69, 71. and on Mark xiv. 66. Both those evangelists say only, that Peter *remembered* and *called to mind the words of Jesus*, *ib.* ver. 75. and *ib.* ver. 72.

THE TEXT.

66 ¶ And as soon as it was day, (b) the elders of the people, and the chief priests, and the scribes came together, and led him into their council,

67 Saying, (c) Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And (d) if I also ask *you*, you will not answer me, (e) nor let *me* go.

69 Hereafter (f) shall the Son of man sit on the right hand of the power of God.

70 Then (g) said they all, Art thou then the Son of God? And he said unto them, (h) Ye say that I am.

71 And they said, What need we any further witness? for we ourselves (i) have heard of his own mouth.

THE COMMENTARY.

66 (b) Or, *the state of the elders*, &c. as in Acts xxii. 5. For the meaning of the word *elders* see note on Matthew xv. 2.

67 (c) Rather, *If thou art the Christ, tell us*. Matthew and Mark place what is said here to the end of the chapter, before Peter's denial of Jesus.

68 (d) *i. e.* If I also put any question to you concerning *the Christ*.

Ib. (e) *i. e.* in case you cannot give me such an answer to my question, as may shew, that I am not *the Christ*.

69 (f) See com. on Matthew xvi. 27.

70 (g) Matthew in ch. xxvi. 63. says, that it was the high priest, who put this question, *adjuring him by the living God to answer it*.

Ib. (h) In Mark xiv. 62. his answer is, *I am*. See note on Matthew xxvi. 25.

71 (i) *i. e.* have heard, that he is the Son of God, from his own mouth.

C H A P. XXIII.

THE TEXT.

1 **A**ND the whole (a) multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* (b) perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? and he answered him, and said, (c) Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find (d) no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, (e) teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he (f) sent him to Herod, who himself was also at Jerusalem at that time.

THE COMMENTARY.

1 (a) See com. on Matthew xxvi. 47. and note (A) here.

2 (b) *i. e.* from their subjection to the Roman emperor. See note (B).

3 (c) *i. e.* yes. See note on Matthew xxvi. 25. but Jesus meant a spiritual kingdom, as John says in ch. xviii. 36.

4 (d) Or, *no cause*; *i. e.* of death, as is said in ver. 22. See note (C).

5 (e) Here the Jews changed their charge, and accused him for his doctrine.

7 (f) Who had no jurisdiction out of Galilee, but was then at Jerusalem, merely as a Jew, to keep the pass-over. See note (D).

N O T E S.

(A) V. 1. *Multitude*] It seems most probable, that the chief Priests, Elders, Scribes and Captains of the temple, together with their servants, dependants and other persons hired for this purpose, made up the multitude here spoken of. The common people were generally favourers of Jesus; and for this reason the Jewish rulers caused him to be seized upon in the night, and *in the absence of the people*, as is said in ch. xxii. 6. and it was now but just the break of day, ch. xxii. 66.

(B) V. 2. *Perverting the nation*] This and the following charge were both of them falsehoods: and it is probable, that the accusers drew this conclusion from Jesus's acknowledging, that he was *the Christ*, by which they understood him to mean, that he was a temporal King of Israel.

(C) V. 4. *No fault*] This was not said (according to John xviii. 36, 38.) till after Jesus had declared to Pilate, that *his kingdom was not of this world*, and probably not till after Pilate had found, upon examining witnesses (ver. 14. of this chapter) that all their evidence amounted to no proof of his having set up himself for a temporal King.

(D) V. 7. *Sent him to Herod*] Lactantius informs us (but, upon what authority, he does not say) that this Herod the tetrarch, then at Jerusalem, was the person, who chiefly instigated the Jewish

THE TEXT.

THE COMMENTARY.

8 ¶ And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words ; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his (g) men of war fet him at nought, and mocked him, and arrayed him in a (h) gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that (i) perverteth the people : and behold, (k) I having examined him before you, have found (l) no fault in this man, touching those things whereof ye accuse him ;

15 (m) No, nor yet Herod : for I sent you to him, and lo, (n) nothing worthy of death is done unto him.

11 (g) i. e. his guards.

Ib. (h) Rather, a shining robe, i. e. a white one. See note (E).

14 (i) See com. on ver. 2.

Ib. (k) Rather, having examined before you ; i. e. having enquired, not of him, but of others.

Ib. (l) Or, no cause, i. e. of death. See com. on ver. 4.

15 (m) Rather, (No nor yet Herod, for I sent you unto him) ; and lo, &c.

Ib. (n) Rather, nothing worthy of death hath been done by him ; i. e. it does not ap-

N O T E S.

Jewish rulers to put Jesus to death, *metuens ne regno pelleretur*, out of fear, that, if Jesus had lived to erect his kingdom, he himself should be dethroned. Laët. Inst. p. 369. Ed. Oxon. See note on ch. xiii. 31.

(E) V. 11. *Gorgeous robe*] The nobility among the Jews were accustomed to wear white robes, and were therefore called חוריים *albat*, a name taken from the colour of the robe, which they wore. Hence, in Rev. iii. 4. it is said concerning the saints in Sardis, *they shall walk with me in white (garments) ; for they are worthy*. In this sense James uses the word λαμπρός in his Epistle ch. ii. 2. and puts in opposition to it the garment of a poor man, which he calls ῥυπαρόν, not *vile*, but of a dark and dirty colour. In this white robe therefore Herod caused Jesus to be clothed ; and, the nobility among the Romans wearing purple for the most part, Pilate's soldiers, who were Romans, put on Jesus a purple robe (Mark xv. 17. and John xix. 2.) ; both of them following the custom of their own country, when, by way of mocking Jesus as a King, they clothed him in robes of state.

THE TEXT.

16 I will therefore (o) chastise him, and release him.

17 (For (p) of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

19 (Who (q) for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, (r) Why, what evil hath he done? I have found (s) no cause of death in him : I will therefore chastise him, and let him go:

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed.

THE COMMENTARY.

pear by Herod's behaviour in the case of this man, that he judges him to deserve death. See note (F).

16 (o) He was willing to humour the multitude so far, though he did not think Jesus to have deserved chastisement, by which he probably meant the punishment of scourging.

17 (p) See com. on Matthew xxvii. 15. and see Mark xv. 6.

19 (q) Rather, for a certain insurrection and murder in the city, i. e. in Jerusalem. See com. on Mark xv. 7. and on Matthew xxvii. 16.

22 (r) Rather, Why (or, No;) for what evil hath he done?

Ib. (s) i. e. no cause of death to be inflicted on him, or nothing deserving death.

N O T E S.

(F) V. 15. *Nothing worthy of death is done unto him*] Agreeable to this sense which I have given to the words, is what we read in Acts xxv. 11. *ἐὶ ἀξίον θανάτου πέπραχά τι*, if I have committed (or done) any thing worthy of death; and the same is to be met with there in ver. 25. and in ch. xxvi. 31. The sense of this passage, and (as I think) the idiom of the Greek language, requires, that πεπραγμένον αὐτῷ should be rendered, *done by him*, and not *done unto him*. So in Jos. Antiq. xiv. 9. 2. by τῶν Ἡρώδῃ πεπραγμένων is meant *the things done by Herod*: and the same way of speaking is found there in ii. 6. 5. xiv. 15. 9. xv. 11. 1. and in Vit. c. 76. Qu. whether ἀξίον θανάτου may not signify *suitable* or *agreeable* to the condemning of a man to death? Herod had only mocked Jesus by causing him to be arrayed in a gorgeous robe, in which dress he sent him to Pilate. See Scap. Lex. Gr. in v. ἀξίος, and in Acts xxvi. 20. ἀξία μετανόιας, *meet for repentance*, signify *agreeable to it*. See also Matthew iii. 8. and Luke iii. 8.

24 And

THE TEXT.

THE COMMENTARY.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And (t) as they led him away, they laid hold upon one (u) Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, (x) which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, (y) weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, (z) Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, (a) Fall on us; and to the hills, Cover us.

31 For (b) if they do these things in a green tree, what shall be done in the dry?

32 And there were also (c) two other malefactors led with him to be put to death.

26 (t) *i. e.* soldiers of the Governor, Matthew xxvii. 27.

Ib. (u) Matthew xxvii. 32.

27 (x) *i. e.* which women also, &c.

28 (y) *i. e.* not so much for me, as for yourselves. See note on John xii. 44.

29 (z) Rather, *Happy*.

30 (a) These are eastern expressions, signifying that the calamities would be very great. See Hos. x. 8. Rev. vi. 16. and Isai. ii. 19.

31 (b) *i. e.* if when the Jewish state is in a flourishing condition, they do such things as the crucifying an innocent man, what greater calamities will befall the Jews in general, when their state is in a drooping and declining one? See note (G). See also Hermas's Pastor, third part, similitude third and fourth.

32 (c) Rather, *two others, malefactors*; *i. e.* two other persons, who were male-

N O T E S.

(G) V. 31. *If they do these things, &c.*] In this sense of the words *green tree* and *dry tree* we find Ezek. xvii. 24. speaking thus, *I (the Lord) have dried up the green-tree, and have made the dry tree to flourish*: and in the sense given to these words here, we may easily see the connexion between this verse and the foregoing one: in the fall of the Jewish state, the calamity of the Jews will be so great, that they will wish for *the mountains to fall on them, and for the hills to cover them*.

factors.

THE TEXT.

33 And when they were come to the place which is called (*d*) Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them: for (*e*) they know not what they do. And they (*f*) parted his raiment, and cast lots.

35 And the people stood beholding: and (*g*) the rulers also with them derided him, saying, He (*h*) saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him (*i*) vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were (*k*) hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, (*l*) Dost not thou fear God, seeing thou art in the same condemnation?

THE COMMENTARY.

factores. See note on Matthew xxvii. 38. The Gen. Bible by Barker in 1600, had *two others who were evil doers*.

33 (*d*) Rather, *the place of a skull*, (as in margin of Eng. Transl.) or *of skulls*. See note (H).

34 (*e*) *i. e.* do not consider. See note on Acts xxiii. 5. They did it *through ignorance* (Acts iii. 17.) and yet *with wicked hands*, Acts ii. 23.

Ib. (*f*) See com. on Matthew xxvii. 35.

35 (*g*) *i. e.* the rulers, who stood there with the people, derided him.

Ib. (*h*) See com. on Matthew xxvii. 42.

36 (*i*) Matthew in ch. xxvii. 34. adds, *mingled with gall*, and Mark in ch. xv. 23. *mingled with myrrhe*. See note on both those places. The offering vinegar to Jesus was no instance of their *mocking* him, though what they said in ver. 37. was.

39 (*k*) *i. e.* nailed to the cross. See Acts v. 30. and note there.

40 (*l*) This malefactor had such a sense of duty, that the account given of both of

N O T E S.

(H) V. 33. *Calvary*] The Greek word is *κρανίον*, but three of the Greek MSS. have *κρανίς*, agreeably to which the Vulg. Version has *Calvaria*: and this is the reading in Matthew xxvii. 33. and Mark xv. 22. But I think, that Grotius's conjecture is right, and that Luke wrote *κρανίον*, *of skulls*. It is well known to the learned, that in the most ancient MSS. *o* was used instead of *ω*.

THE TEXT.

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest (*m*) into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me (*n*) in paradise.

44 And it was (*o*) about the sixth hour, and there was darkness over (*p*) all the earth until the ninth hour.

45 And the sun was darkened, and (*q*) the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people (*r*) that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, (*s*) stood afar off, beholding these things.

THE COMMENTARY.

them in note on Matthew xxvii. 38. seems the more probable.

42 (*m*) He seems to have thought that Jesus was the expected Messiah; and that, though he now suffered death, he would be raised again to life, and would set up a temporal kingdom.

43 (*n*) Probably by this is meant the place, in which the souls of good men deceased remain (in a state of happiness, though not of a compleat one) till the time of the general resurrection. See 2 Cor. xii. 4. and Rev. ii. 7.

44 (*o*) The darkness began about the sixth hour (or our twelve o'clock at noon) and it lasted until the ninth hour, which is our three o'clock in the afternoon; *i. e.* during that part of the day which is usually the lightest. See com. on Matthew xxvii. 45.

Ib. (*p*) Rather, *all the land*, as in margin of Eng. Transl.

45 (*q*) See Mark xv. 38. and com. and note on Matthew xxvii. 51.

48 (*r*) Rather, *who had come together*.

49 (*s*) So says Matthew xxvii. 55. and Mark xv. 40. but John xix. 25. says, *stood by*

THE TEXT.

50 ¶ And behold, *there was* a man named Joseph, (t) a counsellor, *and he was* (u) a good man, and a just :

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself (x) waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And (y) that day was the preparation, and the sabbath (z) drew on.

THE COMMENTARY.

by the cross, near enough to hear what Jesus said, though so far off, as to be out of the crowd.

50 (t) *i. e.* one of the council mentioned in ch. xxii. 66.

Ib. (u) *i. e.* a good natured man, one of a kind and friendly temper. See note (I).

51 (x) *i. e.* expected, that about that time the kingdom of the Messiah would be set up; though probably he expected only a temporal one. See ch. ii. 25, 38.

54 (y) Or, *it was the day of preparation; i. e.* it was the day, on which the Jews prepared themselves for observing the sabbath on the following day. See com. on Matthew xxvii. 62. and note on John xix. 14, 31.

Ib. (z) Rather, *was drawing on; or, was growing light; or, began to dawn*, as in Matthew xxviii. 1. See note (K) here.

N O T E S.

(I) V. 50. *A good man*] The word ἀγαθός signifies, as I have here explained it, in Rom. v. 7. And so Jos. Antiq. iv. 8. 22. seems to use the word, when he calls a fruitful land ἀγαθὴν γῆν. So likewise Cicero uses the word *bonus* in De Orat. ii. 51. *pro iis, qui illis boni atque utiles sint, laborare*; and iii. 34. *Quid Critias? quid Alcibiades? civitatibus suis quidem non boni, &c.*

(K) V. 54. *Drew on*] The word in the original is ἐπέφωσκε, and signifies properly *began to shine*. This was the language of such as reckoned their day to begin with the first appearance of the sun. And, though the Jews reckoned their day (νυχθήμερον) of twenty-four hours to begin on the evening of the preceding day, yet Luke (a Syrian) here borrows the phrase of his countrymen (as Matthew seems to have done in ch. xxviii. 1.) meaning by it only, that the Sabbath (which began on the evening of the Jewish preparation day) was, with regard to that part of it which was properly day, then drawing on and approaching.

THE TEXT.

55 And (a) the women also which came with him from Galilee, followed after, and beheld the sepulchre, (b) and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

THE COMMENTARY.

55 (a) viz. Mary of Magdala, Joanna, and Mary the mother of James, ch. xxiv. 10. to these three Mark in ch. xvi. 1. adds *Salome*.

Ib. (b) Rather, *and that his body was laid, i. e.* laid in the sepulchre mentioned in ver. 53. For the use of $\omega\varsigma$ in the sense of $\delta\tau\iota$, see note on Mark vi. 15.



C H A P. XXIV.

T H E T E X T.

1 **N**OW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, (a) bringing the spices which they had prepared, (b) and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed (c) thereabout, behold, two men (d) stood by them in (e) shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

T H E C O M M E N T A R Y.

1 (a) To embalm the body of Jesus. Matthew and John omit this circumstance. These women seem not to have known, that Joseph and Nicodemus had done this before the body was laid in the sepulchre, as in John xix. 39, 40.

Ib. (b) See note (A).

4 (c) Rather, *concerning this thing*.

Ib. (d) Dr. Sykes renders the Greek word rather *appeared to them*, because the other evangelists describe the angels as *sitting*.

Ib. (e) Rather, *garments streaming out light*. See com. on ch. ix. 29.

N O T E S.

(A) V. 1. *And certain others with them*] The Greek words *καὶ τινες ὀν ἀλλὰς* are not found (according to Wettstein) in the Greek MSS. Ephrem. and two others. He takes notice likewise of their being omitted in the Copt. Vulg. and Æthiop. versions; as also by Dion. Alex. and by Eusebius on Psalm xxi. 1. and that the omission of these words is approved by Mills and Bengelius. I think (as they did) that they ought to be omitted, for the following reasons. They, who *came to the sepulchre* (as is here said) being the same with those, who in ch. xxiii. 55. are called *the women which came with him from Galilee*, there was no room (I think) for Luke to add, as here, *and certain others with them*; because the words in ch. xxiii. 55. to which these refer, include all that can be supposed to be designed by the words in question. Besides, Luke has named no particular woman here, and therefore he could not add, *and certain others with them*; these words necessarily requiring, that the names of some women should have preceded, as is the case in ver. 10. where, when Mary Magdalene, the other Mary, and Joanna had been named, it is very rightly added, *and other women that were with them*.

THE TEXT.

THE COMMENTARY.

6 He is not here, but is risen : remember (f) how he spake unto you, when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and (g) Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose (h) Peter, and ran unto the sepulchre, and stooping down, he beheld, (i) the linen clothes laid by themselves, and (k) departed, wondering in himself at that which was come to pass.

13 ¶ And behold, (l) two of them went that same day to a village called Emmaus, which was from Jerusalem about (m) three-score furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But (n) their eyes were holden, that they should not know him.

6 (f) Rather, *that he spake*, ch. ix. 44. and Matthew xvii. 22, 23. That *ὡς* is sometimes used for *ὅτι*, see note on Mark vi. 15.

10 (g) The wife of Chuza, Herod's steward, ch. viii. 3.

12 (h) John is said to have gone with him, John xx. 3, 4. but they went to the sepulchre before the angels appeared to the women, John xx. 2, 3.

Ib. (i) Or, *only the linen clothes lying*.

Ib. (k) Or, *departed to his own home, wondering at that*, &c. See the Greek of John xx. 10.

13 (l) Cleopas was one of the two, ver. 18. but neither he nor the other, was an apostle, as appears from ver. 33.

Ib. (m) *i. e.* Emmaus was about seven English miles and a half from Jerusalem. See note (B).

16 (n) Rather, *their eyes were holden, so as that they did not know him, i. e.* they were withheld, prevented, or hindered from knowing him (see ver. 31.). The eyes are

N O T E S.

(B) V. 13. *Threescore furlongs*] So says Jos. Bell. Jud. vii. 6. 6. *Αμμαὺς ἀπέχει τῶν Ἱεροσολύμων ἑξήκοντα ἰσθμια*, Emmaus is at the distance of sixty furlongs from Jerusalem, or seven miles and a half.

THE TEXT.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, (o) Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a (p) prophet mighty in deed and word before God, and all the people;

20 And how the chief priests and our rulers delivered him to be condemned to death, and (q) have crucified him.

21 But we trusted that it had been he which should have (r) redeemed Israel: and besides all this, to day is (s) the third day since these things were done.

22 (t) Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

THE COMMENTARY.

here put for the men themselves; and the reason of their not knowing him is given by Mark xvi. 12. who says, that Jesus appeared to them in another form. See com. and note there.

18 (o) Rather, *Art thou a sojourner only in Jerusalem, and knowest not the things which have been done there, &c.* i. e. canst thou be ignorant of them, if thou hast been only for a short time there? or, *Art thou the only one who dwellest (or, sojournest) in Jerusalem, &c.* Acts vii. 6. See note (C).

19 (p) Or, teacher. See note on Acts xv. 32.

20 (q) The Jews are said to have done this, because Pilate delivered Jesus to their will, ch. xxiii. 25. See also Acts ii. 36. and iv. 10.

21 (r) i. e. from the Roman yoke, by setting up a temporal kingdom. See note on ch. ii. 38. and com. on Acts i. 6.

Ib. (s) The evening was then near, ver. 29. and therefore the third day, ending at sun-set, was almost (but not quite) ended.

22 (t) See note (D).

N O T E S.

(C) V. 18. *Art thou only a stranger, &c.*] In this way of speaking Cicero says (Or. pro Mil. c. xii.) *An vero, judices, vos soli ignoratis? Vos hospites in hac urbe versamini?*

(D) V. 22. *Yea, and certain, &c.*] In the Greek copies we have Ἄλλ᾽ καὶ, by mistake (as I believe) for Ἄνα καὶ. See John xvi. 2. and note on Luke xii. 7. and xvi. 21.

23 And

THE TEXT.

23 And when they found not his body, they came, (*u*) saying, that they had also seen a vision of angels, which said that he was alive.

24 And (*x*) certain of them which were with us went to the sepulchre, and found it even so (*y*) as the women had said; (*z*) but him they saw not.

25 Then he said unto them, O (*a*) fools and (*b*) slow of heart to believe all that the prophets have spoken!

26 (*c*) Ought not Christ to have (*d*) suffered these things, and (*e*) to enter into his glory.

27 And beginning at Moses, and all the prophets, he expounded unto them (*f*) in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, (*g*) whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, (*h*) as he sat at meat with them, he took bread, and (*i*) blessed it, and brake, and gave to them.

THE COMMENTARY.

23 (*u*) Or, *telling it, and that they had seen, &c.* *i. e.* they said two things, *viz.* that they had not found the body of Jesus in the sepulchre, ver. 24. and that they had seen angels, who declared him to be alive.

24 (*x*) *i. e.* Peter and John, ver. 12.

Ib. (*y*) *i. e.* that the body was not there ver. 23.

Ib. (*z*) Or, *and him.*

25 (*a*) Rather, *thoughtless*, or *inconsiderate.*

Ib. (*b*) Rather, *hardened in heart*, as in Mark xvi. 14. Jesus reproached them for *hardness* of heart. See note (E) here.

26 (*c*) *i. e.* according to the writings of those prophets.

Ib. (*d*) See Isai. liii. 3, 4, &c.

Ib. (*e*) *i. e.* after having suffered, to be rewarded with glory. See Isai. liii. 10. and Philip. ii. 9, 10, 11.

27 (*f*) *i. e.* in all the writings of Moses and those prophets.

28 (*g*) Rather, *to which they were going.*

30 (*h*) Greek, *as he lay down, i. e.* at table with them.

Ib. (*i*) Rather, *blessed, and having broken it he gave it, &c.* By blessing here is meant blessing God for it, *i. e.* giving thanks to him for it. See note on Matthew xiv. 19. and xxvi. 26. See also note (F) here.

N O T E S.

(E) V. 25. *Slow of heart*] So Pharaoh is said in LXX. Exod. viii. 15. 32. and ix. 7. and x. 1. *καρύναι τὴν καρδίαν αὐτοῦ*, to have hardened his heart; and in LXX. Ps. iv. 2. *καρυνάμενος* has the same sense.

(F) V. 30. *Blessed and brake, &c.*] Blessing and breaking were things usually practised at the common meals of the Jews, as well as at their festival ones; as appears from ch. ix. 16. Matthew xiv. 19. and xv. 36. and especially from Acts xxvii. 35.

THE TEXT.

31 And (k) their eyes were opened, and they knew him; and he (l) vanished out of their fight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 (m) Saying, The Lord is risen indeed, and hath (n) appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, (o) Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed (p) that they had seen a spirit.

THE COMMENTARY.

31 (k) i. e. they then began to know him: but it is not said here, what occasioned this discovery. Perhaps it was the bringing in of lights; for it was evening, ver. 29.

Ib. (l) Rather, *he disappeared*, or, (as in the margin of the N. Test.) *he ceased to be seen of them*, i. e. by going away and leaving them. See note (G).

34 (m) i. e. the apostles said.

Ib. (n) See 1 Cor. xv. 5. where he is called *Cephas*, the reason of which is given in John i. 42.

36 (o) This was Jesus's first appearance to his disciples in a body, mentioned by John xx. 19, &c. The second was, when all the eleven were present, mentioned by John xx. 26. &c. But of this last Luke has taken no notice.

37 (p) Rather, *that they were seeing a spirit*.

N O T E S.

(G) V. 31. *Vanished out of their fight*] In the Greek it is ἀφανὸς ἐγένετο, which word ἀφανὸς Hesychius in his Lexicon explains by μὴ φαινόμενος, *disappearing*: and so the word is used by Pindar in Olymp. Od. i. concerning Pelops, ὡς ἀφανὸς ἔπελες, *when you were no more to be seen, postquam nusquam conspicuus fuisti*; and by Theocritus in Idyll. iv. 5. Ἐς τιν' ἀφανὸς ὁ ἐκόλοιο ᾤχετο χώραν; *In quam regionem bubulcus abiit se subducens*? The word ἀφανὸς is of the same import, and used in this sense by Lxx. 2 Macc. iii. 34. and Jos. Antiq. i. 2. 1. and xx. 7. 6. as also by Xenophon in his Cyri Anab. p. 37. Ed. Hutch. 4to. Agreeably to this Herodotus uses the word ἀφανίζεσθαι for *se subducere, se ex conspectu tollere*. in Melpom. c. cxxiv. and so does Thucydides in viii. 38. To which may be added, what Paul says in 1 Thess. ii. 17. ἀφανισθέντες ἡμεῖς ἀπ' ὑμῶν πρὸς καιρὸν ὥρας, *we being taken (rather, having been taken) from you for a short time*.

T H E T E X T.

T H E C O M M E N T A R Y.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold (*q*) my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet (*r*) believed not for joy, and wondered, he said unto them, (*s*) Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words (*t*) which I spake unto you, while I was yet with you, that all things must be fulfilled which were written (*u*) in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.

39 (*q*) Which have the print of the nails in them. See John xx. 25.

41 (*r*) *i. e.* scarcely believed their own eyes, and doubted, whether their wish for its being true did not make them believe it to be so, when it might be only a *spirit*, ver. 37.

Ib. (*s*) See note (H).

44 (*t*) See ch. ix. 22, 44. and xviii. 31, 32, 33.

Ib. (*u*) *i. e.* in the whole of what we call the O. Test. See note (I).

N O T E S.

(H) V. 41. *Have ye any meat?*] This, and what follows about Jesus's eating in the presence of his apostles, seems to have been (as John has placed it, ch. xxi. 13.) in Galilee, when he appeared to them at the sea of Tiberias: but Luke has joined this to Jesus's first appearance to his apostles, which John has more justly separated from it.

(I) V. 44. *In the law of Moses*] Thus Jos. cont. Apion. i. 8. distinguishes the several books of O. Test. His words are to this effect: "We have twenty-two books which contain the history of the whole time past, and which are justly reckoned to be divine ones. Five of these are Moses's, which contain the laws, and an account of what passed from the creation of man to the time of his death: and this space of time comprehends almost three thousand years. From the death of Moses to the reign of Artaxerxes, son of Xerxes, King of Persia, the prophets, who followed Moses, have written an account of what was done in their times, in thirteen books: and the other four books contain hymns to God and rules for the conduct of the lives of men." It seems probable, that Josephus in this passage, by the word *prophets*, means *teachers*, and not prophets only who were properly so called: because he describes them as persons who wrote an account of what was done in their times, meaning the historical books of the O. Test. See more concerning the sense of prophets in note on ch. i. 67. and on Acts xv. 32.

45. Then

THE TEXT.

THE COMMENTARY.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and (x) thus, it behoved Christ to suffer, and to (y) rise from the dead the third day :

47 And (z) that repentance and remission of sins should be preached in his name, among all nations, (a) beginning at Jerusalem.

48 And ye are (b) witnesses of these things.

49 ¶ And behold, I send (c) the promise of my Father upon you : but (d) tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out (e) as far as to Bethany : and he lift up his hands, and blessed them.

46 (x) Rather, *it was necessary, that the Christ should thus suffer, and that he should rise, &c.*

Ib. (y) To the same purpose John speaks in ch. ii. 22. and Paul in 1 Cor. xv. 4. but it does not appear, in what part of the Old Testament this circumstance of *the third day* is to be found, unless in Hof. vi. 2. and typically in Jonas i. 17.

47 (z) Rather, *that there should be a preaching, in his name, of repentance and remission of sins among all nations, which (preaching) should begin from Jerusalem.* See Matthew xxviii. 19, 20, and Mark xvi. 15.

Ib. (a) As the preaching of the apostles was to begin at Jerusalem, so Jesus's preaching had begun in Galilee, ch. xxiii. 5. See note (K) here.

48 (b) *viz.* that I have suffered, and have risen again from the dead. John xv. 27. and Acts i. 8.

49 (c) *i. e.* the holy Ghost, promised in John xv. 26.

Ib. (d) See Acts i. 4.

50 (e) See note (L).

N O T E S.

(K) V. 47. *Beginning at Jerusalem*] In the original the word ἀρχάμενον is changed in some of the Greek MSS. to ἀρχαμένων; (Vulg. *incipientibus*) but ἀρχάμενον may be retained as the true reading : the words preceding, κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μελάνοισιν, &c. are to be considered here as a noun of the accusative case and neuter gender, and with those words thus considered ἀρχάμενον agrees in construction : Wettstein has observed here, that Herodotus in iii. 91. has used ἀρχάμενον in much the same way, when speaking concerning Darius's laying tributes on his several provinces he says, ἀρχάμενον ἀπὸ ταύτης (sc. Ποσειδωνίας) μέχρι Αἰγύπτου 350 τάλαντα φόρος ἦν.

(L) V. 50. *As far as to Bethany*] Between the appearance of Jesus to his apostles mentioned in ver. 36. &c. almost all the forty days had passed, before he led them out to Bethany. They went by

T H E T E X T.

T H E C O M M E N T A R Y.

51 And it came to pass, while he blessed them, he was parted from them, (f) and carried up into heaven.

51 (f) Or, *carried back* into heaven, from whence he had come, John i. 18. and iii. 13. See note on Mark xvi. 19. and see Acts i. 9, &c. where the manner of it is described.

52 And they worshipped him, and returned to Jerusalem with great joy :

53 And were continually in the temple, praising and blessing God. Amen.

N O T E S.

by his order into Galilee (Matthew xxvi. 32. and xxviii. 10. Mark xiv. 28. and xvi. 7.), and there he appeared to them, as is mentioned by Matthew xxviii. 16. &c. and more particularly by John xxi. 1. &c.

R E M A R K A B L E T H I N G S I N L U K E ' S G O S P E L A R E

I. He nowhere mentions that Jesus ordered his disciples to meet him in Galilee after his resurrection, or that he was there at all in any part of the forty days ; though Matthew in ch. xxviii. 16. and Mark in ch. xvi. 7. say, that Jesus appointed them to be there, and Matthew that he met them there, ver. 17. which John confirms in ch. xxi. 1.

II. He mentions only one journey of Jesus up to Jerusalem, after that which he made with his parents, when he was twelve years old ; though the word *δευτερόπρωτον* in ch. vi. 1. seems to imply that a pass-over had passed, and though what is said in ch. xiii. 7. seems to shew, that Jesus had been preaching three years before his journey up to Jerusalem.

III. He mentions only three appearances of Jesus after his resurrection.

T H E

Gospel according to St. J O H N.

C H A P. I.

T H E T E X T.

1 (a) **I**N the beginning was (b) the Word, and the Word was (c) with God, and the Word (d) was God.

2 The same was (e) in the beginning (f) with God.

T H E C O M M E N T A R Y.

1 (a) *i. e.* of time, or (what is here equivalent) from all eternity. See ch. xvii. 5. and LXX. Gen. i. 1. See note (A) here.

Ib. (b) *i. e.* Jesus the Christ, ver. 14. See Rev. xix. 13.

Ib. (c) Rather, *with the God*, *i. e.* with God the Father.

Ib. (d) See note (B).

2 (e) John had said before, that the Word was *with the God*, and now (to express it more strongly) he says here, that he was *in the beginning with the God*.

Ib. (f) Rather, *with the God*, as in ver. 1.

N O T E S.

(A) V. 1. *In the beginning*] John in the two first verses of this chapter sets forth the divine nature of the Word; in the third verse and part of the fourth he shews, what the Word did for the world in general by creating it; and from the latter part of the fourth verse to the nineteenth, what he did for men by instructing them and putting them in a way to become the sons of God.

(B) *Ib.* *Was God*] To those, who draw an argument against the Word's being God, in the same sense as the word God is used in the former part of this verse, and make this the foundation of their argument, that the article *ὁ* is here left out before Θεός, it may be replied, that in many places of this gospel, particularly in ver. 12, 13, 18. of this chapter, the article is not found before Θεός, though it is plain, that the true and proper God is meant by it. And it may be farther replied, that the idiom of the Greek language seems to require, that it should be omitted in such sentences as this, where the *subiectum orationis* is placed after the *prædicatum*, Θεός ἦν ὁ λόγος. But in ch. i. 8. it is said ἐκεῖνος ἦν τὸ φῶς, *he was the light*. So in ch. iv. 24. it is said πνεῦμα ὁ Θεός, *God is a spirit*: and in LXX. Pf. xxxiii. 12. we read, μακάριον τὸ ἔθνος, ὃ ἐστὶν κύριος ὁ Θεός αὐτοῦ, *blessed is the nation whose God is the Lord* (Jehovah). In these three instances (to which more might be added) the reason, why the article is prefixed to the last substantive, and omitted before the first, is, because the last is to be construed first and the first last.

THE TEXT.

THE COMMENTARY.

3 (g) All things were made by him; and without him was not any thing made that was made.

4 In him (b) was life, (i) and the life was (k) the light of men.

5 And the light (l) shineth (m) in darkness, and (n) the darkness comprehended it not.

6 ¶ There was a man sent from God, (o) whose name was John.

3 (g) See note (C).

4 (b) *i. e.* the power of giving life by creation. After these words a new topick begins. See note on ver. 1.

Ib. (i) *i. e.* and he, in whom the life was, was the light, &c.

Ib. (k) Being sent by the Father to enlighten the understandings of men, and give to them the knowledge of true religion. In ch. viii. 12. Jesus said, *I am the light of the world.* See also ch. iii. 19, &c. and xii. 35, 36. Matthew iv. 16. Luke i. 79. and ii. 32. and Eph. v. 8.

5 (l) Or, *shined.* See ch. vi. 33. and see also Greek here in ver. 15. where the present tense is rendered by the perfect.

Ib. (m) *i. e.* among those who were ignorant, and so prejudiced, that they could not see, and therefore *sat in darkness,* Luke i. 79.

Ib. (n) Rather, *the darkness did not perceive, discover, or find it.* See the Greek word thus used in ch. viii. 3, 4, and Acts iv. 13. The sense is; those, who were in a state of darkness (as the Jews and Gentiles generally were) did not discover Jesus to be *the light.* See note (D).

6 (o) Rather, *his name was John.* See Matthew iii. 1. Mark i. 4. and Luke iii. 2.

N O T E S.

(C) V. 3. *All things were made by him*] From this verse it appears, that *the word* was no creature, not even of the highest rank and order conceivable; nor created at the greatest distance of time backward: and this truth is expressed here positively, and the contrary negatively, to give the greater weight to the assertion. That the second person in the Trinity (the Son) is meant by the *Word*, appears by comparing this verse with Heb. i. 2.

(D) V. 5. *In darkness*] That is here ascribed to darkness, which, properly speaking, belongeth only to the men who were dark in their understandings; as in ver. 4. that is said concerning *the life*, which belongeth only to him, in whom *the life was.*

THE TEXT.

7 The same came for a witness, to bear witness (*p*) of the light, (*q*) that all men through him might believe.

8 He was not that light, (*t*) but *was sent* to bear witness of that light.

9 (*s*) *That* was the true light, (*t*) which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, (*u*) and the world knew him not.

11 He (*x*) came unto his own, (*y*) and his own received him not.

THE COMMENTARY.

7 (*p*) *i. e.* of or concerning him, who was *the light*. See ver. 4, 5.

Ib. (*q*) *i. e.* that all men might by means of his preaching believe Jesus to be *the light*.

8 (*r*) Rather, *but* he came, *that* he might bear, &c. See ver. 7.

9 (*s*) Rather, *He was the true light*, *i. e.* the *Word* was so: see ver. 10, 11, &c. The three preceding verses concerning John are a sort of parenthesis, and the word *he* here refers to what was said in the first five verses.

Ib. (*t*) Or, *which, coming into the world, enlighteneth every man; i. e.* which came upon earth for the purpose of giving light to the understandings of all men. So in ch. iii. 19. it is said, *light is come into the world*. See also ch. xii. 4. and note (E) here.

10 (*u*) Or, *and yet the world knew him not; i. e.* knew him not to be the light. Though the *Word* dwelt in the world and among men, and was the Creator of all, yet they were ignorant of his nature and office. For *καὶ* and yet, see note on Matthew xxiii. 32.

11 (*x*) *i. e.* he not only came into the world, but he came more particularly to Judea. See note (F).

Ib. (*y*) Or: *and yet his own received him not*, as in ver. 10.

NOTES.

(E) V. 9. *Lighteth*] The Greek word is φωτίζει, and in the Hebrew tongue that, which is only intended to be done, is oftentimes expressed as a thing actually done. Instances of this are found too in the N. Test. as here in ch. xv. 15. and 1 John ii. 26. and 1 Cor. x. 33. and xvi. 5. Rom. ii. 6. Galat. v. 4. and Heb. ii. 10. So in Jos. Antiq. ii. 7. 3. God is represented as saying to Jacob in a vision, *ερεμύνω σοι τῆς ἀρχῆς ὑπὸ τῷ πατρὶ, τὰύτην ἐγὼ παρέσχω, when your father intended to have deprived you of the dominion, I gave it to you.*

(F) V. 11. *Came unto his own, &c.*] The words *εἰς τὰ ἴδια* sc. *μέρη* signify to his own parts, places, or country; *i. e.* to Judea, where he was born, and the natives of which were *οἱ ἴδιοι*, *his own countrymen*. The same phrase is used, though in a more confined sense, in ch. xvi. 32. and xix. 27.

THE TEXT.

12 But (z) as many as received him, to them, gave he (a) power to become (b) the sons of God, *even* to them that believe on his name :

13 Which were born, (c) not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word (d) was made flesh, and dwelt among us (and (e) we beheld his glory, the glory as of (f) the only-begotten of the Father) (g) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he (h) of whom I spake, (i) He that cometh after me, (k) is preferred before me : for he was before me.

THE COMMENTARY.

12 (z) *i. e.* as many of his own, such as the Jews were.

Ib. (a) Rather, *a right or privilege*. See note (G).

Ib. (b) See 1 John iii. 1, 2. Rom. viii. 14, 15, 16. and Gal. iii. 26.

13 (c) Greek, *not of bloods* ; *i. e.* not of the two bloods, that of the father and that of the mother, from both which men are derived. This birth of believers in Jesus, which makes them to be *sons of God*, is of the spiritual and not of the earthly kind. See note on Acts xvii. 26.

14 (d) *i. e.* became man.

Ib. (e) *i. e.* when he was transfigured on the mountain and declared to be *the beloved son of God*, John being present. See Matthew xvii. 1, 2, 5. and 2 Peter i. 17. John beheld his glory also at another time, ch. xii. 28.

Ib. (f) *i. e.* the only begotten son of the Father, ch. iii. 18. No man was ever born into the world, as Jesus was, according to Matthew i. 20. and Luke i. 35.

Ib. (g) Or, *full of the true grace*, as it may be here rendered, and as it is called in 2 Peter. v. 12. His spiritual redemption of mankind was *a grace* or favour ; and therefore the gospel, which had that for its end and design, is called *the word of grace*, Acts xiv. 2. and xx. 32.

15 (h) This is what the Baptist spake in ver. 30. though the recital of it is anticipated here : and both this and the thirtieth verse allude to what he had said to the priests and Levites, ver. 27. when they came to ask him, *Who art thou ?* ver. 19.

Ib. (i) Rather, *He, who, though he came*

N O T E S.

(G) V. 12. *Power*] The word *ἐξουσία* signifies *power* in general ; sometimes a natural power, sometimes an usurped power, and sometimes a power given by human or divine laws : and in this last case it is best rendered by a *right or privilege*, as it should be in 1 Cor. ix. 4, 5, 6. and perhaps in Matthew vii. 29. and Mark i. 22.

after

THE TEXT.

16 And (l) of his fulness have all we received, (m) and grace for grace.

THE COMMENTARY.

after me, was preferred, &c. By coming after is here meant, whose forerunner I am, or before whom I was sent (as in ch. iii. 28.), to prepare the way for his ministry and doctrine.

15 (k) Rather, *was preferred before me*; i. e. point of dignity (see ver. 32. 33. and Matthew iii. 17. and Luke i. 32, 33, 43,) because he was, though not as man, existing before me in point of time, having been in the beginning, ver. 2. See note (H) here.

16 (l) See ver. 14. upon which this depends, the fifteenth verse being a parenthesis, and this verse with the two following ones being the evangelist's words.

Ib. (m) Rather, *and grace upon grace*; i. e. and that plentifully too, one grace or favour following another. See note (I).

NOTES.

(H) V. 15. *Is preferred before me*] The word ἔμπροσθεν relates sometimes to priority in point of time, as it does twice in 1 Macc. iii. 30. but here it means *before* in point of place and order, as in LXX. Gen. xlviii. 20.

(I) V. 16. *And grace for grace*] The præposition ἀντὶ seems to be here used for ἐπὶ, which we find used to the same purpose in LXX. Ecclus. xxvi. 15. where it is said, χάρις ἐπὶ χάριτι γυνὴ ἀσχυνηρὰ, a modest woman is a grace upon a grace, i. e. a double grace. In the same phrase with this of John, Euripides seems to speak, when he makes Theoclymenus say to Helena, χάρις ἀντὶ χάριτος ἐλθέτω, gratia super gratiam veniat tibi. (Vid. Helen. v. 1250. Ed. Barn.): and Theognis in Sent. v. 344. says,

Τεθνάειν, εἰ μὴ τι κακῶν ἀμπαυμα μεριμνῶν

Ευρόειμν, δοίης τ' ἀντ' ἀνιῶν ἀνίας.

I shall die, if I find no rest from my troubles, and if you give me calamities upon calamities.

But no passage is clearer to justify this use of ἀντὶ, than what Wetstein has quoted out of Philo the Jew (vol. i. p. 254. Ed. Mang.) where speaking of God he says, that he does not bestow all his favours, or blessings at once, but τὰς πρώτας αἰεὶ χάριτας, ἐπισχὼν καὶ ταμειευσαμενος, εἰσαυθὺς ἑτέρας ἀντ' ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιότερων, τότε μὲν διαφορέσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι; that "he is always sparing of his first blessings (or favours), and afterwards he gives " other favours upon those, and a third sort upon the second, and new ones upon the old ones, " sometimes of a different kind and at other times of the very same." It may not, however, be amiss to mention, that some have suspected, that the words ἀντὶ χάριτος are an interpolation. John (they think) wrote ἐν τῷ πληρώματι αὐτῷ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν, even grace, or grace also: and they suppose, that some transcriber of John's gospel thought this word χάριν to be a wrong one, and to stand here by mistake instead of χάριτος, supposing that καὶ here is a copulative and ought to join like

THE TEXT.

17 For the law was given (*n*) by Moses, but (*o*) grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only-begotten Son, (*p*) which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is (*q*) the record of John, (*r*) when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he (*s*) confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? (*t*) Art thou Elias? And he saith, (*u*) I am not. Art thou (*x*) that prophet? And he answered, No.

THE COMMENTARY.

17 (*n*) Rather, *through* Moses, who received it to give to the Jews, Acts vii. 38.

Ib. (*o*) Or, *the true grace*. See com. on ver. 14.

18 (*p*) Rather, *who was in the bosom*, &c. *i. e.* before he was made flesh, ver. 1, 2. See note (K) here.

19 (*q*) Rather, *the witness*, or *testimony*.

Ib. (*r*) This seems to have been after Jesus had been baptized by John, and had been forty days in the wilderness. See ver. 29, 35, 43. and see note on Matthew iii. 7.

20 (*s*) See note (L).

21 (*t*) The scribes had determined and taught, that Elias was to come before the Messiah, Matthew xvii. 10.

Ib. (*u*) See note (M).

Ib. (*x*) Or, *that teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

N O T E S.

like cases, *χάρις πληρώματος*. Upon this (according to them) the transcriber wrote in the margin, or between the lines of his copy, *ἀντὶ χάρις*, meaning that *χάρις* was there in the text *instead* of *χάρις*: if this marginal, or interlineary note was once there, it may be easily conceived by those, who have been conversant in MSS. how the words *ἀντὶ χάρις* came afterwards to be admitted as a part of the true text.

(K) V. 18. *Which is in the bosom, &c.*] The words *ὁ ὢν* may as well be rendered *who was*, as *who is*. Indeed as John wrote this after Jesus's ascension into heaven, it might be said properly enough, *who is*: but then this will not account for what we read in ch. iii. 13. where Jesus, when he was upon earth, spake of one, who *came down from heaven, even the son of man, which is in heaven*; for there most certainly the words *ὁ ὢν* must be rendered, *who was* in heaven, as appears likewise from ch. vi. 62. The participle of the present tense has oftentimes the sense of time past. This is given to it in ch. ix. 25. and Luke xxiv. 44. and ought to have been given to it in ch. iii. 13, 31. and in vi. 46. See more in note on Matthew xxiii. 39.

(L) V. 20. *Confessed and denied not*] This manner of expressing a thing both affirmatively and negatively is found here in ver. 3. and in Luke ix. 45. Acts xviii. 9. Ephes. v. 15. Heb. xii. 11. as also in 1 Sam. i. 11. and Deut. xxxiii. 6. Ps. cxix. 60. and Amos v. 18, 20. The same way of speaking is likewise found in other writers; for Jos. Antiq. iii. 1. 2. says, *μὴ ὀκνηρῶς, ἀλλὰ προθύμως*, *not slowly, but readily*. In Xenoph. Cyri Anab. (Edit. Hutch. 4to. p. 230.) we have, *περὶ μὲν ἐκ διόντος—ὀλίγον δὲ*, *not at a great distance, but a small one*. And in Homer's Il. i. 416.

—*μίνυνθάπερ, ἔτι μάλα δὴν*.

Agreeably to which the Latin authors sometimes speak.

They

THE TEXT.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, (y) *I am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize you with water: but (z) there standeth one among you, whom ye know not.

27 He it is who coming after me, (a) is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in (b) Bethabara (c) beyond Jordan, where John was baptizing.

THE COMMENTARY.

They may have meant Jeremias. See Matthew xvi. 14. and note there. See also note (N) here.

23 (y) *i. e.* I am the person meant by Isaiah, when he said in ch. xl. 3. *The voice of one crying, &c.*

26 (z) Or, *there is one among you; i. e.* now alive and dwelling in your country. Jesus, who is here meant, was not then present, as appears from ver. 29. See note on Matthew vi. 5. and note (O) here.

27 (a) Rather, *was preferred*. See com. and note on ver. 15.

28 (b) See note (P).

Ib. (c) Rather, *by the side of Jordan*. See com. on ch. vi. 22. and note on Matthew iv. 15. and xix. 1.

N O T E S.

(M) V. 21. *I am not*] Jesus in Matthew xvii. 12. seems to say, that John was *Elias*: and to reconcile the two accounts, we are to suppose, that the priests and Levites (ver. 19.) and Scribes (mentioned in Matthew xvii. 12.) meant the real *Elias*, who had lived in Ahab's days, and who (as they thought) was to come again upon earth: this person John denied himself to be. But Jesus meant in Matthew xvii. 12. John only, as his forerunner, who was to come *in the spirit and power of Elias*, as it is expressed in Luke i. 17.

(N) *Ib.* *That prophet*] Perhaps they may have meant the prophet, of whom Moses spake in Deut. xviii. 15. whom they might have believed to be a person distinct from the Messiah, though he was the very same, as Peter assured the Jews in Acts iii. 22, 23. That the Jews expected a prophet for their direction, we learn from 1 Macc. iv. 46. and xiv. 41.

(O) V. 26. *There standeth one among you*] The word *standing* here is used for *being*. So it most certainly is in Acts xxvi. 22. and so (I think) it is in John xviii. 5. Matthew vi. 5. (where see the note) and Mark xi. 25. And the word *sitting* is used in the same sense in Gr. Acts xviii. 11. So what is expressed in Matthew xxvi. 55. by *I sat daily among you*, is expressed in Mark xiv. 49. and Luke xiii. 53. by, *I was daily with you*.

THE TEXT.

29 ¶ (d) The next day John seeth Jesus coming unto him, and saith, Behold (e) the lamb of God, which (f) taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which (g) is preferred before me: for he was before me.

31 And (h) I knew him not: (i) but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John (k) bare record, saying, I saw the Spirit descending from heaven, (l) like a dove, and it abode upon him.

33 And (m) I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again (n) the next day after, John stood, and (o) two of his disciples:

THE COMMENTARY.

29 (d) *i. e.* after that day, on which the priests and Levites had been with John, as in ver. 19.

Ib. (e) Alluding to what is said in Isa. liii. 7.

Ib. (f) Probably he meant this of the Jewish world only. See Matthew i. 21. and Luke ii. 11.

30 (g) Rather, *was preferred*. See com. and note on ver. 15.

31 (h) *i. e.* not personally, nor any otherwise than in general, at the time, when I spake the words mentioned in ver. 15. which was before he came to be baptized by me.

Ib. (i) *i. e.* but one intent of my publicly baptizing was, that he, coming to my baptism, should be shewn to the Jews, to be what he is, by some extraordinary sign from heaven.

32 (k) Rather, *bare witness*, or *testimony*; which he did, according to Matthew iii. 16. Mark i. 10. and Luke iii. 22.

Ib. (l) *i. e.* as men see a dove descend. See com. on Matthew iii. 16. and note on Luke iii. 22.

33 (m) *i. e.* not even when he came to be baptized, till the knowledge of it was given to me from heaven. See what is here said reconciled with what is said by Matthew iii. 14. in note on that text.

35 (n) *i. e.* after the day mentioned in ver. 29.

Ib. (o) Andrew was one of them, v. 40.

N O T E S.

(P) V. 28. *Bethabara*] This place, otherwise called Beth-barah in Judges vii. 24. seems to have been towards the southern end and on the western bank of the river Jordan (for which compare Judges vii. 24, 25. with ch. viii. 4.), though it is commonly placed in the maps on the eastern bank. It may have been a town, but perhaps it was only a *ferry-house* or *house of passage*, as the name signifies in the Hebrew language.

THE TEXT.

THE COMMENTARY.

and John the evangelist is by some thought to have been the other.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) (p) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was (q) about the tenth hour.

40 One of the two (r) which heard John speak, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, (s) a stone.

38 (p) Rather, *where abidest thou?* as in ch. iv. 40.

39 (q) *i. e.* about four o'clock in the afternoon, as we call it. See note (Q).

40 (r) Rather, *which heard it from John*, viz. his saying, *Behold the lamb of God*, ver. 36.

42 (s) Rather, *a rock*, as in Matthew xvi. 18. See note there. And observe here, that, according to John, Jesus gave the

N O T E S.

(Q) V. 39. *About the tenth hour*] According to ch. xi. 9. the Jews reckoned twelve hours in the day, and of course each hour of the day thus reckoned must have been something longer or shorter according to the different times of the year in that climate. The sixth hour with them answered to our twelve o'clock, as appears from what Josephus says in his Life, ch. liv. that on the Sabbath it was the rule for the Jews to go to dinner at the sixth hour,—ἐκτὴν ὥρᾳ, καὶ ἦν τοῖς Σάβ-
βαιον ἀριστοποιεῖσθαι νόμιμον ἐστὶν ἡμῖν. The Romans had the same way of reckoning twelve hours in each of their days. Hence what we meet with in Horat. Serm. ii. 6. 34. *ante secundam*, signifies, as we should express it, *before eight o'clock*: and when he in Serm. i. 6. 122. says, *Ad quartam jaceo*, he means, that he lay in bed till ten o'clock. The usual business of the several hours of the day at Rome is particularly expressed by Martial in his Epigr. iv. 8. which begins thus,

Prima salutantes atque altera continet hora;

i. e. from six to eight o'clock in the morning the time is employed in attending at the levees of the great.

name

THE TEXT.

43 ¶ The day following, Jesus (*t*) would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth (*u*) Nathanael, and saith unto him, We have found him of whom (*x*) Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, (*y*) Can there any good thing come out of Nazareth? Philip said unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold (*z*) an Israelite indeed, in whom is (*a*) no guile.

THE COMMENTARY.

name of *Peter* or *Cephas* to Simon, before the time when Matthew represents it as given.

43 (*t*) Rather, *was minded to go out into Galilee; i. e.* out of Judea into Galilee.

45 (*u*) Supposed to be the same with Bartholomew, one of the twelve apostles. See note (R).

Ib. (*x*) See among other places Deut. xviii. 15, &c. Isai. ix. 6, 7. and Jerem. xxxiii. 14, 15, 16.

46 (*y*) See note (S).

47 (*z*) See ch. viii. 39. and Rom. ix. 6. *Ib.* (*a*) Rather, *no fault*. See note (T).

N O T E S.

(R) V. 45. *Nathanael*] He was of Cana in Galilee, ch. xxi. 2. and it is probable (as Dr. Cave has made it appear in his *Life of Bartholomew*), that he was the same with *Bartholomew*, which signifies *the son of Tholomeu*; of *Θολομαῖος*, as it is expressed in Jos. Antiq. xii. 8. 1. and xx. 1. 1. or (as the Greeks called it) of *Πτολεμαῖος*. This name some of the Jews bore; for we find, that one who was the *high-priest's son-in-law*, is so called in 1 Macc. xvi. 11. I observe, that he who is called *Talmi* in 2 Sam. xiii. 37. is in the MS. Alex. of the LXX. called *Θολομαῖ*.

(S) V. 46. *Can there any good thing, &c.*] There seems to be some peculiar force in the words *good thing*; for in Jerem. xxxiii. 14. God says, *I will perform that good thing, which I promised, &c.* and this in ver. 15. is explained to mean his *causing the branch of righteousness (i. e. the Messiah) to grow up unto David*, from whom Jesus was descended: in this view Nathanael's question seems to have meant, that not *Nazareth*, but *Bethlehem* was to be the birth place of *the Christ*; as it was determined by the chief priests and scribes in Matthew ii. 4, 5, 6. But if this sense of Nathanael's words should not be admitted, and it should be asked, why did Nathanael doubt, whether *any good thing* could come out of *Nazareth*? It may be answered, that *Nazareth*, a town of Galilee, was probably at that time in bad repute even among the Galileans. The town was situated on the top of a high hill (see com. on Luke iv. 29.), and by the behaviour of the inhabitants to Jesus mentioned there, they seem to have been a rude, uncivilized and inhospitable people; which perhaps might be owing to their living at a distance from other towns, and having but little communication with them; for the name *Nazareth* seems to imply a town separated. See note on Matthew ii. 23.

(T) V. 47. *No guile*] The word *δόλος* seems to signify here, not *deceit*, but *fault* in general: So in 1 Peter ii. 22. where what *δόλος*, *guile* means, is explained by what follows in ver. 23. So,

THE TEXT.

48 Nathanael saith unto him, (b) Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, (c) Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, (d) believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily verily I say unto you, (e) Hereafter, you shall (f) see heaven open, and the angels of God ascending and descending upon the Son of man.

THE COMMENTARY.

48 (b) As if he had said, You pretend to give a character of me, whereas you never saw me, nor probably ever heard of me.

49 (c) See note (U).

50 (d) See ver. 49.

51 (e) Rather, *From this time, i. e. of your becoming my disciple.*

Ib. (f) This is figuratively expressed, and seems to mean only this, that his disciples should be witnesses of a communication between him and heaven; as they were, according to what is said in ch. xii. 28. and in Matthew xvii. v. Mark ix. 7. Luke ix. 35. and 2 Pet. i. 17, 18. See note (X) here.

N O T E S.

where we read in Pf. xxxii. 2. *and in whose spirit there is no guile* (LXX. ὄλος), this word must have as comprehensive a meaning as the word *iniquity* has in the former part of the verse. Agreeably to this we read in Rev. xiv. 5. *In their mouth was found no guile* (ὄλος); *for they are without fault*, I find Horace in Serm. i. 6. 90. using the Latin word *dolus* in the same wide sense,

*Non, ut magna dolo (i. e. fuâ culpâ) factum negat esse suo pars,
Sic me defendam.*

Virgil likewise uses the same word in the same manner (I think), when he says concerning Rhamantus and his office in hell — *auditque dolos*. This poet has employed the word *fraus* in the same sense in Ecl. iv. 31. Æn. ix. 428. and x. 72. as Terence too has in Heaut. iii. 1. 33.

(U) V. 49. *Rabbi, thou art, &c.*] This acknowledgment of Jesus's messiahship, merely because he had declared to Nathanael, that he had seen him, when he was under the fig-tree, seems to have been a very hasty one; especially for a man to make, who had just before said, as in ver. 46. And therefore his acknowledgment seems to have been very coolly received by Jesus in ver. 50. and accepted, only as it discovered a good disposition of mind in him to become one of his disciples.

(X) V. 52. *See heaven open*] Thus, when Ezek i. 1. tells us, that he *saw visions of God*, he says, that *the heavens were opened*: and so in Gen. xxviii. 12. when a divine revelation was made to Jacob in a dream, it is said, that *he saw the angels of God ascending and descending*. See com. on Matthew iii. 16.

C H A P. II.

THE TEXT.

1 **A**ND (a) the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, (b) and his disciples, (c) to the marriage.

3 And (d) when they wanted wine, the mother of Jesus saith unto him, (e) They have no wine.

4 Jesus saith unto her, (f) Woman, what have I to do with thee? (g) mine hour is not yet come.

THE COMMENTARY.

1 (a) Rather, *there was a marriage-feast, on the third day, in Cana, &c. i. e.* it was the third day of their celebrating the marriage-feast. Samson's marriage-feast lasted seven days, Judg. xiv. 12, 17, 18. See note on Matthew xxii. 2.

2 (b) Probably, they were then only four in number. See ch. i. 37, &c.

Ib. (c) Rather, *to the marriage feast.*

3 (d) This want might have been occasioned by their having more company on the two preceding days, and on this third day, than the bridegroom and bride expected.

Ib. (e) Mary seems to have hoped to see her son work a miracle on this occasion.

4 (f) Rather, *Woman, what hast thou to do with me? i. e.* in the business of manifesting my glory (ver. 11.) by miracles, thou art to leave me to do it, when I shall judge it proper to begin. See note (A).

Ib. (g) *i. e.* the hour of my manifesting my glory, and shewing, who I am, by working miracles publickly before the Jewish nation. See note (B).

N O T E S.

(A) V. 4. *Woman, what have I, &c.*] That the appellation of *γυνή*, here rendered *woman*, was in former days no disrespectful one, appears from Jesus's using it to his mother, when he was dying upon the cross (ch. xix. 26.) and was recommending her to his disciple John for his supporting her. So in Xenophon's *Cyrop.* (lib. v. p. 317. Ed. 4to. Hutch.) one of the Persian chiefs, when he was addressing himself to a captive lady of the highest rank, and trying to comfort her under her unfortunate circumstances, says, *Θάρρει, ὦ γύναι, take courage, woman:* and so (as Wettstein observes) Dion. Cass. (in *Hist. Rom.* li. p. 351. Ed. Leuncl. Hanov. 1606) makes the Emperor Augustus say to Cleopatra, *Θάρρει, ὦ γύναι, καὶ θυμὸν ἔχε ἀγαθόν, take courage, woman, and have a good heart.* As to the phrase *τὶ ἐμοὶ καὶ σοὶ*, it is an elliptical one, and should be thus compleated, *τὶ ἐμοὶ καὶ σοὶ πράγμα κοινὸν; what is there in common to me and to thee?* For so we find in Longinus's seventh fragment, the sentence filled up, when he says, *τὶ γὰρ κοινὸν ὅλως ἀναθυμιάσει καὶ ψυχῇ; for what has the soul to do with exhalation?* Demosthenes *pro Cor.* uses this phrase in like manner, *διούμενος μηδὲν εἶναι σοὶ καὶ φιλιππῶ πράγμα, sc. κοινόν.* And in the LXX. we meet with the phrase frequently, as in Josh. xxii. 24. Judges xi. 12. and 2 Sam. xvi. 10. and xix. 22. and 1 Kings xvii. 18.

THE TEXT.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the (b) purifying of the Jews, containing (i) two or three firkins a piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the (k) governor of the feast. And they bare it.

9 When the (l) ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men (m) have well drunk, then that which is worse; but thou hast kept the good wine until now.

THE COMMENTARY.

6 (b) i. e. that the guests might wash their hands before they made their meal. See Matthew xv. 2.

Ib. (i) See note (C).

8 (k) From hence it seems probable, that the company was large and was expected so to be, when a governor was provided to take the trouble of entertaining the guests from off the hands of the bridegroom.

9 (l) Rather, *governour of the feast*, as in ver. 8. and in the latter part of this verse.

10 (m) i. e. plentifully. It is not necessary to suppose, that any excess is here meant. See note (D).

N O T E S.

xvii. 18. and 2 Chron. xxxv. 21. and Joel iii. 4. In all which places I think, that the last dative case is to be considered as the first in the sense, and is to be translated accordingly in the English language. If this phrase had signified (as some would render it), *what is it to me and thee?* John would, probably, have written, τὸ πρὸς ἐμὲ καὶ σὲ, as he says in ch. xxi. 23. τὸ πρὸς σὲ; *what is that to thee?* and in Matthew xxvii. 4. τὸ πρὸς ἡμᾶς; *what is that to us?*

(B) V. 4. *Mine hour is not yet come*] We may (I think) gather from these words, that Jesus wrought this his first miracle, sooner than he had intended to have begun to work miracles, in compliance with his mother's expectation.

(C) V. 6. *Two or three firkins, &c.*] Bishop Cumberland in his treatise *on the Jewish weights and measures* is of opinion, that John means here by μίρηνης (firkin) that of Syria; which he computes to have held seven pints and one eighth of a pint. And if this computation be right, the whole six water-pots might have contained about fourteen gallons and a quart.

(D) V. 10. *Have well drunk*] In the Greek it is ὅταν μεθύσῃσι; but this last word does not here imply any degree of drunkenness; for in Lxx. Gen. xliii. 34. where it is said that Joseph's brethren ἐμεθύσθησαν μετ' αὐτοῦ, the circumstances of that feast, which Joseph made for his brethren, do plainly shew,

THE TEXT.

THE COMMENTARY.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.

13 ¶ And the Jews passover was at hand, and Jesus (*n*) went up to Jerusalem,

14 (*o*) And found (*p*) in the temple those that sold oxen, and sheep, and doves, and the (*q*) changers of money, sitting:

13 (*n*) To be present at the pass-over the first time after he had entered upon his ministry.

14 (*o*) This and all which follows to ver. 23. seems not to belong to this place. See note (E).

Ib. (*p*) *i. e.* in the outer court of it. See the account of this fact in Matthew xxi. 12, &c. Mark xi. 15, &c. Luke xix. 45, &c.

Ib. (*q*) See com. on Matthew xxi. 12.

N O T E S.

shew, that he and they did not drink intemperately together, because they then knew him not to be any other than the viceroy of Egypt, and it is said (ver. 18.) that *they were afraid of him*. The same word is likewise used in LXX. 1 Macc. xvi. 16. concerning Simon the Jewish high-priest, whose station and character incline us to suppose, that he had not drank to any vicious excess. Agreeably to this we find Isaiah speaking in LXX. 58. 11. for by ὁ κῆπος μεθύων he does not mean a garden more watered than what is for its benefit: and so, when the speaker in LXX. Cantic. v. 1. says, μεθύσθητε, ἀδελφοί, there is no reason to imagine, that he invited his brethren to drunkenness, but only to drink more than ordinarily. In the same sense the word μέθη seems to be used by the prophet Haggai in LXX. 1. 6. and the word μεθύσκει in LXX. Ecclus. i. 16. It hath been observed too, that Hippocrates De ratione victus, lib. iii. bids men in a particular case μεθυσθῆναι, πλὴν ἀλλὰ μὴ ἐς ὑπερβολὴν, *to drink freely, but not to excess*; as Dr. Mackenzie in his History of Health, p. 126. has quoted him.

(E) V. 14. *And found, &c.*] This account seems to be of the same fact with that, which the other evangelists mention, and place on the day (Monday in passion week), on which Jesus made his triumphant entry into Jerusalem. The reasons which incline me to think, that this is the same fact, and is here told out of its proper place, are as follows. What Jesus here says in ver. 19. about destroying the temple, is what the two false witnesses testified, when Jesus was before the Jewish high-priest, that he had said (Matthew xxvi. 60, 61.). Now, if the words had not been spoken, but at the distance of above three years before (as John here places them), it seems not likely, that they would have been thought by the high-priest to have had so much weight in them, as if they had been spoken but a few days before Jesus's trial. Besides, no other evangelist represents Jesus as having foretold that he was to *rise from the dead*, and that *on the third day*, till a short time

THE TEXT.

THE COMMENTARY.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Fathers house an house of merchandise.

17 And his disciples remembered that it was written, (r) The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, (s) What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, (t) Destroy this temple, and in three days I will raise it up.

17 (r) See Ps. lxi. 9.

18 (s) *i. e.* what proof hast thou to give us of thy having authority to do, as thou hast just now done? See Matthew xxi. 23. Mark xi. 28. and Luke xx. 1.

19 (t) *i. e.* if ye do destroy this temple. See Matthew xxvi. 61. and xxvii. 40. Mark xiv. 58. and xv. 29. See note (F) here.

N O T E S.

time before his crucifixion (see Matthew xvi. 21. and xvii. 22. and Luke ix. 22.). Add to this, that, when the other evangelists tell us of Jesus's driving out the buyers and sellers, they all say, that there was a great multitude with him; which was one circumstance that prevented the persons, who were disturbed, from attempting to make any resistance: but, if Jesus at this time did what he is here said by John to have done in the temple, there is no likelihood, that he had any multitude with him, and therefore he must have done it meely by his divine power operating upon them, which seems not to have been the case, when in the other instance it appears, that he probably did it by the use of natural means only. I have this one more reason to offer, *viz.* that in Luke xxiii. 5. Jesus is said to have *taught throughout all Jewry beginning from Galilee to this place; i. e.* to Jerusalem; from whence I gather, that what John has said here is wrongly placed, this being (in John's gospel) the first instance given of his teaching, and this being said here to have been at Jerusalem.

(F) V. 19. *Destroy, &c.*] This sort of expression (though there seems to be a command) is chiefly meant to shew what would or should be the consequence, if that command were obeyed: and it is not unusual both for Greek and Latin writers to speak after this manner. Thus Paul in Ephes. iv. 26. says, *Be ye angry, and sin not, i. e.* if ye be angry, do not sin, or take care, that your anger be not a sinful one. And thus Ovid. in Met. xiii. 254. says,

Arma negat mihi; fueritq; benignior Hector.

i. e. if ye refuse to give me the arms of Achilles, Hector, who promised to Dolon Achilles's horses, will have been more bountiful than you. The printed editions have *Ajax*, not *Hector*; but this last is the true reading, and that of *Ajax* is perhaps one of the grossest errors, that ever passed unnoticed by the criticks through all the editions.

THE TEXT.

THE COMMENTARY.

20 Then said the Jews, Forty and six years (*u*) was this temple in building, and wilt thou rear it up in three days?

20 (*u*) Or, *hath this temple been in building.* It was not then finished. See note (G).

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and (*x*) they believed the scripture, and the word which Jesus had said.

22 (*x*) *i. e.* they then believed those passages of the O. Test. which related to Jesus's being to be raised from the dead, in the sense which was intended by them, and which they had never understood before. See note (H).

23 ¶ Now when he was in Jerusalem (*y*) at the passover, in the feast-day, many believed in his name, when they saw the miracle (*z*) which he did.

23 (*y*) See com. on ver. 14. and note (I) here.

24 But Jesus (*a*) did not commit himself unto them, because he knew all men,

Ib. (*z*) Rather, *which he was doing.*

24 (*a*) This seems to mean, that he did not lie at Jerusalem, during the eight days of the feast. See note (K).

N O T E S.

(G) V. 20. *Was this temple in building*] Agreeably to my version we read in Ezra v. 16. *until now hath it been in building* (ἡκοδομήθη, as here), *and yet it is not finished.* The temple, of which Jesus spake, (reckoned by the Jews to be one and the same with Zerubbabel's, Jos. Bell. Jud. vi. 4. 8.) was begun to be rebuilt by Herod the Great in the eighteenth year of his reign (Jos. Antiq. xv. 11. 1. and xx. 9. 5. 7.): but, though he finished the main work in nine years and an half, yet some additional buildings or repairs were constantly carried on for many years afterwards: Josephus Antiq. xx. 8. 5. 7. has told us, that the whole of the buildings belonging to the temple was not finished till Nero's reign, when Albinus the governor of Judea was succeeded by Gessius Florus, which was eighty years after the eighteenth year of Herod's reign. As to the computation to be made from hence of what Jesus's age then was, see my preliminary Dissertation, and Prideaux's Hist. of O. and N. Test. vol. ii. p. 479.

(H) V. 22. *They believed the scripture*] Among those passages of scripture we may reckon Ps. xvi. 10. compared with Acts ii. 31, 32. and with ch. xiii. 35, 36, 37. and also Ps. ii. 7. compared with Heb. i. 5. and ch. v. 5. and with Acts xiii. 33. See also the com. on Luke xxiv. 46.

(I) V. 23. *At the passover*] These words seem to be superfluous, because of what follows, *viz. on the feast-day.* It is probable, that they were added in order to the explaining, what feast it was; but that was before (at ver. 13.) sufficiently made known. This verse seems originally to have followed the thirteenth verse. See the com. on ver. 14.

(K) V. 24. *Did not commit himself unto them*] Probably, he withdrew himself on every evening to some neighbouring village on the mount of Olives (ch. viii. 1.); and perhaps to

THE TEXT.

25 And needed not that any (*b*) should testify of man: for he knew what was in man.

THE COMMENTARY.

25 (*b*) *i.e.* he did not stand in need of any human information about the characters of men, *viz.* who of them were not to be trusted, and who were well disposed to receive him.

N O T E S.

Bethany, as he did at the last passover in his life-time according to Matthew xxi. 17. and Mark xi. 11.



C H A P. III.

THE TEXT.

1 **T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 The same (a) came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be (b) born again, he cannot (c) see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born (d) when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man (e) be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is (f) flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born (g) again.

THE COMMENTARY.

2 (a) See note (A).

3 (b) Rather, *born from above*, as in margin of Eng. Transl. See ver. 31.

1b. (c) *i. e.* be admitted into it, and become one of my disciples. So in Luke ii. 26. *to see death* is the same as to die.

4 (d) *i. e.* as I am.

5 (e) *i. e.* not only of water (Ephes. v. 26. Titus iii. 5. and Heb. x. 22.) but of the holy Spirit. This is what John the Baptist called a being *baptized with the holy Ghost*, Matthew iii. 11. And it is called a birth here agreeably to the opinions of the Jews, who were used to call baptism, attended with a change of heart, a new birth.

6 (f) *i. e.* a man fleshly-given or worldly-minded, and a man spiritually disposed. So *spirit* seems put for a spiritual man in 1 John. iv. 1, 2.

7 (g) Rather, *from above*, as in margin of Eng. Transl.

N O T E S.

(A) V. 2. *Came to Jesus by night*] This was so remarkable a circumstance, that it is mentioned by this evangelist as often as Nicodemus is spoken of, viz. in ch. vii. 50. and xix. 39.

THE TEXT.

8 The (*b*) wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou (*i*) a master of Israel and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify (*k*) that we have seen ; (*l*) and ye receive not our witness.

12 If I have told you (*m*) earthly things, and ye believe not, how shall ye believe if I tell you of (*n*) heavenly things?

13 And no man (*o*) hath ascended up to heaven, but he that came down from heaven, even the Son of man (*p*) which is in heaven.

THE COMMENTARY.

8 (*b*) Here a man born of the Spirit is compared with the wind, and the sense seems to be this ; the wind you hear and feel, but you cannot tell in what part of the earth it began, or in what part it will cease and be spent : such is a man *born of the Spirit*. Where this his birth took its rise, and how far the principle, which gave this birth, will operate in the future course of his life, you can know no more of these, than you can of the wind.

10 (*i*) Rather, *a teacher*, as in ver. 2.

11 (*k*) *i. e.* this new birth effected in men by the Spirit. Jesus saw it in Nathanael and in others who followed him, as in ch. i. 37, &c.

Ib. (*l*) Rather, and yet ye receive not. See ch. i. 10. and note on Matthew xxiii. 32.

12 (*m*) The being born of the Spirit, as well as of water, is here called an earthly thing, because it is done upon earth.

Ib. (*n*) Such as, what is happiness in heaven, what the life is and the office of the angels there, and other particulars relating to that place.

13 (*o*) Rather, *ascendeth up to heaven*, *i. e.* is to go up thither, (ch. vi. 62.) the perfect tense here having the signification of the present. See note (B) here.

Ib. (*p*) Rather, *who was in heaven* (ch. vi. 62.) for he came down from thence, as is here said. See note on ch. i. 18.

N O T E S.

(B) V. 13. *Hath ascended up to heaven*] The perfect tense in the original ought to be rendered by the present in Eng. Transl. as it is often used in this gospel, and is accordingly rendered in Eng. Transl. in ch. vi. 69. and xi. 27. and xx. 29. and Acts iv. 10. So in this chapter *πεπίστευκε*, ver. 18. seems used for *πιστεύει* ; in ch. i. 26. *ἔστηκε* for *ἵστησι* ; in ch. v. 24. *μετατέθηκε* for *μεταβάλλει*, and in ch. xx. 17. *ἀνατέλλουσα* for *ἀναβαίνω*. Nor are instances of this use of the perfect tense in the Greek

THE TEXT.

14 ¶ And (q) as Moses lifted up the serpent in the wilderness, even so must the Son of man (r) be lifted up :

15 (s) That whosoever believeth in him, (t) should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world (u) to condemn the world ; but that the world through him might be saved.

18 ¶ He that believeth on him, (x) is not condemned : but he that (y) believeth not, is (z) condemned already, because (a) he hath not believed in the name of the only-begotten Son of God.

19 And (b) this is the condemnation, that (c) light is come into the world, and men loved darkness rather than light, because their deeds were evil.

THE COMMENTARY.

14 (q) Numb. xxi. 9.

Ib. (r) By this he means crucified, though he did not choose to express it more distinctly. See ch. xii. 32, 33.

15 (s) See note (C).

Ib. (t) i. e. should not only not perish, but have everlasting life.

17 (u) i. e. not with that design ; though that would be the effect to such of mankind, as rejected him, ver. 18, 19.

18 (x) Or, *shall not be condemned*. See ch. v. 24.

Ib. (y) i. e. when the gospel is preached unto him.

Ib. (z) i. e. by the decree of God.

Ib. (a) Rather, *he believeth not*, as twice before in this verse. See note on ver. 13.

19 (b) i. e. the condemnation will be on this account, *that light, &c.*

Ib. (c) See com. on ch. i. 4.

N O T E S.

Greek wanting in other writers ; for in Homer's Iliad *á.* 37. we find *ὅς χερσὶν ἀμφοτέρωθεν*, where the verb is rightly rendered by the present tense *tueris* or *protegis*. See Dr. Clark's note there. And in the Latin poets nothing is more common, than for them to couple a perfect and a present tense together, as in Virg. *Æn.* ii. 12.

Quamquam animus meminisse horret luctuq; refugit.

But I do not remember to have any where found in the Latin authors an imperfect tense coupled to a present one. The connection, in sense, of this verse with the foregoing one, seems to be this : No man, except myself, ever was in heaven. I came from thence, and therefore I and I only am well qualified to tell you of *heavenly things*, and much more of such *earthly things*, as I have been speaking of.

(C) V. 15. *That whosoever, &c.*] This verse seems to be an interpolation : it is, in the original, word for word the same with what is found in the latter part of the next verse following, though some small difference was made between the two in Eng. Transl. for what reason, it is not obvious to conceive. The words, placed here, seem to break in upon Jesus's argument ; for, when, as a reason for *the son of man's being lifted up*, he added these words, *for God so loved the world, that he gave his only begotten son*, that it seems to have been the most proper for Jesus to express the end and design of it by saying, *that whosoever, &c.*

THE TEXT.

THE COMMENTARY.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds (*d*) should be reprov'd.

21 But he that (*e*) doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought (*f*) in God.

22 ¶ After these things (*g*) came Jesus and his disciples into the land of Judea, and there he tarried with them, and (*h*) baptized.

23 ¶ And John also was baptizing in (*i*) Enon, near to Salim, because there (*k*) was much water there: and (*l*) they came and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples (*m*) and the Jews, (*n*) about purifying.

20 (*d*) Rather, *should be discovered*, as in margin of Eng. Transl. and so (I think) the Greek word should have been rendered in 1 Cor. xiv. 24.

21 (*e*) Deeds are here meant, and such as are agreeable to that truth of religion, which Jesus the light taught. See note (D).

Ib. (*f*) *i. e.* by a divine assistance, or under a sense of duty to God.

22 (*g*) Rather, *went Jesus, i. e.* from Jerusalem, where he then was, into the land of Judea. See note (E).

Ib. (*h*) *i. e.* by the hands of his apostles, ch. iv. 2.

23 (*i*) See note (F).

Ib. (*k*) Rather, *were many waters there*. Probably it was a place abounding in springs.

Ib. (*l*) *i. e.* men came unto him there from the neighbourhood and from other parts. See note on Mark vi. 54.

25 (*m*) Or, *and a Jew*: probably one, who had been baptized by the disciples of Jesus. See note (G).

Ib. (*n*) *i. e.* baptizing proselytes. The

N O T E S.

(D) V. 21. *Doeth truth*] The word ἀλήθεια, in opposition to what is *evil*, seems to have this sense in 1 Cor. xiii. 6. where it is said, *rejoiceth not in iniquity, but rejoiceth in the truth*. So also John the author of this gospel, uses the word in 2 Epist. v. 4. and in 3 Epist. v. 3. 4. and especially in 1 Epist. i. 6. where he uses this very phrase, and says, καὶ ἡ ποιῶμεν τὴν ἀλήθειαν.

(E) V. 22. *Came Jesus*] Jerusalem was in the land called Judea at that time, which was but a fourth part of Palæstine, the other three being called Samaria, Galilee, and Peræa: but of Judea here (as in Matthew iii. 5.) is meant, that Jesus went from Jerusalem into some parts by Judea, and those at no greater distance from the city, than where there was water for baptizing. The same distinction between *Jerusalem* and *the land of Judea* is made in Acts i. 8. and x. 39. and in 1 Macc. iii. 34. and 2 Macc. i. i. 10.

(F) V. 23. *Enon*] According to what Reland de Palæstinâ, lib. ii. c. 12. has quoted from Eusebius and Jerom de locis Hebr. Enon was eight miles southward from Scythopolis (see note on Matthew iv. 25) near to Salim and the river Jordan.

question,

THE TEXT.

26 And (o) they came unto John, and said unto him, Rabbi, he that was with thee (p) beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can (q) receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but (r) the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He (s) that cometh from above, is above all: he that (t) is of the earth, (u) is earthly, (x) and speaketh of the earth: he that cometh from heaven, is above all.

THE COMMENTARY.

question, which arose, seems to have been this; which of the two baptisms, John's or Jesus's was to be preferred and most encouraged. See note (H).

26 (o) *i. e.* John's disciples came with their complaint, that their master's baptism was neglected in comparison of Jesus's.

Ib. (p) Rather, *by the side of Jordan.* See note on Matthew iv. 15. and xix. 1.

27 (q) Rather, *receive nothing from heaven, except it be given to him from thence.*

29 (r) As if he had said; Jesus is like to a bridegroom, and I am only one of his friends: but, as such, I rejoice in his being made happy in his bride. Or, in other words, I am glad to hear, that Jesus baptizes more than I, and that all men come unto him. See ver. 26. and ch. iv. 1.

31 (s) Rather, *who came*, (as in ver. 13.) meaning Jesus.

Ib. (t) As I John am, having been born after the manner of other men.

Ib. (u) See note (I).

Ib. (x) Rather, *speaketh also from the earth*; *i. e.* he cannot speak from what he hath seen above, as the other can.

N O T E S.

(G) V. 25. *And the Jews*] The greatest part of the Greek MSS. with several of the old Versions and Fathers, favour our reading *and a Jew*: but, as it is not very material, whether the singular or plural number is here used, much stress is not to be laid upon it; provided we understand *him* or *them* to have been baptized by Jesus's disciples.

(H) *Ib.* *About purifying*] All sorts of washing, such as washing the hands, &c. (ch. ii. 6. and Mark vii. 4.), as well as this in baptism, were called purifications, and so were other things. See note on Acts xxi. 24.

(I) V. 31. *Is earthly*] The words *ἐκ τῆς γῆς ἐστίν*, here translated *is earthly*, seem to be an interpolation, because they are the very same words with those which preceded them, without having any new idea annexed to them. If they are genuine, this sense, however redundant it may seem, must

(I think)

THE TEXT.

32 And what he hath (y) seen and heard, that he testifieth; (z) and no man receiveth his testimony.

33 He that hath received his testimony, hath (a) set to his seal, that God is true.

34 For he whom God hath sent, speaketh the words of God: for God (b) giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath (c) given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that (d) believeth not the Son, shall not see (e) life; but the wrath of God abideth on him.

THE COMMENTARY.

32 (y) See com. on ver. 11.

Ib. (z) Rather, *and yet no man*. (See note on Matthew xxiii. 32.) That some received it, appears from ver. 33. but they were so few, that it might be said in general, *no man*.

33 (a) Rather, *hath set his seal to this, that God is true; i. e.* hath acknowledged (as a man does a writing to contain his mind by setting his seal to it) that God hath performed his promise of sending the Messiah to instruct mankind, and hath now sent him.

34 (b) *i. e.* giveth to him the Spirit plentifully and without reserve. See ch. i. 14, 16.

35 (c) See com. on Matthew xi. 27.

36 (d) Rather, *disobeyed the Son; i. e.* refuseth to come, when he is called by him, to the knowledge of the gospel.

Ib. (e) *i. e.* that life, everlasting life.

N O T E S.

(I think) be given to them, *Is not only from the earth, but speaketh also from it*. Wetstein in N. Test. on this place says, that this verse and the following ones to the end of the chapter contain the words of the evangelist, and not of the Baptist.

C H A P. IV.

THE TEXT.

1 **W**HEN therefore the Lord knew how the Pharisees (*a*) had heard that Jesus made and baptized more disciples, than John,

2 (Though Jesus himself baptized not, but *his* disciples,)

3 He left Judea, and (*b*) departed again into Galilee.

4 And (*c*) he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called (*d*) Sychar, near to (*e*) the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with *his* journey, (*f*) sat thus on the well: and it was (*g*) about the sixth hour.

THE COMMENTARY.

1 (*a*) They, as we may suppose, were displeased also with what they heard.

3 (*b*) From whence he had gone up to Jerusalem, to be present at the pass-over, ch. ii. 13.

4 (*c*) Rather, *it was necessary for him to go through Samaria*. See note on Luke xvii. 11.

5 (*d*) See note (A).

Ib. (*e*) See Gen. xxxiii. 19. and Joshua xxiv. 32.

6 (*f*) *i. e.* wearied, as he was. See com. on Mark iv. 36. and note (B) here.

Ib. (*g*) *i. e.* about twelve of the clock at noon, as we express it. See note on ch. i. 39.

N O T E S.

(A) V. 5. *Sychar*] This town seems by Judges ix. 7. to have been situated at the foot of mount Gerazim in the province of Samaria, on which Mount the temple of the Samaritans was built: and so Josephus says in Antiq. iv. 8, 45. v. 7. 2. and xi. 8. 6. It was called at first *Sichem* or *Shechem*, and afterwards *Sychar*, *i. e.* (according to Wetstein in loc.) the town of *drunkards*. Drunkenness is a crime, with which Isaiah charges Ephraim (within the limits of which *Sychar* stood) in ch. xxviii. 1, 3, 7, 8.

(B) V. 6. *Sat thus*] In this sort of way *ἔτω* is used in Acts xxvii. 17. and xxviii. 14, and the use of it is taken notice of (as Wetstein has observed in loc.) by the old Scholiast on Sophocles's Ajax, v. 1201. (Ed. Pauli Steph. 1603.) who says, that *ἔτω* signifies two things, *λαμβάνει γὰρ καὶ ἀντὶ τῆς κατὰ τῆτον τὸν τρόπον, καὶ ἔχει ἀνταποδοτικὸν ὥς, ὅιον ἔτω ποιῶ ὥς ἐκέλευσας καὶ ἀντὶ τῆς ὥς ἔτυχεν*, it is used for after this manner, and then it has *ὥς* answering to it, as in this sentence, *I will do as you have commanded: it is used also for ὥς ἔτυχεν, as it happened, or as the thing is circumstanced*. In the same manner Virg. *Æn.* i. 225. speaks concerning Jupiter,

— sic vertice cœli

Constitit.

THE TEXT.

7 There cometh (*b*) a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that (*i*) thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews (*k*) have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee (*l*) living water.

THE COMMENTARY.

7 (*b*) *i. e.* of the province called Samaria; for she was an inhabitant of *Sychar*, ver. 5. a town near to the place where the city of Samaria had once stood. See note on Acts viii. 5.

9 (*i*) How did she know him to be so? Probably the Jews and the Samaritans distinguished themselves by something particular in their dress; or were known, by their speech, as the Galileans were Matthew xxvi. 73.

Ib. (*k*) Rather, *use not any thing together with the Samaritans*; *i. e.* the Jews will not eat or drink with the Samaritans; will not drink out of the same cup or out of the same well with them. See note (C) here.

10 (*l*) See note (D) here. Jesus means by that expression *the Spirit* (just before called *the gift of God*) which was to be to the receiver *a well of water springing up into everlasting life*, ver. 14. and which, *they*,

N O T E S.

And Horace Od. ii. 11. 13.

Cur non sub altâ vel platano, vel hâc

Pinu jacentes sic temerè—

Potamus unâli?

(C) V. 9. *Have no dealings*] This sentence is a parenthesis, and seems to contain the words of the evangelist. There is no doubt, but that the Jews had some sort of dealings with the Samaritans, (though not in religious matters) in the way of commerce, or for convenience of travellers; because there was no going from Judea to Galilee, without going through some part of Samaria (ver. 4.). See also note on Luke xvii. 11. For the mutual hatred of the Jews and Samaritans, see Ecclus. i. 25, 26. and Luke ix. 52, 53. and note there on ver. 53.

(D) V. 10. *Living water*] All water, arising from springs constantly running, is in a figurative way called *living water*, because always in motion: and in this sense Virgil, Georg. ii. 469. has *vivi lacus*, and in Æn. ii. 719. *vivum flumen*; and Ovid. in Fast. ii. 259. *viva aquæ*. Mention is also made of *living water* in Jerem. ii. 13. and xii. 3. and in Zech. xiv. 8.

that

THE TEXT.

THE COMMENTARY.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then (*m*) hast thou that living water?

12 (*n*) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:

14 But whosoever drinketh of the water that I shall give him (*o*) shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, (*p*) give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and (*q*) he whom thou now hast, is not thy husband: in that saidst thou truly.

that believe in him, were to receive. See ch. vii. 39. and com. and note upon it. See also Isai. xlv. 3. Jerem. ii. 13. and xvii. 13.

11 (*m*) The woman understood him to mean meer water.

12 (*n*) As if she had said: If thou canst get this water without the trouble of drawing it out of the well, thou canst do more than Jacob could; or, if thou knowest of a well hereabouts containing better water, thou art luckier than he was.

14 (*o*) Rather, *shall not thirst for ever*. But see ch. vi. 35.

15 (*p*) Still she imagined him to be speaking of meer water.

18 (*q*) See note (E).

NOTES.

(E) V. 18. *He, whom thou now hast*] One of Wettstein's Greek MSS. has *οὐ* instead of *οὗ*: and if any of them had omitted both *οὐ* and *οὗ*, I should readily have followed that reading, and have rendered the passage thus, *there is no husband whom thou now hast*, or (less literally) *thou hast no husband now*. An expression not much unlike this in sense is found in the Greek of ch. i. 45. viz. *ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ δι' ἀποφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τῆς Ἰωσήφ*, *we have found him of whom Moses, &c.* But my chief reasons for thinking, that Jesus meant not to reproach this woman as living in a state of fornication, but only to acquaint her with his knowledge of her having no husband then, though she had had five, are as follows. It is not a thing in itself very probable, and scarcely ever seen, that a woman of such an advanced age as to have had five husbands (each, it is most likely,

THE TEXT.

THE COMMENTARY.

19 The woman saith unto him, Sir, I perceive that thou art (r) a prophet.

20 Our fathers (s) worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (t) worship the Father.

22 (u) Ye worship ye know not what: (x) we know what we worship: for (y) salvation is of the Jews.

19 (r) Or, *a teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

20 (s) See note (F).

21 (t) *i. e.* ye shall not confine your worship of him to either of those places.

22 (u) Rather, *Ye worship what ye do not know*; *i. e.* Ye worship him, whom ye know not. The Samaritans (rejecting all the Scriptures of the O. Test. except the books of Moses) did not worship God in the way, that the Jews did, who had the books of the prophets to direct them. See note (G).

Ib. (x) Rather, *we worship what we do know*.

Ib. (y) *i. e.* salvation by the Messiah is to come from the Jews, according to what

N O T E S.

after the death of the former) should live in a state of fornication with a sixth man. It seems strange likewise, that Jesus should in no part of his discourse with her, reprove her for that sin of fornication, especially if she had been guilty of it under such gross circumstances. Nor is it likely, that a woman, of so bad a life, should have so much weight with those of her own city, as that they believed Jesus to be *the Christ* upon her testimony (ver. 39, 42.): and least of all is it likely, that, when a discovery of her guilt was made to her by one whom she counted *a prophet* (ver. 19.), the first thing, which came into her thoughts, should be that important question in religion, so much controverted between the Jews and the Samaritans, about the true place appointed by God for his worship. To all these it may be added, that it seems by no means probable, that a person of such an ill life, without any mentioned sign of repentance, should have been the first (perhaps the only private person), to whom Jesus is recorded as declaring himself to be *the Christ*, as he did to her here in ver. 26. where see the note.

(F) V. 20. *Worshipped in this mountain*] See Gen xii. 6, 7. and xxxiii. 18, 20. Deut. xi. 29. The great dispute between the Jews and the Samaritans was about the place in which God had commanded them to worship him. The Samaritans said, that it was the mount called *Gerazim*, and there they had a temple built by Sanballat about three hundred and thirty-two years before Jesus was born. See 2 Macc. vi. 2. and Jos. Antiq. xi. 8. 4. But the Jews more truly said, that the place appointed by God for his worship was in Jerusalem only. See 1 Kings ix. 3. and 2 Chron. vii. 12. The woman was probably, going on with her speech, and intended to ask Jesus's opinion upon that point; but he interrupted her discourse by saying, *Woman, believe me, &c.* ver. 21.

THE TEXT.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father (z) in spirit and in truth: for the Father seeketh such to worship him.

24 (a) God is a Spirit, and they that worship him, must worship him in spirit and in truth.

25 The woman saith unto him, (b) I know that Messias cometh, which is called Christ: when he is come, (c) he will tell us all things.

26 Jesus saith unto her, I that speak unto thee (d) am he.

N O T E S.

(G) V. 22, *Ye know not what*] The word δ twice found in this verse refers to $\theta\epsilon\iota\omega\nu$, which is to be supplied in the sense, and it is the same, as if it was $\epsilon\nu$ and referred to $\theta\epsilon\acute{o}\nu$. The neuter gender is here put for the masculine, as in Gr. ch. vi. 37. and viii. 25. and elsewhere. Agreeably to which in the Lat. translation of the Copt. and Arab. Versions we have *quem, whom*, in both parts of the verse.

(H) *Ib. Salvation is of the Jews*] So *salvation* signifies Saviour in Luke ii. 30. and Acts iv. 12. and so it seems to have been understood by the woman here in ver. 25.

(I) V. 23. *In spirit and in truth*] It shall be *in spirit*, because it shall not depend so much upon outward performances (called *carnal ordinances*, Heb. ix. 10.) as upon its substance: *the spirit*, the heart, the mind shall be the chief thing employed in it. And it shall be *in truth*, because it shall not be like the worship of the Jews, a typical one only; but founded upon the completion of what the Jewish only prefigured. This new worship is called *truth*, because it is contrary to that, which was *figure* and *type*, and was in that respect a kind of *falsehood*. Hence in Heb. ix. 24. *the holy places* of the temple are called *figures of the true*; and heaven is called *the true tabernacle*, in opposition to Moses's, Heb. viii. 2.

(K) V. 25. *I know*] Several of the Greek MSS. and Versions make the woman say, *We know*, *i. e.* we Samaritans hold this as an article of our faith. But, however that is, it cannot reasonably be supposed, that she was alone in her belief. The Samaritans, probably, drew their expectation of a Messiah from Deut. xviii. 15. &c.

(L) V. 26. *Am he*] Jesus never discovered himself in such direct terms to the Jews, nor even to his disciples till near to the time of his death: but this woman being *alone*, when Jesus said it, and being

THE COMMENTARY.

the scripture has foretold, all the parts of which, except the Pentateuch, ye Samaritans reject. See note (H).

23 (z) *i. e.* in a way of worship different from that of both the Jews and the Samaritans. See note (I).

24 (a) Rather, *The God is a spirit*.

25 (b) *i. e.* I am one, who believe, that the Messiah is to come. See note (K).

Ib. (c) Relating to the place and manner of the worship of God. Probably she had in view too here what Jesus had told her about herself in ver. 18. for which see ver. 29.

26 (d) See note (L).

THE TEXT.

THE COMMENTARY.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way (e) into the city, and faith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, (f) and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, (g) There are yet four months, and, *then* cometh harvest? Behold, I say unto you, (h) Lift up your eyes and look on the fields; for they are white already to harvest.

28 (e) Sychar, ver. 5.

30 (f) Rather, *and were coming unto him*. They were not with Jesus till afterwards, as appears from ver. 40. See also note on ver. 35.

35 (g) *i. e.* is it not a saying among you, that, when your seed is sowing, ye expect a harvest in four months time? See note (M).

Ib. (h) By *seed* he means his doctrine; by the *fields* the hearts of the Samaritans; and by the *harvest* that effect, which it was soon to have upon them. See note (N).

N O T E S.

being a Samaritan, Jesus had no reason to apprehend, that the Samaritans, if they knew his claim, would disturb his ministry before the hour of his suffering came; which seems to have been the reason of his so long concealing it from his countrymen the Jews.

(M) V. 35. *There are yet four months*] The Greek text seems here to be faulty; for many Greek MSS. leave out *ἐτι*, which is superfluous, and seems to have been formed out of the *ἐτι* preceding it; and instead of *τετράμηνον*, almost all the Greek MSS. with many of the printed editions have *τετράμηνος*, *sc.* *καιρὸς* or *χρόνος*.

(N) *Ib.* *Lift up your eyes*] Jesus's meaning seems to be this; in the common husbandry in Judea, there is usually the space of four months between the time of sowing the seed and the time of harvest: but the seed, which I have just now sowed, is (as you may see) already come to an harvest. Jesus knew, that many of the Samaritans were then coming to him, or (what seems likely) he saw them

THE TEXT.

36 And he that (*i*) reapeth, receiveth wages, and (*k*) gathereth fruit unto life eternal, that both (*l*) he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, (*m*) One soweth, and another reapeth.

38 (*n*) I sent you to reap that whereon ye bestowed no labour: (*o*) other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

NOTES.

them coming at a distance (ver 30, 39.); and therefore it was, that he bad his disciples *lift up their eyes*, and see them as he did.

(O) V. 38. *I sent you to reap, &c.*] The Greek is ἀπέστειλα ὑμᾶς θερίζειν, where θερίζειν stands for τὸ θερίζειν, and such expressions are often used to signify not the end and design, but the event only.

THE COMMENTARY.

36 (*i*) *i. e.* reapeth the spiritual harvest, shall be recompenced or rewarded for his labour.

Ib. (*k*) *i. e.* the fruit, which he gathereth, will be laid up for him in life eternal, as other fruit here is in granaries. See Greek in Matthew iii. 12.

Ib. (*l*) *i. e.* the consequence of such a reaper's wages or recompence will be, that not only He (Jesus himself) who soweth, but he also, who reapeth, may rejoice, and both of them rejoice together.

37 (*m*) This proverb, as used by the Jews, seems to have meant, that oftentimes, when a man has sowed, he dies before the harvest, and another man reaps it.

38 (*n*) Rather, *I sent you away, that ye might reap; i. e.* I did not send you to the city (ver. 8.) for this purpose only, that ye might buy meat: but I sent you away chiefly with this intent, that there might be a harvest for you to reap, upon your return, though you sowed no seed and bestowed no labour for that purpose. While ye were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and about to return with many of her city, whom she has brought to *believe* (ver. 39. 42.) These and the *many more*, which will believe upon hearing my doctrine (ver. 41.) will all be a harvest arising out of the seed, which I sowed in your absence, and therefore whereon ye *bestowed no labour*. See note (O).

Ib. (*o*) Meaning Jesus and him only.

THE TEXT.

THE COMMENTARY.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.

41 And many more believed, because of (p) his own word ;

42 And said unto the woman, (q) Now we believe, not because of thy saying ; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour (r) of the world.

43 ¶ Now after two days he departed thence, and went into Galilee :

44 (s) For Jesus himself (t) testified, that (u) a prophet, (x) hath no honour in his own country.

41 (p) Rather, *his word*, i. e. the doctrine, which he had taught them for two days together, ver. 40.

42 (q) Rather, *We no longer believe, because of thy saying*.

Ib. (r) Probably they meant only the Jewish world, as the word seems to mean in ch. xii. 19. and xviii. 20.

44 (s) See Matthew xiii. 57. Mark vi. 4. and especially Luke iv. 24. John omits here what the three other evangelists have mentioned about the treatment, which Jesus met with at Nazareth. See note (P).

Ib. (t) Rather, *had declared*. See note (Q).

Ib. (u) Or, *a teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

Ib. (x) See com. on Matthew xiii. 57. This verse seems to contain a reason, why Jesus went not to Nazareth, but to Cana in Galilee, as in ver. 46.

N O T E S.

(P) V. 44. *For Jesus himself, &c.* This *for* introduces a reason, why Jesus went into Galilee. Some therefore would translate the Greek *γὰρ* by *though*, instead of *for* : but then (according to this) what Jesus says in this verse is directly contradicted by the behaviour of the Galileans mentioned in the next verse. I am of opinion, that, Nazareth being in Galilee, there are some words lost out of the original between *ἀπῆλθεν εἰς τὴν Γαλιλαίαν* in the end of the preceding verse, and *Αὐτὸς γὰρ* in the beginning of this verse : and I think, that they may be thus supplied in English, *went into Galilee, but not to Nazareth ; for Jesus himself, &c.* In Matthew xiii. 57. Mark vi. 4. and Luke iv. 24. which are the only texts where Jesus is said to have testified or declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.

(Q) *Ib. Testified* That the word *μαρτυρεῖν* signifies to *declare* (a sense which best suits this place), see Acts viii. 25. and xviii. 5. and xx. 21, 24. and xxviii. 23. and in this sense Virg. *Æn.* vi. 619. uses the word *testatur*, when he says, of Theseus or Phlegyas,

— *magnâ*

THE TEXT.

THE COMMENTARY.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he (y) did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus (z) came again into Cana of Galilee, where (a) he made the water wine. And there was a certain (b) nobleman whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, (c) Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him; and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

45 (y) Rather, *had done at Jerusalem*. See ch. ii. 23. and note on Matth. xxviii. 2.

46 (z) Rather, *went again*.
Ib. (a) Rather, *he had made*. See note on Matthew xxviii. 2.

Ib. (b) *i. e.* one, who belonged to Herod the Tetrarch, (called *King* in Matthew xiv. 9.) and one, who probably had a post in his court. Might not this man be *Chuzza*, Herod's steward, mentioned in Luke viii. 2? See note (R).

48 (c) *i. e.* I perceive that it is necessary for me to work miracles, without which men will not be induced to believe. Though Jesus spake this to the nobleman, it is probable that he meant it of the Galilean Jews in general.

N O T E S.

—*magnā testatur voce per umbras,*

Discite justitiam moniti, &c.

And that the word ἐμαρτύρησεν may be rendered by the præterperfect tense, *he had declared*, see the instances which are given of this in note on Matthew xxviii. 2. Observe likewise, that here in this chapter ἐποίησε is used in ver. 45. for *had done*, and in ver. 46. for *had made*, and ἐξένευσεν in ch. v. 13. for *had conveyed himself away*. See also ch. xii. 9.

(R) V. 46. *Nobleman*] The noblemen, (men of this sort, βασιλικοὶ) seem to be the same with the Herodians, mentioned by Matthew xxii. 16.

THE TEXT.

52 Then enquired he of them the hour when he began to amend: and they said unto him, (d) Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 (e) This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

THE COMMENTARY.

52 (d) *i. e.* at one of the clock in the afternoon. From the word *yesterday* it appears, that the nobleman had come a great way to seek Jesus.

54 (e) It was the first after he had come back out of Judea into Galilee, as he lately had (ver. 3. 43. 45.) but it was *the second*, which he had wrought at Cana in Galilee (ver. 46.) having wrought one there before he went into Judea, ch. ii. 11. See note (S).

N O T E S.

(S) V. 54. *This is again the second, &c.*] It seems probable to me, that John, when he wrote this verse, either joined the word *πάλιν* to *ἐλθὼν* (as he had done in ver. 46.), or meant, that it should be so joined in the construction.

C H A P. V.

THE TEXT.

1 AFTER this there was (a) a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the (b) sheep market (c) a pool, which is called in the Hebrew tongue, Bethesda, having five (d) porches.

THE COMMENTARY.

1 (a) Probably the feast of Pentecost; because in ch. vii. 2. mention is made of *the feast of Tabernacles*, which followed it, and was about the latter end of our September: and in ch. x. 22. mention is made of *the feast of Dedication*, which was held about the latter end of November.

Ib. (b) Rather, *sheep-gate*. See Nehem. iii. 1. and xii. 39.

Ib. (c) Rather, *a bath*, built for the exercise and pleasure of bathing and swimming. See note (A).

Ib. (d) Or, *porticoes*, *i. e.* places supported by pillars and open on both sides; designed for such as had a mind to walk there under covert in the heat of the day, and for such, as would bathe, to undress and dress themselves in the shade. See note (B).

N O T E S.

(A) V. 2. *A pool*] That *κολυμβήθρα* signifies here a *bath* used for this purpose, appears from its being rendered in the old translation of Irenæus (ii. 22.) *natatoria*, as it is in three of the ancient Latin copies of the Gospels, the various readings of which are given to us by Calmet at the end of his Commentary on the Acts of the Apostles. It has been said by some, that this *pool* (as our Eng. Transl. has it) served either for washing the sheep, &c. before they were led into the temple, or for washing the entrails of the beasts sacrificed in the temple, or for receiving the blood from the trench round the altar, which was thought to be conveyed to this pool by some subterraneous channel: but these opinions are not easily reconciled with the situation of the *sheep-gate*, near which this *pool* (or rather *bath*) stood; for the *sheep-gate* was in the south-east wall of Jerusalem, and therefore a great part of the city of Jerusalem lay between that and the temple, as the accurate Dr. Lightfoot has shewn in his Harmony of the Evangelists, p. 666. Besides, *κολυμβᾶν* signifies to *swim*, as it does in Acts xxvii. 43. and Jos. Antiq. xv. 3. 3. mentions *κολυμβήθραι* at Jericho, as used for the purpose of bathing and swimming. He mentions others likewise in Bell. Jud. v. 3. 2. and v. 4. 2. the last of which was in the city Jerusalem, and the former, either in, or very near to it.

(B) *Ib.* *Porches*] The *bath* and *porticoes* serving for this purpose, the whole building might well deserve the name of *Bethesda*, which signifies *a house of mercy*, or *kindness*. If it was an oblong square (as that is), which modern travellers now generally call *the pool of Bethesda*, it is probable, that three sides of it had only each a single portico, and that the fourth was a double one, which

THE TEXT.

THE COMMENTARY.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For (e) an angel went down (f) at a certain season (g) into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole (h) of whatsoever disease he had.

5 And a certain man was there, which (i) had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he (k) had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am

4 (e) It is not said, that any angel was seen: but every thing, which had a divine effect, was, in the Jewish way of speaking, said to be done by those *ministering spirits* the angels; of which 2 Kings xix. 35. and Matthew xxviii. 2. may be reckoned instances. See note (C).

Ib. (f) Rather, *at the season*, i. e. at the time of that feast: it is not here said, that this was ever done before or after this time, and probably it was not. See note (D).

Ib. (g) See note (E).

Ib. (h) This circumstance, together with that of the first only being healed, shews plainly, that the healing quality in this water was not a natural, but a divine one.

5 (i) Or, *had been thirty and eight years in an infirmity*. See Greek of ch. xi. 17.

6 (k) Not at the pool, but infirm for so long a time. The words *in that case* have nothing for them in the Greek.

N O T E S.

was the case of the outer court of the temple, called the court of the Gentiles. That pool, which Mr. Maundrell saw (p. 108. of his Journey from Aleppo to Jerusalem) had only three porticoes, but there might anciently have been one more, a double one, which constituted the number five.

(C) V. 4. *At a certain season*] The words *κατὰ καιρὸν* are not expressed at all in Calmet's three old Latin copies before-mentioned in note on ver 2. and Dr. Wilkins says, that there is nothing, which answers to them in the Coptick and many other Versions.

(D) *Ib.* *Into the pool*] After verbs of motion *εἰς* is frequently made use of instead of *ἐν*, as in Mark i. 16. Luke vii. 27. and viii. 7, 15. Instances of this in other Greek writers are to be found in a note of Dr. Hutchinson, p. 335. of his 4to. edition of Xenoph. Cyr. Exped. So also *εἰς* is used for *ἐν* in Mark xiii. 16. and Acts viii. 23. See Pfochenii Diatribe, de Gr. Linguae N. T. puritate, concerning *εἰς* for *ἐν* and *vice versa*.

THE TEXT.

coming, another (l) steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day ; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

13 And he that was healed, wist not who it was : for Jesus (m) had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : (n) sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews, (o) that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and (p) sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus (q) answered them, My Father worketh (r) hitherto, and I work.

THE COMMENTARY.

7 (l) Rather, *descendeth before me*. Some might *step* down ; but, probably, others more helpless were carried down.

13 (m) Rather, *had withdrawn himself from the multitude, which was in that place*. See margin of Eng. Transl. and see note (E).

14 (n) This seems to imply, that his infirmity had been sent for the punishment of his sins. See note on Matthew ix. 6.

15 (o) It is probable, that he had been so informed by some there, who knew Jesus.

16 (p) See ch. ix. 16. and com. on Matthew xii. 14.

17 (q) Probably to the objection, which the Jews made to him, as they had before (ver. 10.) to the person healed.

Ib. (r) *i. e.* from the beginning till now he rested from creating the world : but he never rested from governing and preserving

N O T E S.

(E) V. 13. *Had conveyed himself, &c.* In the Greek it is ἐξέειπεν, which word is found, in the sense here given to it, in LXX. Judges xviii. 26. according to the Alex. MS. and Aldus's edition. See also LXX. Judges iv. 18. and xviii. 26. and 2 Sam. ii. 24. and xxiii. 16. Many more instances may be found in Wettstein's N. Test. in loc. and in Pfochenii Diatribe.

it :

THE TEXT.

18 Therefore the Jews sought the more to kill him, because he not only had (s) broken the sabbath, but said also, that God was his Father, (t) making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son (u) can do nothing of himself, (x) but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will (y) shew him greater works than these, (z) that ye may marvel.

THE COMMENTARY.

it: in this respect he keeps no sabbaths, and (after his example) I do not with regard to such acts of mercy, as healing is.

18 (s) Rather, *loosed*, or *dissolved the sabbath*, i. e. the obligation of keeping it holy. His argument, drawn from God's providence working on the sabbaths, as well as on other days, tended to shew (as they thought) that the Jews were under no obligation to keep the sabbaths.

Ib. (t) See note (F).

19 (u) Rather, *may do nothing of himself*; i. e. it is not his way, or in the course of his ministry, so to act. Jesus here, without distinctly replying to the two objections, which the Jews had made in ver. 18. tells them (for this seems to be the general sense of the place) that his rule is to follow the pattern and example of his Father, which he had before (ver. 17.) referred to, as his rule about the sabbath.

Ib. (x) Rather, *if he does not see the Father doing any thing*.

20 (y) i. e. teach him how, or enable him, to do greater works than these of healing. Two of these greater works he mentions, viz. the power of raising the dead in ver. 21. 25. and the power of executing judgment, ver. 22. 27.

Ib. (z) Or, *so that ye will marvel*. See the latter end of note on Mark ix. 12.

N O T E S.

(F) V. 18. *Making himself equal with God*] These words seem not to have been the words of John, but of the Jews, who before had charged Jesus with having broken the Sabbath. In order to draw this conclusion from Jesus's having said, that God was *his Father*, they must (I think) have understood him to mean, that God was *his Father* by eternal generation; for no other generation (even in their gross way of thinking) could be supposed capable of making him *equal with God*. In ch. x. 33. the Jews say, *thou, being a man, makest thyself God*.

21 For

THE TEXT.

THE COMMENTARY.

21 For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

22 (a) For the Father judgeth no man; but hath committed all judgement unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come (b) into condemnation; (c) but is passed from death unto life.

25 Verily, verily, I say unto you, (d) The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son (e) to have life in himself;

27 And hath given him authority to execute judgement also, (f) because he is the Son of man.

22 (a) This *For* introduces no reason for what was said in ver. 21. but for what was said about *greater works* in ver. 20. *For* has here the force of, *and again for this reason* (as well as for that which is mentioned in ver. 21.) viz. that *the Father judgeth no man, &c.*

24 (b) Or, *into judgment.*

Ib. (c) Rather, *but passeth.* See note on ch. iii. 13.

25 (d) Rather, *The hour (time) will come, and now is, &c.* The present tense is here put for the future one, as in ver. 28. and in ch. iv. 21, 25, 35. See note (G) here.

26 (e) *i. e.* to have in himself the power of giving life to others.

27 (f) *i. e.* because he is *the Christ*, one of whose titles is the *son of man*, Dan. vii. 13, 14. To him in this character, as *the Christ*, or *son of man*, both these powers were given, that of raising the dead, and that of executing judgment; which last Jesus did in a signal manner upon the Jews, when he destroyed their state.

N O T E S.

(G) V. 25. *The hour is coming, and now is, &c.* Nonnus in his Greek poetical paraphrase of this Gospel has omitted the words, which we render *now is*; and they are not found in two MSS. of the old Italic Version given by Calmet at the end of his Commentary on the Acts of the Apostles. If they are genuine, they seem to relate only to such as Jesus during the course of his ministry was to raise from the dead: these he was soon to raise, (Luke vii. 15.), and therefore he added *and now is*.

THE TEXT.

28 Marvel (*g*) not at this: for (*h*) the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the (*i*) resurrection of damnation.

30 (*k*) I can of mine own self do nothing: (*l*) as I hear, I judge: (*m*) and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 (*n*) If I bear witness of myself, (*o*) my witness is not true.

32 ¶ There is (*p*) another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye (*q*) sent unto John, and he bare witness unto the truth.

THE COMMENTARY.

28 (*g*) viz. that I said, *because he is the son of man.*

Ib. (*h*) Rather, *the hour* (time) *will come*, for a general resurrection; when my power will be still greater. Jesus does not here say, when that resurrection was to be, nor does he use any words, by which we must conclude him to mean, that it would be soon. See com. on ver. 25.

29 (*i*) Rather, *resurrection of judgment*; i. e. they shall be raised up in order to be tried, and punished according to their works.

30 (*k*) Rather, *of my own self I may not do any thing*, or, *I do not any thing*; as before in ver. 19. See the use of *δι'αυτου* in com. and note on Mark vi. 5.

Ib. (*l*) i. e. according to the directions, which I received from the mouth of my Father, I judge and determine what to do, whenever I act; as I have now done with regard to the Sabbath. This part of Jesus's discourse seems to refer to ver. 18, 19.

Ib. (*m*) i. e. and my judgment or determination of what I am to do in this case of the Sabbath, which is formed upon my Father's directions, is right; because it is not *mine*, but the will of my Father, which I seek to fulfil. The general judgment at the last day has no relation to this, which seems rather to belong to Jesus's conduct in general during his ministry.

31 (*n*) i. e. if I only.

Ib. (*o*) Rather, *is not my witness true?* i. e. is it on that account not true? In ch. viii. 14. he says, *though I bear record of myself, yet my record is true.* See com. there, and see ver. 18. where he says, *I am one that bear witness of myself.*

32 (*p*) viz. God, my Father, ver. 30, 37. and ch. viii. 17, 18. See also com. here on ver. 36.

33 (*q*) Ch. i. 7, 26, 27, 33, 34.

34 But

THE TEXT.

34 But (*r*) I receive not testimony from man: but these things I say, (*s*) that ye might be saved.

35 He was a burning and a shining light: and ye were willing (*t*) for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: (*u*) for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, (*x*) hath borne witness of me. (*y*) Ye have neither heard his voice at any time, nor seen his shape.

38 (*z*) And ye have not his word (*a*) abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, for in them (*b*) ye think ye have eternal life, and they are they which testify of me.

40 (*c*) And ye will not come to me, that ye might have life.

V O L. I.

THE COMMENTARY.

34 (*r*) *i. e.* from man only: I have so much better, that I lay no stress on John's, though I have appealed to it. Note, that Jesus seems to appeal to John's testimony in ver. 33. to his own miracles in ver. 36. and to the prophecies of the O. Test. in ver. 39, 45, 46, 47.

Ib. (*s*) *i. e.* I quote John's testimony to you, not because it is the best, but because ye esteemed him to be a prophet: and I would bring you to a belief in me, through which alone ye can be saved, by any argument, which is likely to have weight with you.

35 (*t*) Rather, *for the time*; *i. e.* for the time between his beginning to preach and his being cast into prison.

36 (*u*) *i. e.* the miraculous ones (as in ver. 20.) do now bear witness of me.

37 (*x*) *i. e.* he had done it formerly in the scriptures (ver. 39.) called his *word* in ver. 38. and particularly in the writings of Moses, ver. 45, 46, 47.

Ib. (*y*) I make these words a parenthesis. The sense is, Not that my Father every appeared visibly or spake audibly to bear witness of me; but he did it by the mouths of his prophets.

38 (*z*) Rather, *And yet ye have not.* See note on Matthew xxiii. 32.

Ib. (*a*) *i. e.* so dwelling in your minds, as to produce conviction.

39 (*b*) *i. e.* ye have eternal life. See note on Mark x. 42. Observe here, that the knowledge of eternal life is said by Jesus to have been *given* to the Jews in the O. Test.

40 (*c*) Rather, *And yet ye will not come to me* (as in ver. 38, 43.) that ye may have eternal

3 S

THE TEXT.

THE COMMENTARY.

eternal life, which is given to mankind through me only. See note on Matthew xxiii. 32.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, (d) and ye receive me not: if another shall come in his own name, (e) him ye will receive.

44 How can ye believe, which (f) receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think (g) that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For (h) had ye believed Moses, ye would have believed me: for (i) he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

43 (d) Rather, *and yet ye receive me not*, as in ver. 40.

Ib. (e) That they did so, appears from Acts v. 36, 37.

44 (f) See ch. xii. 42, 43. and Matthew xxiii. 7, 8, &c.

45 (g) *i. e.* there is no occasion for me to do it: Moses does it sufficiently.

46 (h) *i. e.* if ye had not only read, but attended to, and been convinced of, the truth of what he wrote about the Messiah.

Ib. (i) See Deut. xviii. 15. compared with Acts iii. 22. and vii. 37.

C H A P. VI.

THE TEXT.

1 **A**FTER these things Jesus (*a*) went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And (*b*) the passover, a feast of the Jews, was nigh.

5 ¶ When (*c*) Jesus then lifted up *his* eyes, and (*d*) saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him; for he himself knew what he would do)

7 Philip answered him, (*e*) Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

THE COMMENTARY.

1 (*a*) Rather, *went away by the side of the sea of Galilee* (see note on Matthew iv. 15.) He went to a desert place belonging to the city of Bethsaida, Luke ix. 10.

4 (*b*) See note (A).

5 (*c*) See Matthew xiv. 15, &c. Mark vi. 35, &c. and Luke ix. 12, &c.

Ib. (*d*) Rather, *saw, that a great company was coming unto him*. Jesus seems to have gone down from the mountain, and to have fed the company in a plain near the foot of it. See ver. 15.

7 (*e*) Their two hundred pennies were worth about £6. 9s. 2d. of our money.

N O T E S.

(A) V. 4. *The passover, a feast, &c.*] There does not seem to be any reason for the evangelist's inserting this verse, nothing in this chapter having any relation to the feast of the pass-over, or to any other of the Jewish feasts. G. J. Vossius, and Mr. Mann (in *De Anno emortuali Christi*, p. 173.) are of opinion, that the word *πάσχα* is an interpolation; and I think, that the whole verse is so; because in ch. v. 1. mention is made of a *feast* (probably, the feast of *pentecost*), and in ch. vii. 2. of the feast of *tabernacles*, between which two no feast appointed by the law of Moses intervened. It does not appear from the evangelist's account, that Jesus was present at a feast of the pass-over here mentioned; and yet it seems probable, that he, who *fulfilled all righteousness*, would not have been absent from a feast of the pass-over which (as is here said) was then nigh at hand.

THE TEXT.

THE COMMENTARY.

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and (*f*) when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled (*g*) twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth (*b*) that prophet (*i*) that should come into the world.

15 ¶ When Jesus therefore (*k*) perceived that they would come and take him by force, to make him a king, (*l*) he departed again into a mountain himself alone.

16 And when even was *now* come (*m*) his disciples went down unto the sea,

17 And entered into a ship, and (*n*) went over the sea towards Capernaum: and it was now dark, and Jesus (*o*) was not come to them.

18 And the sea arose, by reason of a great wind that blew.

11 (*f*) Add, *and had broken them*: for this circumstance is always mentioned by the other evangelists.

13 (*g*) See note on Matthew xiv. 20.

14 (*b*) Or, *that teacher*. See com. on Matthew xiii. 57. and note on Acts xv. 32.

Ib. (*i*) Rather, *who was to come*, i. e. the Messiah, called *a prophet* in Deut. xviii. 15, 18.

15 (*k*) Rather, *knew, that they were about to come*. He knew, that this was in their thoughts, and that they were just ready to put such a design in execution.

Ib. (*l*) Rather, *he retired again to the mountain*. See ver. 3. and Matthew xiv. 23.

16 (*m*) By order of Jesus, Matthew xiv. 22. and Mark vi. 45.

17 (*n*) Rather, *went by the side of the sea* (see note on Matthew iv. 15. and ch. xix. 1.) viz. along the Galilean or western shore of it, where he had taken shipping. Capernaum lay at the northern part of this sea. See note on Matthew xi. 23.

Ib. (*o*) Rather, *had not come*.

THE TEXT.

THE COMMENTARY.

19 So when they had rowed about five and twenty, or thirty furlongs, (p) they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly (q) received him into the ship: and (r) immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood (s) on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there (t) came other boats from (u) Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him (x) on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

27 Labour (y) not for the meat which perisheth, but for that meat which endureth

19 (p) But they did not know him to be Jesus, taking him for a *spirit*, Matthew xiv. 26.

21 (q) John has here omitted the mention of Peter's attempt to walk on the sea; probably, because Matthew had mentioned it in ch. xiv. 28.

Ib. (r) *i. e.* without any farther hindrance from the storm, and perhaps with an extraordinary speed given to the ship.

22 (s) Rather, *on the side of the sea*: for they were not on the *other* side (*i. e.* not in Peræa, as it was called) but on that side where Bethsaida lay (see note on Matthew xiv. 13. and com. on Matthew xiv. 22, 34.) from which town Jesus and his disciples had set out. See the sense of *πέραν* in note on Matthew iv. 15. and xix. 1.

23 (t) *i. e.* after Jesus and his disciples were gone.

Ib. (u) Herod Antipas, the tetrarch, built this city in the best part of Galilee, near the lake of Genesaret, and called it Tiberias, in honour of Tiberius the Roman emperor, Jos. Antiq. xviii. 2. 3.

25 (x) Rather, *on the side of the sea*; *i. e.* on the sea-coast, to the northward of it, where Capernaum lay in the land of Genesaret. See com. on ver. 17. and on ver. 22.

27 (y) *i. e.* not so much for the natural meat or food, as for the spiritual, by which unto

THE TEXT.

unto everlasting life, (z) which the Son of man shall give unto you: for him hath God the Father (a) sealed.

28 Then said they unto him, What shall we do, that we (b) may work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, (c) that we may see and believe thee? what dost thou work?

31 (d) Our fathers did (e) eat manna in the desert; as it is written, He gave them (f) bread from heaven to eat.

32 Then said Jesus unto them, Verily, verily, I say unto you, Moses (g) gave you not that bread from heaven; but my Father giveth you (h) the true bread from heaven.

THE COMMENTARY.

latter is meant Jesus's doctrine. See note on ch. xii. 44.

27 (z) i. e. which spiritual meat the Son will give unto you.

Ib. (a) i. e. acknowledged for his, as a man does a writing by setting his seal to it. See ch. iii. 33.

28 (b) Rather, *may work the works of God*; i. e. such as God approves. So in Pf. li. 17. those are called *the sacrifices of God*, which he will *not despise*, i. e. will accept.

30 (c) i. e. that, when we see the work, we may believe, that thou wert sent by God.

31 (d) Their argument seems to be this; The miracle of Manna was a great one; it was a sign from heaven, from whence the bread was given to our fathers. Can you shew us a miracle of so excellent a nature? If not, why should we embrace your new doctrine?

Ib. (e) See Exod. xvi. 14, 15.

Ib. (f) See Pf. lxxviii. 23, 24, 25.

32 (g) Rather, *did not give you bread from heaven*; i. e. the Manna, which Moses gave to your fathers, did not come from heaven; it came only from the clouds, the upper region of the air, (sometimes indeed called *heaven*, as in Acts xiv. 17.) not from *heaven* properly so called, which is the throne of God, and from whence the *true bread* came, which my Father now offereth to you by me.

Ib. (h) Rather, *the bread from heaven, which is the true bread*. Jesus here means himself (ver. 33.) and, because he came from God, he there calls himself *the bread of God*.

THE TEXT.

33 For the bread of God is (i) he which cometh down from heaven, (k) and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, (l) I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 (m) All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, (n) I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: (o) and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

THE COMMENTARY.

33 (i) Rather, *he, who came down*; or, *is that (bread) which came, &c.* i. e. that spiritual doctrine. See ver. 32, 41, 42, 51, 58.

Ib. (k) Rather, *and gave life*, i. e. made an offer of everlasting life, as the gift of God through him. See ver. 40.

35 (l) i. e. the bread, which giveth eternal life (ver. 33.) and for this reason he calleth himself *the living bread* (ver. 51.) Perhaps Jesus alluded here and in ver. 33. to the name of the town where he was born, for *Bethlehem* signifies *the house of bread*.

37 (m) i. e. all those, whom my Father disposes to be my disciples. See ver. 39.

39 (n) i. e. it is his will, that I should not lose any of them; but that they should continue faithful to me, and that I for their recompence should raise them up at the last day. If Judas was lost (ver. 70.) it was not for want of will in God, but through his own wickedness.

40 (o) Rather, *and that I may raise him up* (as in ver. 39.) It is God's will that I should do so.

THE TEXT.

44 No man can come to me, except the Father which hath sent me, (p) draw him: and (q) I will raise him up at the last day.

45 It is written (r) in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me (s) hath everlasting life.

48 I am (t) that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread (u) which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the (x) living bread which came down from heaven: if any man eat of this bread, he (y) shall live for ever: and the bread that I will give, (z) is my flesh, which I will give for the life of the world.

THE COMMENTARY.

44 (p) *i. e.* incline his heart to come, or draw him by his having heard and learned of the Father, ver. 45.

Ib. (q) See note (B).

45 (r) *viz.* Isai. liv. 13. and Jerem. xxxi. 34.

47 (s) *i. e.* is entitled to it. It is a gift (ver. 33.) which is already made to him, though he be not yet in actual possession of it.

48 (t) Rather, *the bread of life.* See com. on ver. 33, 35.

50 (u) Rather, *which came down*, as in ver. 51. The sense is; it came down from heaven for this purpose, that he, who eateth thereof, should not so die, as not to be raised again. *Not dying* here is the same with *having everlasting life* in ver. 47. See com. on ch. viii. 51.

51 (x) See com. on ver. 35.

Ib. (y) *i. e.* though he shall die a temporal death, yet he shall live in a state of happiness to all eternity.

Ib. (z) As if he had said; I am (as I have already told you) *the bread from God and the bread from heaven*: both which are true, as I came from God, who is in heaven. I am also *the bread of life*, because through me eternal life is to be given to mankind. But this is not all: I go one step farther and tell you, that this *eternal*

N O T E S.

(B) V. 44. *And I will raise him up, &c.* These words seem to be an interpolation. They are proper, where they are found, in ver. 40. but here they rather interrupt the reasoning, which is begun in the former part of this verse, and carried on in the next verse.

life

THE TEXT.

THE COMMENTARY.

life is to be procured for men by my giving my *flesh* and my *life* for the forfeited life of the world. Therefore I now join the idea of *flesh* to *bread*, to signify to you, that I am not only *bread* in the sense of nourishing, strengthening and giving life; but in the sense likewise of *flesh* to be given, offered up and sacrificed by way of atonement for the sins of mankind.

52 The Jews therefore strove among themselves, saying, How can this man give us *his flesh* to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, (a) Except ye eat the flesh of the son of man, and drink his blood, (b) ye have no life in you.

54 Whofo (c) eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is (d) meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

53 (a) *i. e.* Except ye shall make yourselves partakers of that propitiation, which I am to make by my death. The ideas of *eating* and *drinking* are here borrowed to express partaking of and sharing in. See note (C).

Ib. (b) *i. e.* ye have not eternal life, ver. 54.

54 (c) What is said here and in the four following verses about *eating* and *drinking* is all to be understood figuratively (as in ver. 53.) and means the sharing in the benefits of Jesus's propitiation made for sin by his death on the cross.

55 (d) Rather, *meat truly*: in the sense in which Jesus calls himself *the true bread* (ver. 32.) *i. e.* not literally such, but such with more and better effect, as being spiritual *bread* and *meat* and *drink*.

N O T E S.

(C) V. 53. *Except ye eat, &c.*] Thus spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*: of which instances are to be met with in Matthew viii. 11. and xxvi. 29. Luke xiv. 15. and xxii. 30. and Rev. ii. 17. And so such Christians, as are partakers of the holy Spirit of God are said by Paul (in 1 Cor. xii. 13.) to be *made to drink into* (or *of*) *one Spirit*. Maimon. in his treatise De fundamentis Legis, cap. iv. sect. 20. says (according to Vorf-tius's translation), *Ego etiam dico, quod non conveniat otari in paradiso, sed ut expleat ventrem suum pane ac carne: panis verò & caro est cognoscere rem prohibitam & licitam, aliq; id genus ex reliquis præceptis.*

THE TEXT.

THE COMMENTARY.

57 As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 (e) *What* and if ye shall see the Son of man ascend up where he was before?

63 (f) It is the Spirit that quickneth, (g) the flesh profiteth nothing : the words that I speak unto you, (h) *they* are spirit, and they are life.

64 But there are some of you that (i) believe not. For Jesus knew from the beginning who they were that believed not, and (k) who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, (l) except it were given unto him of my Father.

62 (e) Rather, *If then ye shall see the Son of man ascending up* (or, *going back*) *to the place, where he was before*, how much more will ye be offended? The death of Jesus and his absence from them at that time was a great stumbling-block to the disciples, as appears from Luke xxiv. 21, 25.

63 (f) *i. e.* It is the spiritual sense only of my words, which giveth life (2 Cor. iii. 6.) such only as *eat* and *drink*, what I mentioned in the spiritual sense, are to expect eternal life.

Ib. (g) These words contain a caution, that the hearers should not understand his words in the strict sense, as if he was *literally bread*, and as if his *flesh* and *blood* were literally to be *eaten* and *drunken*.

Ib. (h) *i. e.* as they are to be spiritually understood, so the life, which they promise, is a spiritual one.

64 (i) Only one of Jesus's disciples was to betray him : but there seems to have been more than one of them at that time, who were his followers or disciples, and did not rightly believe in him.

Ib. (k) Rather, *who he was, that would betray him*. See ver. 71.

65 (l) See ver. 44.

THE TEXT.

66 ¶ From that *time* (*m*) many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the (*n*) words of eternal life.

69 And we believe, (*o*) and are sure that thou art that Christ the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, (*p*) and one of you (*q*) is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that (*r*) should betray him, being one of the twelve.

THE COMMENTARY.

66 (*m*) *i. e.* many of those who followed him. That part of his disciples, in which were his twelve apostles, is not meant here, as appears from ver. 67.

68 (*n*) *i. e.* thy doctrine will lead men to eternal life.

69 (*o*) Rather, *and know.*

70 (*p*) Rather, *and yet one of you.* See note on Matthew xxiii. 32.

Ib. (*q*) Rather, *is an accuser.*

71 (*r*) Rather, *would betray him.* See ver. 64.



THE COMMENTARY.

THE TEXT.

P. VII.

THE TEXT.

THE COMMENTARY.

1 **A**FTER these things Jesus walked in Galilee: for he would not walk in Jewry, because (a) the Jews sought to kill him.

2 Now (b) the Jews feast of tabernacles was at hand.

3 His (c) brethren therefore said unto him, Depart hence, and go into Judea, (d) that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, (e) and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.

5 (For (f) neither did his brethren believe in him.)

6 Then Jesus said unto them, (g) My time is not yet come: but your time is always ready.

7 The world (h) cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

1 (a) *i. e.* the rulers and leaders among them. The common people were mostly admirers of Jesus.

2 (b) See note (A).

3 (c) *i. e.* cousins. See note on Matthew xiii. 55.

Ib. (d) *i. e.* that those, who were thy disciples in Judea, when thou wast there (ch. v. 1, 13.) may see thy miracles, as well as thy disciples here.

4 (e) Rather, *and yet he seeketh*, as in ver. 19. See note on Matthew xxiii. 32.

5 (f) None of them were in the number of his disciples at that time, though after his resurrection they are named as such in Acts i. 14. See note (B) here.

6 (g) *i. e.* of going up to Jerusalem, to be present at the feast of tabernacles. Probably Jesus had something to do first, but his brethren had nothing to hinder them from going up immediately.

7 (h) *i. e.* ye may be there, at Jerusalem, as many days before and after the feast, as shall please you; for ye have nothing to fear from the Jews, though I have.

N O T E S.

(A) V. 2. *The Jews feast of tabernacles*] This feast was so called, because the Jews kept it in tents (or tabernacles), in memory of their having lived in tents in the wilderness. It began on the fifteenth day of the seventh month Tisri (answering to the last half of our September and the first half of our October), and it lasted eight days, of which the last was the most solemn day, ver. 37. See Lev. xxiii. 39, 40. &c. and Num. xxix. 12. &c. and particularly ver. 35. See also Jos. Antiq. iii. 10. 4.

(B) V. 5. *Neither did his brethren, &c.*] How far his brethren did not believe at this time, is uncertain. By their discourse it seems not to have been a total disbelief; but only such a doubt about his mission, as arose from their observing, that he did not much affect to make a publick appearance in Jerusalem.

THE TEXT.

8 Go ye up into this feast : (i) I go not up yet unto this feast ; for (k) my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren (l) were gone up, then (m) went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much (n) murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people.

13 Howbeit no man spake openly of him, (o) for fear of the Jews.

14 ¶ Now (p) about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man (q) letters, having never learned?

16 Jesus answered them, and said, My doctrine (r) is not mine, but his that sent me.

17 If any man (s) will do his will, (t) he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and (u) no unrighteousness is in him.

THE COMMENTARY.

8 (i) Rather, *I will not go up yet*. The present tense for the future, as very frequently in John's gospel and epistles.

Ib. (k) Being detained here by something, which I have to do. See ver. 6.

10 (l) And when he had dispatched his business, ver. 6, 8.

Ib. (m) But, probably, he did not arrive at Jerusalem till after that the eight days of the feast were begun. See ver. 14.

12 (n) By this is meant here and in ver. 32. private discourse of one man to another, in opposition to that which in ver. 13. is meant by *speaking openly*.

13 (o) Because the rulers would have been offended with what the former (mentioned in ver. 12.) said, and the common people with the saying of the latter, if they had heard them so speak.

14 (p) See com. on ver. 10. and note on ver. 2.

15 (q) Or, *learning*, as in margin of Eng. Transl. By this was meant the knowledge of the scriptures and of the traditions ; for that was almost the only learning of the Jews in those days.

16 (r) *i. e.* is not so much mine as his ; or, is not mine only, but his also. See note on ch. xii. 44.

17 (s) Rather, *is minded to do his will*, is ready and desirous to do it.

Ib. (t) Or, *he will know*.

18 (u) Rather, *no falsehood*. See note on Luke xvi. 9.

19 Did

THE TEXT.

19 Did not Moses (x) give you the law, (y) and yet none of you keepeth the law? Why (z) go ye about to kill me?

20 The people answered and said, Thou (a) hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done (b) one work, (c) and ye all marvel.

22 Moses therefore gave unto you circumcision (d) (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumsise a man.

23 If a man on the sabbath-day receive circumcision, (e) that the law of Moses should not be broken; (f) are ye angry at

THE COMMENTARY.

19 (x) *i. e.* about keeping the sabbath. See note (C).

Ib. (y) *viz.* in the instance given of circumcision, which the Jews always performed on the eighth day, even though that day should have happened to be a sabbath, ver. 22.

Ib. (z) See ver. i. 25. and ch. v. 18.

20 (a) *i. e.* sayest what is false, lying being the devil's characteristick. See ch. viii. 44. and com. on ch. viii. 48, 52.

21 (b) *i. e.* the healing a man on the sabbath-day, ver. 23.

Ib. (c) Or, and on this account ye all marvel. Moses gave unto you circumcision; *viz.* in Lev. xii. 3. See note (D) here.

22 (d) Rather, not that it is of Moses. Moses only reinforced the rite of circumcision, which God had before given to Abraham (Gen. xvii. 9, 10, &c.) and from him it became a law to all his posterity.

23 (e) *i. e.* that the law about circumcision on the eighth day should not be

N O T E S.

(C) V. 19. *Give you the law*] It seems by this and what follows, (especially in ver. 23.) that the Jews had expostulated at this time with Jesus about his healing a man on the Sabbath-day. Perhaps they remembred and reproached him with having done so when he was at Jerusalem about three months before (see ch. v. 9. &c.): or, it may be, that he had wrought a new miracle of that sort on the Sabbath-day just before this discourse passed between Him and the Jews.

(D) V. 21. *And ye all marvel. Moses, &c.*] The words *διὰ τὸ* are in Eng. Transl. joined with *Moses* in ver. 22. and rendered *therefore*. But what the sense of the word *therefore*, thus placed, is, I am at a loss to find out. I choose therefore to join the words *διὰ τὸ* to *θαυμάζετε* in this verse, as it was done by Theophylact in his Commentary on this place. Schmidius has pointed the words thus in his edition, and this pointing is approved of by Maldonat, Beza, Casaubon, Bois and Mills. Note, that the phrase *θαυμάζετε διὰ τὸ* is justified by the same manner of expression in Mark vi. 6. and Rev. xvii. 7.

(E) V. 23. *That the law of Moses, &c.*] In this sense of the word *λύειν*, we read *λύειν σάββατον* in ch. v. 18. and *λύειν ἐντολήν* in Matthew v. 19. and *λύειν γραφήν* in John x. 35. And as *λύειν τὸν νόμον*

THE TEXT.

me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, (g) but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that (h) this is the very Christ?

27 Howbeit we know this man (i) whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, (k) Ye both know me, and ye know whence I am: and I am not come of myself, but (l) he that sent me is true, (m) whom ye know not.

THE COMMENTARY.

broken: or, the obligation to observe it be loosened. See note (E).

23 (f) Healing being an act of necessity, and more an act of mercy than circumcising.

24 (g) *i. e.* in this case of the sabbath let all exceptions, which are of equal weight, be made and allowed alike.

26 (h) Or, *this is the Christ.* See note (F).

27 (i) *i. e.* from whence he came, as in ch. viii. 14. or, from what parent he is descended. See note (G) here.

28 (k) *i. e.* Ye do really know me to be the Christ, and to have come from God. This my miracles shew, and this is your sentiment, if ye would speak out. See ch. iii. 2.

Ib. (l) Or, *he, who is true, is he, who sent me; i. e. God.*

Ib. (m) *i. e.* ye do not believe and do, as he has by his scriptures and by me taught you. See ch. viii. 19. In ch. viii. 55. *knowing* is explained by *keeping God's saying.*

N O T E S.

is here used; so we find, that Hermogenes de Invent. ii. 1. uses the phrase, when he says, *εάν μὲν λύομεν τὸν νόμον, λέγοντες, ὅτι τῷτον ἐχρῆν μὴδὲ γεγράφαι τὸν νόμον τὴν ἀρχὴν, if we loosen the obligation of the law, and say, that it ought not to have been made at first.*

(F) V. 26. *This is the very Christ*] The word *ἀληθῶς*, here rendered *very*, is not found in sixteen Greek MSS. or in the Vulg. and three other ancient Versions. Nonnus the Paraphrast and several of the Fathers have omitted all mention of it, as have the Complut. and some other printed editions. I am of opinion therefore with Grotius, Mills and Bengelius, that this second *ἀληθῶς* in this verse ought to be omitted; it seeming quite unnecessary, if not inaccurate, when the words *ἀληθῶς ἔγνωσαν* had just preceded it.

(G) V. 27. *Whence he is*] They seem to have founded this opinion of theirs upon some tradition, or upon a mistaken sense given to Isa. liii. 8. where it is said concerning the Messiah, *Who shall declare his generation?*

29 But

THE TEXT.

THE COMMENTARY.

29 But I know him, for I am from him, and he hath sent me.

30 Then they (*n*) fought to take him: but no man laid hands on him, because (*o*) his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus (*p*) unto them, Yet (*q*) a little while am I with you, and *then* (*r*) I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and (*s*) where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto (*t*) the dispersed among the Gentiles, (*u*) and teach the Gentiles?

30 (*n*) *i. e.* fought an opportunity or convenient time to lay hold of him, *viz.* in the absence of the multitude, as in Luke xxii. 6.

Ib. (*o*) *i. e.* of suffering on the cross.

33 (*p*) *i. e.* unto the officers, who had been sent to take him, ver. 32.

Ib. (*q*) He was to be crucified about six months afterwards.

Ib. (*r*) *i. e.* I shall go away, or, withdraw myself. See ch. vii. 8.

33 (*s*) Rather, *where I shall be*, or, *whither I shall go* (as in ch. xiii. 33.) to that place ye shall not be able to come. See ch. vii. 8.

34 (*t*) Or, *the dispersed among the Greeks* (as in margin of Eng. Transl.) *i. e.* to the Jews, who are dispersed among the Greeks and Heathens. See note (H).

Ib. (*u*) Or, *and teach them*. See note (I).

N O T E S.

(H) V. 35. *The dispersed among the Gentiles*] The word Ἕλληνες, *Greeks*, is here used for such Heathens or Gentiles as used the Grecian language and customs, *viz.* those of Alexandria, Cyrene, Syria, Asia minor, as well as of the several countries, which were called by the name of Greece. With these Gentiles the Jews (called here and in 1 Pet. i. 1. the διασπορά) were most mixed, and had the most intercourse. Some few of these Ἕλληνες, *Greeks*, were *profelytes of the gate*, as appears from ch. xii. 20. and from Acts xvii. 4. and the Jews, who lived in those countries, and had the books of the law and the prophets read to them in their synagogues there out of the Version of the LXX. are called Ἑλληνισαί, *Hellenized or Grecian Jews*. See Acts vi. 1. and ix. 29. and xi. 20. For the meaning of *profelyte of the gate*, see com. and note on Acts x. 2.

(I) V. 35.

THE TEXT.

THE COMMENTARY.

36 What *manner of saying* is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

37 In (x) the last day, that great day of the feast, Jesus stood and cried, saying, (y) If any man thirst, let him come unto me. (z) and drink.

38 He that believeth on me, as the scripture hath said, (a) out of his belly shall flow rivers of living water.

39 (But this (b) spake he of the Spirit, which they that believe on him, (c) should receive: for (d) the holy Ghost was not yet given, because that Jesus was not yet (e) glorified.)

37 (x) *i. e.* the eighth day of the feast of tabernacles. See note on ver. 2.

Ib. (y) Jesus speaks here figuratively, by *water* meaning the spirit (ver. 39.) and in what he says, he seems to allude to a custom among the Jews.

Ib. (z) Or, *and let him drink, who believeth in me, as the scripture hath said. Out of his belly, &c. i. e.* he, who believeth me to be *the Christ*, as the scripture hath taught him to believe (in Deut. xviii. 15, &c. and elsewhere) to him will I give some of my water to drink.

38 (a) This is figuratively expressed, as in Isai. xlv. 3. The sense is, He shall have spiritual water in abundance; as when a cistern runs with water, it is a sign, that it is plentifully supplied within. See com. and note on ch. iv. 2.

39 (b) This *spirit* is here distinguished from that holy *Spirit* spoken of in the latter part of the verse, which was, after Jesus's ascension, to shew itself in the miraculous powers bestowed on the apostles (Acts ii. 4.)

N O T E S.

(I) V. 35. *And teach the Gentiles*] It seems to be very probable, that John wrote *αὐτοῖς*, not *τοῖς Ἕλληνας*: for I think, that the Jews, who said this, could hardly suspect, that he would go among the Greeks or Gentiles to teach any others than the Jews dispersed among them. If John wrote *αὐτοῖς* here, he meant the same with *διασποράν*, which being a *name of multitude* may, after the custom of all languages, be considered as a word of the plural number. So in Acts iii. 11. we read *συνέδραμε πρὸς αὐτοῖς πᾶς ὁ λαὸς—ἐκθαμβοί*: and in Rev. xviii. 4. *Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου*. See also Gr. Matthew i. 21. In LXX. Ecclef. vii. 29. *ἄνθρωπος* is used after the same manner; as is *πληθὺς* in Hom. Il. 6'. 278. where he says, *ὡς φάσαν ἱ πληθὺς*. The reader may find the like in the best Latin authors, as in Virg. *Æn.* i. 216. ii. 63. iv. 405. and in Ovid. *Met.* xv. 153, 154. It is not unlikely, that the want of considering this gave occasion to some transcriber to imagine, that by *αὐτοῖς* was meant *Ἕλληνας*, and in consequence of this to insert it over the word *αὐτοῖς*: and when this was taken into the text, it was easily supposed, that *αὐτοῖς* was a mistaken reading for *τοῖς*.

THE TEXT.

THE COMMENTARY.

29 But I know him, for I am from him, and he hath sent me.

30 Then they (n) fought to take him: but no man laid hands on him, because (o) his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus (p) unto them, Yet (q) a little while am I with you, and then (r) I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and (s) where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto (t) the dispersed among the Gentiles, (u) and teach the Gentiles?

30 (n) *i. e.* fought an opportunity or convenient time to lay hold of him, *viz.* in the absence of the multitude, as in Luke xxii. 6.

Ib. (o) *i. e.* of suffering on the cross.

33 (p) *i. e.* unto the officers, who had been sent to take him, ver. 32.

Ib. (q) He was to be crucified about six months afterwards.

Ib. (r) *i. e.* I shall go away, or, withdraw myself. See ch. vii. 8.

33 (s) Rather, *where I shall be, or, whither I shall go* (as in ch. xiii. 33.) to that place ye shall not be able to come. See ch. vii. 8.

34 (t) Or, *the dispersed among the Greeks* (as in margin of Eng. Transl.) *i. e.* to the Jews, who are dispersed among the Greeks and Heathens. See note (H).

Ib. (u) Or, *and teach them.* See note (I).

N O T E S.

(H) V. 35. *The dispersed among the Gentiles*] The word Ἕλληνες, *Greeks*, is here used for such Heathens or Gentiles as used the Grecian language and customs, *viz.* those of Alexandria, Cyrene, Syria, Asia minor, as well as of the several countries, which were called by the name of Greece. With these Gentiles the Jews (called here and in 1 Pet. i. 1. the διασπορά) were most mixed, and had the most intercourse. Some few of these Ἕλληνες, *Greeks*, were *profelytes of the gate*, as appears from ch. xii. 20. and from Acts xvii. 4. and the Jews, who lived in those countries, and had the books of the law and the prophets read to them in their synagogues there out of the Version of the LXX. are called Ἑλληνισαῖ, *Hellenized or Grecian Jews*. See Acts vi. 1. and ix. 29. and xi. 20. For the meaning of *profelyte of the gate*, see com. and note on Acts x. 2.

(I) V. 35.

THE TEXT.

THE COMMENTARY.

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

37 In (x) the last day, that great day of the feast, Jesus stood and cried, saying, (y) If any man thirst, let him come unto me. (z) and drink.

38 He that believeth on me, as the scripture hath said, (a) out of his belly shall flow rivers of living water.

39 (But this (b) spake he of the Spirit, which they that believe on him, (c) should receive: for (d) the holy Ghost was not yet given, because that Jesus was not yet (e) glorified.)

37 (x) *i. e.* the eighth day of the feast of tabernacles. See note on ver. 2.

Ib. (y) Jesus speaks here figuratively, by *water* meaning the spirit (ver. 39.) and in what he says, he seems to allude to a custom among the Jews.

Ib. (z) Or, *and let him drink, who believeth in me, as the scripture hath said. Out of his belly, &c. i. e.* he, who believeth me to be *the Christ*, as the scripture hath taught him to believe (in Deut. xviii. 15, &c. and elsewhere) to him will I give some of my water to drink.

38 (a) This is figuratively expressed, as in Isai. xlv. 3. The sense is, He shall have spiritual water in abundance; as when a cistern runs with water, it is a sign, that it is plentifully supplied within. See com. and note on ch. iv. 2.

39 (b) This *spirit* is here distinguished from that holy *Spirit* spoken of in the latter part of the verse, which was, after Jesus's ascension, to shew itself in the miraculous powers bestowed on the apostles (Acts ii. 4.)

N O T E S.

(I) V. 35. *And teach the Gentiles*] It seems to be very probable, that John wrote *αἱρεῖς*, not *τὰς* *Ἑλλήνας*: for I think, that the Jews, who said this, could hardly suspect, that he would go among the Greeks or Gentiles to teach any others than the Jews dispersed among them. If John wrote *αἱρεῖς* here, he meant the same with *διασποράν*, which being a *name of multitude* may, after the custom of all languages, be considered as a word of the plural number. So in Acts iii. 11. we read *συνέδραμε πρὸς αἱρεῖς πᾶς ὁ λαὸς—ἐκθαμβοί*: and in Rev. xviii. 4. *Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου*. See also Gr. Matthew i. 21. In LXX. Ecclef. vii. 29. *ἄνθρωπος* is used after the same manner; as is *πληθὺς* in Hom. II. 6'. 278. where he says, *ὡς φάσαν ἢ πληθὺς*. The reader may find the like in the best Latin authors, as in Virg. *Æn.* i. 216. ii. 63. iv. 405. and in Ovid. *Met.* xv. 153, 154. It is not unlikely, that the want of considering this gave occasion to some transcriber to imagine, that by *αἱρεῖς* was meant *Ἑλλήνας*, and in consequence of this to insert it over the word *αἱρεῖς*: and when this was taken into the text, it was easily supposed, that *αἱρεῖς* was a mistaken reading for *τὰς*.

THE TEXT.

THE COMMENTARY.

By the *spirit* seems here to be meant, that frame of mind, which was seen in the Christian virtues of humility, meekness, patience, love, and those others, which all believers in Jesus were to receive. See note (K).

39 (c) Rather, *were to receive*.

Ib. (d) See note (L).

Ib. (e) *i. e.* by his resurrection, and chiefly by his ascension into heaven.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come (f) out of Galilee?

42 (g) Hath not the scripture said, That Christ cometh of the seed of David, and (h) out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them (i) would have taken him; but (k) no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

41 (f) They mistook and thought, that he had been born in Nazareth, a town of Galilee, as again it appears from ver. 52.

42 (g) *viz.* in Pf. cxxxii. 11, &c. and Micah v. 2.

Ib. (h) Rather, *out of Bethlehem, the town, where David was; i. e.* from whence he was, where he was born, 1 Sam. xvi. 1, 4.

44 (i) Rather, *were willing to have taken him*. Probably they were the rulers: at least they were some of their party.

Ib. (k) Probably, for fear of the common people, who favoured him, ver. 31, 40.

N O T E S.

(K) V. 39. *Spake of the spirit*] In this sense of the word *spirit* we find Jesus saying to his disciples, who were calling for fire from heaven upon the unhospitable Samaritans, *Ye know not what spirit ye are of*, Luke ix. 55.

(L) V. 39. *The holy Ghost was not yet given*] In the Greek there is nothing for *given*; but the Vat. MS. has *διδόμενον*, the Vulg. *datus*, and both the Syriack versions have what answers to it. The sense, if not the word, seems necessary here as it does in Acts xix. 2. where see com. and note.

49 But

THE TEXT.

THE COMMENTARY.

49 But this people who knoweth not the law, are cursed.

50 Nicodemus saith unto them (l) (he that came to Jesus by night, being one of them)

51 Doth our law judge any man (m) before it hear him, and know what he doeth?

52 They answered and said unto him, (n) Art thou also of Galilee? Search, and look: for (o) out of Galilee ariseth no prophet.

53 And every man went unto his own house.

50 (l) See ch. iii. 1, 2, &c. He was a ruler of the Jews and a Pharisee, as is there said. See note on ch. iii. 2.

51 (m) See note (M).

52 (n) They thought, that he was a favourer of Jesus, and that none but Galileans were so. See Mark xiv. 70. and Luke xxii. 59.

Ib. (o) Or, the prophet is not to arise out of Galilee. See note (N).

NOTES.

(M) V. 51. *Before it hear him*] The places of the law commonly referred to for this are Deut. i. 7, 17. and xvii. 8. &c. and xix. 15. but they seem not to come up to the point. However, the following passage of Josephus in his Antiq. xiv. 9. 3. deserves on this occasion to be laid before the reader, Ος (sc. νόμος) κεκώλυκεν ἀνθρώπον ἀναιρεῖν καὶ πονηρὸν ὄντα, εἰ μὴ πρότερον κατακριθῇ τῷ τοῦ παθῆναι ὑπὸ τῆς συνέδριος: the law has forbidden to put any man, though a wicked one, to death, unless he be first condemned to die by the sanhedrim.

(N) V. 52. *Out of Galilee ariseth no prophet*] It is scarcely to be supposed, that the Jews could say, as our Eng. Transl. makes them say; because some, whom they acknowledged for prophets, had arisen out of Galilee; which (as Herm. Hundtius has endeavoured to shew) was the case of Elijah, Elifha, Jonas, Amos, Nahum and Hosea. I think, therefore, that John wrote ὁ προφήτης, the prophet, meaning him, whom Moses had foretold in Deut. xviii. 15. &c. I read likewise, with ten of Wettstein's Greek MSS. four of the ancient Versions, and Origen, ἐγείρεται, not ἐγίνετο, and give it the sense of the future tense, which the present tense often has, particularly in this Gospel. When these chief priests said, that the prophet was not to arise out of Galilee, they believed Jesus to have been born at Nazareth in Galilee, and they had in council agreed, that the Christ was to arise out of Bethlehem in the land of Judea, as Matthew tells us in ch. ii. 4, 5, 6.

C H A

THE TEXT.

1 JESUS went unto the (a) mount of Olives :

2 And early in the morning he came again into the temple, and all the people came unto him ; and he (b) sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law (c) commanded us, that such should be stoned : but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, (d) as though he heard them not.

THE COMMENTARY.

1 (a) Probably, to Bethany, where he afterwards lodged. Compare Matthew xxii. 17. with Luke xxi. 37.

2 (b) In the treasury, ver. 20. and from the door of it (probably) he taught the people, who were on the outside of it and in the court.

5 (c) See Deut. xxii. 20, 21, 22, 23, 24. and see note (A) here.

6 (d) See note (B).

N O T E S.

(A) V. 5. *Commanded us*] It is supposed by some of the commentators, that this woman was once betrothed or espoused to her husband : and then the command in Deut. xxii. ver. 23, 24. is clear for her being stoned. But the Jewish writers say, that, if she was actually married, then by the law in the same chapter, ver. 22. and in Lev. xx. 10. she was, if found an adulteress, to be strangled, not stoned ; because it is only said there, *they shall both of them die* : and they pretend, that, wherever the kind of death is not specified, only strangling is meant. But, (if stoning was a severer punishment, as I suppose it was, than strangling :) this seems to be a wrong interpretation of the law, because such adultery, committed after compleat marriage, must have been a worse crime than after betrothing only.

(B) V. 6. *As though he heard them not*] There is nothing in our present Greek text, which answers to these words : but, in very many Greek MSS. and in the Complut. edition with several others, the words *μη προσποιούμενος* are inserted. If these are to be added to the text, then the word *ἀκούειν* should be added likewise, and *μη προσποιούμενος ἀκούειν* is the same with *προσποιούμενος μη ἀκούειν*, making as if he did not hear : a way of speaking to be found in other writers : for so Josephus in Antiq. iii. 15. 2. says, *ὁ δὲ ἐκ ἑφάσκειν τὸν Θεὸν πάντων πείραν προσποιέσθαι*, but he said, that God ille autem.

THE TEXT.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is (e) without sin among you, (f) let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, (g) went out one by one, beginning at the eldest, even unto the last: and (h) Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man (i) condemned thee?

11 She said, No man, Lord. And Jesus said unto her, (k) Neither do I condemn thee: go, and sin no more.

NOTES.

autem dicebat Deum hanc tentationem non laturum esse. So Plutarch in *Apotheg. Laconica* (vol. ii. p. 215. Ed. Xyland. Francof. 1620. says, *ἐκ ἑφῆ* (sc. Agis) *τῆς Λακεδαιμονίας ἐρωτᾷν πόσοι εἰσὶν οἱ πολέμοι, ἀλλὰ πῶς εἰσὶν: dixit Lacedæmonios non querere quot essent hostes, sed ubi essent.* In *Cyri Anab.* (p. 41. Ed. Hutch. 4to.) says, *καὶ ἐκ ἑφασαν ἵεναι, ἀν μὴ τις αὐτοῖς χρήματα δῶν, and they said, that they would not go, unless somebody gave them money.* But, after all, the addition of these words seems unnecessary, the sense being compleat without them.

(C) V. 11. *Neither do I condemn thee*] The Scribes and Pharisees had brought this woman to Jesus, tempting him, that they might have to accuse him, ver. 6. It is probable, that they expected

THE COMMENTARY.

7 (e) Probably he meant, in particular, without the sin of adultery: for they are said in ver. 9. to have been convicted by their own conscience. This would scarcely have been said, if Jesus meant sin in the general. See com. on Luke vii. 37.

Ib. (f) i. e. let him be the first to cast a stone at her.

9 (g) i. e. out of the treasury, where the chest for receiving the offerings of the worshippers was placed. See ver. 20.

Ib. (h) i. e. the scribes and Pharisees being gone: this does not necessarily imply, that the other people, whom he was teaching were withdrawn too. Perhaps they had been all the time round about the door of the room where he was, and from whence he taught them.

10 (i) i. e. hast thou not been tried by the law, and thereupon condemned and sentenced to die?

11 (k) i. e. if thou hast not been tried and condemned, I will not pronounce, that thou oughtest to suffer death, as in ver. 5. See Luke xii. 14. and also note (C) here.

THE TEXT.

12 ¶ Then spake Jesus (l) again unto them, saying, I am the (m) light of the world: he that followeth me, shall not walk in darkness, but shall have the (n) light of life.

THE COMMENTARY.

12 (l) Not to those Pharisees, who went out (ver. 9.) but to the people who are said to have come unto him in ver. 2.

Ib. (m) See ch. i. 4, 5. and note (D) here.

Ib. (n) i. e. that light, or spiritual knowledge, which will lead men to eternal life. See ch. i. 4.

N O T E S.

him to declare in this case for dispensing with the law about adultery, as he had lately for dispensing with that about the Sabbath, ch. vii. 22, 23. This handle to accuse him Jesus forbore to give them, by returning no answer to their question put in ver. 5. And as to his *not condemning* the woman, which is here mentioned, it would have been strange, if Jesus, when he was not a Magistrate, and had not the witnesses before him to examine them; and when the woman had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her; the consequence of which (if the Scribes and Pharisees had allowed his condemnation of her to be a good one) would have been, that she should suffer death by *stoning*. Every accused person was to be heard in his own defence (ch. vii. 51.), and the fact, with which he was charged, was to be proved by credible witnesses, before the Jewish law condemned him. This being the case, it appears, both why Jesus avoided to give an answer to the question of the Scribes and Pharisees, and also how little reason there is to conclude from hence, that Jesus seems in this instance not enough to have discouraged adultery, though he called it *a sin*, charging the woman to *go and sin no more*. And yet this opinion took place so early among the Christians, that the reading this story of the woman taken in adultery was industriously avoided in the lessons recited out of the Gospels in the publick service of the churches; as if Jesus's saying, *neither do I condemn thee*, had given too much countenance to women guilty of that great crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the evangelistries; and as it probably was marked in the MSS. as a portion not to be read there, this whole story from ver. 1. inclusive to the end of ver. 11. came in length of time to be left out in some MSS. now extant, though in the greater part of them it is still remaining. I shall only add here, that all, or the chief objections, which Wetstein in N. Test. makes against the authenticity of this story are fully answered (as I think) in this and the other remarks, which I have here made upon the several parts of it in the notes on this verse, the fifth, and the twelfth.

(D) V. 12, *Light of the world*] Jesus is thought by some commentators to have alluded in this to a Jewish custom of lighting lamps or torches on the first day of the *feast of tabernacles*. If this was what he had in view, it is no objection to the authenticity of the above recited story, that Jesus used these words on the day after the eight days of the feast were over (as he appears to have done from comparing ch. vii. 37. and ch. viii. 2.); it being no essential circumstance of an allusion, that it should be made on one day rather than another, provided it be made while the thing alluded to is still fresh in the memory. But, perhaps, what Jesus here said, was not in allusion to that custom. Another account may be given of that matter; if a custom, which the later Jews follow,

THE TEXT.

THE COMMENTARY.

13 The Pharisees therefore said unto him, Thou bearest (o) record of thyself; thy record (p) is not true.

13 (o) Rather, *witness* or *testimony*, here and in the next verse.

Ib. (p) *i. e.* ought not to be taken for granted, that it is true.

14 Jesus answered and said unto them, Though I bear record of myself, (q) yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

14 (q) *i. e.* my witness concerning myself is a true one (though in common cases, as ye rightly say, self-testimony is not to be depended upon as true;) because my case is an extraordinary one, and I am a person, who know for a certain, that I came from heaven and am to go thither again.

15 (r) Ye judge after the flesh, (s) I judge no man.

15 (r) *i. e.* as meer men judge, according to the appearance, ch. vii. 24.

Ib. (s) *i. e.* after the flesh, as ye do.

16 And yet if I judge my judgement is true: for I am not alone, but (t) I and the Father that sent me.

16 (t) *i. e.* we are joined together in that judgment, ver. 28.

17 (u) It is also written in your law, that the testimony of two men (x) is true.

17 (u) Rather, *And it is written; viz.* in Deut. xvii. 6. and xix. 15.

Ib. (x) *i. e.* ought to have credit given to it.

18 I am one that bear witness of myself, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, (y) nor my Father: if ye had known me, (z) ye should have known my Father also.

19 (y) See ver. 55.

Ib. (z) Rather, *ye would, &c.*

NOTES.

follow, was derived from one of the same sort practised by their ancestors. For Buxtorf in Synag. Jud. c. xxi. tells us, that the ninth day, or day after the expiration of the eighth, which belonged to the feast of tabernacles, is a solemn day likewise, and is called the feast of joy for the law; because on that day (says he, *ib.* c. 27.) the last section of the law was read, the rest having been read weekly in the course of the preceding Sabbaths. He adds, that on this ninth day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23. or rather Ps. cxix. 105. But perhaps, after all, it was to the light which their understanding received from the reading of the law, that Jesus here alluded to, when he said, *I am the light of the world.* See ch. i. 4, 5, and ch. ix. 5.

THE TEXT.

20 These words spake Jesus (*a*) in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye (*b*) shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are (*c*) from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not (*d*) that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus said unto them, (*e*) *Even the same* that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father,

THE COMMENTARY.

20 (*a*) *i. e.* in the room, where the chest for receiving the offerings of the worshippers was placed. See com. on ver. 9.

21 (*b*) Rather, *will seek me and will die in your sin*; in the sin of not believing that I am the Christ. See ver. 24. and ch. xvi. 9.

23 (*c*) *i. e.* from the world, which is beneath the heavens.

24 (*d*) *i. e.* the Christ, ver. 28. and ch. xiii. 19. See also Acts xiii. 25. compared with John i. 20. and Mark xiii. 6. and Luke xxi. 8. compared with Matthew xxiv. 5.

25 (*e*) Rather, *What I told you also in the beginning*, *i. e.* in the beginning of my discourse to you, ver. 12. See note (E) here.

N O T E S.

(E) V. 25. *Even the same, &c.*] The present tense here seems put for the præterit tense, as it frequently is by this evangelist; particularly in ver. 3, 4, 58. of this chapter. See also Heb. ii. 16. and Mark iii. 19, 20, 31. And I suppose τὴν ἀρχὴν to be put for κατὰ τὴν ἀρχὴν: a way of speaking frequently met with in other Greek writers. So in Jos. Antiq. iv. 6. 5. Balaam is said to have prophesied concerning the fate of some cities, which were not then inhabited, or in being, ὡς ἐνίαις ἔδ' οὐκ εἶσθαι πῶς συνέβαινε τὴν ἀρχὴν, *quarum quasdam ne habitari quidem initio contigit*. Isocrates too in Nicocle says, ὥς τε ὥνπερ ἦν τὴν ἀρχὴν, τέτρες καὶ νῦν ἔχειν βασιλείαν, *ut ii regnum etiam nunc teneant, quorum id in initio fuit*. See also the quotation from Hermogenes in note on ch. vii. 23. And (to mention no more) we read in LXX. Dan. viii. 1. μετὰ τὴν ὀφθεῖσάν μοι τὴν ἀρχὴν, *after that (vision) which appeared unto me at the first, or in the beginning*.

28 Then

THE TEXT.

28 Then said Jesus unto them, When ye (*f*) have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; (*g*) but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth (*b*) shall make you free.

33 ¶ (*i*) They answered him, We be Abraham's seed, and (*k*) were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

N O T E S.

(F) V. 33. *Were never in bondage, &c.*] The Jewish nation, (as the Jews well knew) had been in bondage to the Egyptians, to the Babylonians, and to the Syrians under Antiochus Epiphanes. They were so likewise to the Romans, before and at the time, when these words were spoken; for Jos. in Antiq. xiv. 4. 5. speaking concerning Pompey's conquest of Judea says, τὴν ἐλευθερίαν ἀπεβάλομεν, καὶ ὑπὸ τοῖς Ῥωμαίοις κατέστημεν, *we lost our liberty, and became subject to the Romans*: and the same writer tells us, that the Roman emperor Augustus, having banished Archelaus, reduced Judea to a Roman province, and made the Jews tributary; the paying of which tribute was a mark of slavery (as he represents Judas of Galilee and Sadoc the Pharisee to say), τὴν ἀποτίμωσιν ἂν ἄλλο ἢ ἀνέμωρος δουλείαν ἐπιφέρειν λέγοντες, καὶ τῆς ἐλευθερίας ἐπ' ἀνιλήψει παρακαλέσιντες τὸ ἔθνος, *who said, that the taxing was no less than downright slavery, and therefore they called upon the nation to help them in the recovery of their liberty.*

THE COMMENTARY.

28 (*f*) Rather, *have lifted up*, (as in ch. iii. 14.) *i. e.* crucified. See here ch. xii. 32, 33.

Ib. (*g*) Rather, *but that, as my Father, &c.*

32 (*b*) *i. e.* from sin and the bondage of it, ver. 34. See also Rom. vi. 16, 20.

33 (*i*) *i. e.* not they, who believed on him (ver. 31.) but some of the other Jews, who were present, and perhaps were the Pharisees mentioned in ver. 13.

Ib. (*k*) Perhaps meaning; we Jews, who now speak to you, were never in bondage to any man; or, meaning, that, with regard to religion, they had always been so free as to worship God according to the law of Moses. They seem not to have meant this of the Jewish nation. See note (F).

THE TEXT.

35 And (l) the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that (m) which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man (n) that hath told you the truth, which I have heard of God: (o) This did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be (p) not born of fornication; we have one Father, even God.

THE COMMENTARY.

35 (l) As if Jesus had said; And now that I am speaking of a servant (δoulos, a slave) I will add one thing more, viz. a servant of this sort has no right to any part of inheritance in the family, to which he belongs: but the son, the legitimate son of the family, has a right. He can make any one of it free, though no servant (δoulos) can. Jesus seems here to allude to what is said in Gen. xxi. 10, 14. and is quoted in Galat. iv. 30, 31.

38 (m) Or, *which ye have heard from your Father; i. e. the devil.* See note (G).

40 (n) Which truth is not agreeable to your deeds. See com. on ver. 45.

Ib. (o) *i. e.* he did not seek to kill any man for telling him that truth, which he had heard from God.

41 (p) *i. e.* we have not only Abraham for our natural parent, but we are descended from Sarah, his legal wife: the Ishmaelites were born of fornication, being Abraham's posterity by Hagar, the handmaid of Sarah: in the spiritual sense of father and son we are not a spurious (*i. e.* an idolatrous) race,

N O T E S.

(G) V. 38. *Which ye have seen with your father*] Wetstein says, that in thirteen Greek MSS. four of the ancient Versions, and in Origen and Cyrill, the reading is *ἠκούσατε*, not *εἰδέναι*, *ye have heard*, not *ye have seen*: and this reading seems preferable to the other, because it could not be said with the same propriety, that the Jews had *seen* any thing with their father the devil, as it could, that Jesus had *seen* with his.

because

THE TEXT.

42 Jesus said unto them, If God were your Father, ye would love me: for (q) I proceeded forth, and came from God: neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot (r) hear my word.

44 Ye are of *your* father the devil, and (s) the lusts of your father ye will do: he was (t) a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And (u) because I tell *you* the truth ye believe me not.

46 Which of you convinceth me (x) of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth Gods words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art (y) a Samaritan, and (z) hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

THE COMMENTARY.

because we acknowledge none for our spiritual Father, and worship none as such, but the true God.

42 (q) Rather, *I came forth from God, and I go to him; i. e.* I am to return to him.

43 (r) *i. e.* hearken to my doctrine, so as to put the rules of it in practice. See ver. 47.

44 (s) Rather, *ye are willing* (or, *disposed*) *to do the lusts of your father; i. e.* to do such things, as his inclinations and desires carry him to do.

Ib. (t) For by his lies he made Adam and Eve to do that, by which their lives were forfeited. See Gen. iii. 1, &c. and Wisd. of Solom. ii. 24.

45 (u) Which truth is not agreeable to your deeds. This addition to the sense seems necessary here and in ver. 40.

46 (x) *i. e.* of the sin of falsehood. See com. on ver. 7.

48 (y) *i. e.* an asserter of a falsehood, as the Samaritans are, when they say, that God commanded, that he should be worshipped in Mount Gerizim. For the hatred of the Jews to the Samaritans, see com. and note on ch. iv. 9.

Ib. (z) Which makes thee utter such a falsehood, as to say, that we are not of God. This the Jews had affirmed in ver. 41. and Jesus had denied in ver. 44. See com. on ch. vii. 20.

THE TEXT.

50 And I seek not mine own glory : there is (a) one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he (b) shall never see death.

52 Then said the Jews unto him, Now we know that thou (c) hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead : (d) whom makest thou thyself ?

54 Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me, of whom ye say, that he is your God :

55 Yet ye have not known him : but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

56 Your father Abraham (e) rejoiced to see my day ; (f) and he saw it, and was glad.

THE COMMENTARY.

50 (a) *i. e.* God, who seeketh my glory, and will judge you for your thus dishonouring me.

51 (b) Rather, *shall not see death for ever, or eternally*, as in our burial service ; *i. e.* his death shall not be an eternal one. See note (H). It appears from ver. 52, 53. here, that the Jews understood Jesus's words in their literal sense.

52 (c) Because of this falsehood, which thou hast asserted about *never seeing death*, ver. 51. See com. on ver. 44, 48. and on ch. vii. 20.

53 (d) *viz.* that thou claimest a power of making them never see death, ver. 51.

56 (e) Rather, *earnestly desired to see my day*. See Luke xvii. 22. and note (I) here.

Ib. (f) *i. e.* God revealed to him (Gen. xxii. 18.), that *the Christ* was in some future day, or season, to appear. See note (K).

NOTES.

(H) V. 51. *Shall never see death*] This is expressed in ch. vi. 51, 58. by, *he shall live for ever* ; in ver. 54. thereby, *hath eternal life* ; and in ver. 40. by, *I will raise him at the last day* : and in ch. v. 24. it is thus expressed, *hath everlasting life, and shall not come into condemnation ; but is passed from death unto life*.

(I) V. 56. *Rejoiced to see my day*] In the Greek it is *ἡγαλλιάσατο, ἵνα ἴδῃ, &c.* which cannot (I think) admit of our Eng. Transl. The word *ἡγαλλιάζεσθαι* signifies not only to *rejoice*, but sometimes also to *wish for* or *desire earnestly and impatiently*. It is the same with *ἐπιθυμεῖν*, to *set one's mind upon*, used by Luke in ch. xvii. 22. and Matthew xiii. 17. in which last *ἐπεθύμησαν ἰδεῖν* means the same

THE TEXT.

THE COMMENTARY.

57 Then said the Jews unto him, Thou art (*g*) not yet fifty years old, and (*b*) hast thou seen Abraham?

57 (*g*) Jesus was not then thirty-four years old: but probably by the great fatigues, which he underwent in his frequent and long journies on foot, he had the look of a man much older than he was.

Ib. (*b*) The Jews mistook his words: for he did not say, that he had seen Abraham, but that Abraham had seen his day. See note (L).

58 Jesus said unto them, Verily, verily, I say unto you: Before Abraham was, (*i*) I am.

58 (*i*) *i. e.* I was. See note (M).

N O T E S.

fame with *ἡγαλλιάσατο*, *ἵνα ἴδῃ* here. In *EXX.* Pf. lxxxiii. 2. what is expressed in the first part of the verse by *ἐπιποθεῖ*, *desires* or *wishes*, is expressed in the latter part of it by *ἡγαλλιάσατο ἐπὶ Θεῷ*, *had a joyful hope* (or wish) *towards God*, *i. e.* a hope of going into his courts. Theophylact explains the words *ἡγαλλιάσατο*, *ἵνα ἴδῃ*, &c. thus, *περισπέντατον καὶ ευκλείαν ἔιχε τάσιν τὴν ἡμέραν*, *maximo studio expectatam & optatam habuit hanc diem*. To this may be added, that the Syr. and some others of the ancient Versions render the word *ἡγαλλιάσατο* by a word which signifies *desired*: and Nonnus in his Greek Paraphrase of this Gospel has expressed it by *ἐγάλλειο*; the sense of which is given to us by the old Greek scholiast on Thucydides (p. 374. Ed. Hudson), where he explains *οἷς ὁ πόλεμος ἀγάλλεται* by *ὧν χρῆζει*.

(K) V. 56. *And he saw it*] Thus in Heb. xi. 13. those, who had *not received the promises*, are said to have *seen them afar off* by faith. Thus likewise other writers speak; as Ovid in *Trist.* iii. 4.

— *sunt animo cuncta videnda meo.*

And in *Met.* xv. 64. concerning Pythagoras,

— *quæ natura negavit*

Visibus humanis, oculis ea pectoris hausit.

(L) V. 57. *Hast thou seen Abraham?*] Perhaps the evangelist wrote, not *Ἀβραὰμ ἑώρακας*, but *Ἀβραὰμ ἑώρακέ σε*; *did Abraham see thee?* Jesus had said in ver. 56. that *Abraham saw his day*: but he had not said, that *he* had seen Abraham; unless those Jews supposed that to be true, which is often (though not always) so; that he, who sees another person, is at the same time seen by that person.

(M) V. 58. *I am*] What Jesus here says, relates (I think) to his existence antecedent to Abraham's days, and not to his having been *the Christ* appointed and foretold before that time: for if Jesus had meant this, the answer would (I apprehend) not have been a pertinent one. He might have been appointed and foretold for *the Christ*; but, if he had not had an existence before Abraham's days, neither could he have seen Abraham (as according to our Eng. Transl. the Jews suppose him to have said), nor could Abraham have seen him, as I suppose that the Jews understood him to have said in the preceding verse: to which words of the Jews the words of Jesus here are intended as an answer. That the present tense is sometimes used for the præterit tense, see note on ver. 25. and on ch. i. 18. and on Matthew xxiii. 39.

59 Then

T H E T E X T.

59 Then took they up stones to cast at him : but Jesus (*k*) hid himself, and went out of the temple, going through the midst of them, (*l*) and so passed by.

T H E C O M M E N T A R Y.

59 (*k*) *i. e.* he conveyed himself from those Jews, who were his enemies, by mixing himself with those many Jews, who believed on him (ver. 30, 31.) and who, as we may suppose, favoured his escape from his enemies.

Ib. (*l*) See note (N).

N O T E S.

(N) V. 59. *And so passed by*] The words *καὶ παρῆγεν ἑαυτὸς* are not found in MS. Cant. nor is there any thing, which answers to them in Vulg. and Syr. Versions. Chrysostom and Augustine have taken no notice of them, as any part of the text in their days : and I am of opinion with Erasmus, Grotius, Beza and others, that they are not only unnecessary here, but not genuine.



C H A P. IX.

THE TEXT.

1 **A**ND (a) as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, (b) this man, or his parents, that he was born blind?

THE COMMENTARY.

1 (a) *i. e.* one day as he was going through the streets of Jerusalem. It seems not to have been on the day, when he went out of the temple, as he is said to have done in ch. viii. 59.

2 (b) Rather, *this man? or his parents, that he was born blind? i. e.* Who did sin? this man, that he is blind? or his parents, that he was born so? See note (A).

N O T E S.

(A) V. 2. *This man, or his parents, &c.*] The disciples saw, that he was blind; but, probably, they did not know, that he was born so, any more than those spoken of in ver. 8. seem to have done. The disciples seem to have thought, that, if he was born blind, he might have thus suffered for the sins of his parents; and that, if he was not born blind, then he suffered for his own sins in that blindness, with which he was afflicted. It has been generally thought, that it appears from this passage, that the belief of a transmigration of souls from one body after death to another, first taught by Pythagoras, was in our Saviour's days common among the Jews, and quotations have been brought from Josephus to prove this. Josephus does indeed tell us, that the Pharisees believed it: but it does not follow from thence, that Jesus's disciples, none of whom were Pharisees, believed it likewise. Besides, what Josephus says concerning the belief of the Pharisees in this point does absolutely overthrow the supposition of Jesus's disciples having this transmigration in view, when they here put this question to their master. His words in Antiq. xviii. 1. 3. are these, ἀθάνατον ἰσχυὸν ταῖς ψυχαῖς πῖσις αὐτοῖς εἶναι, καὶ ὑπὸ χθονὸς δικαιοσύνης τε καὶ τιμᾶς δις ἀρετῆς ἢ κακίας ἐπιτή- δευσιν ἐν τῷ ἔλῳ γέγονε· καὶ ταῖς μὲν ἐργῶν αἰδίων προσέθεσθαι, ταῖς δὲ ῥατῶν τῆ ἀναβίῃ, credunt in animabus inesse vim immortalem, & sub terrâ esse præmia ac pœnas illis, quibus in vitâ fuit studium virtutis vel vitii: his (sc. animabus vitiosis) æternum carcerem paratum esse, illis verò facultatem in vitam redeundi. And in Bell. Jud. ii. 8. 14. he says to the same purpose, that the Pharisees believe, ψυχὴν πᾶσαν μὲν ἀθάνατον, μεταβάλλειν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων αἰδίῳ τιμωρίᾳ κολάζεσθαι, omnem animam esse immortalem; & animam solam bonorum in aliud corpus transire, malorum verò animam æterno supplicio puniri. Now from these two passages it appears plain, that, in the opinion of the Pharisees, only such, as had led good lives, had a power of entering after death into other bodies; (see note on Matthew iii. 7. *Pharisees*) and that the souls of the wicked had not that power. They thought it therefore a privilege and a reward of such men's having once lived virtuously. How then (I ask) can the words of the disciples possibly allude to such a transmigration of souls as was believed by the Pharisees? If they thought (as our Eng. Transl. represents them as thinking), that the man was born blind by way of punishment for what he had done wickedly in some former body,

THE TEXT.

3 Jesus answered, (c) Neither hath this man sinned, nor his parents: (d) but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: (e) the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and (f) made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in (g) the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind,

THE COMMENTARY.

3 (c) *i. e.* neither He nor They have sinned, as to have occasioned this blindness.

Ib. (d) *i. e.* but he became thus blind (God permitting it to be so) for this end, that the works of God, &c.

4 (e) Meaning the time of his death, which was then not many months off. Therefore in the business of working miracles Jesus was not to lose that opportunity, which then offered itself. See com. on ch. xi. 9.

6 (f) This, without the help of a miracle, would have been more likely to have blinded a man who could see, than to have given sight to one, who could not.

7 (g) Rather, *the bath of Siloam*. See com. and note on ch. v. 2. and see com. on Luke xiii. 4.

N O T E S.

body, they were of an opinion directly contrary to that of the Pharisees, who (according to what Josephus, himself a Pharisee, says of them) denied, that the souls of the wicked ever passed into other bodies. Some other sense therefore must necessarily be given to this passage of John, and (I think) that what I have given to it, is the most proper and the clearest from difficulties.

14 And

THE TEXT.

THE COMMENTARY.

14 And it was the sabbath-day, when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, (b) that he hath opened thine eyes? He said, He is (i) a prophet.

18 But (k) the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should (l) be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

17 (b) Or, *who hath opened, &c.* See note (B).

Ib. (i) Or, *a teacher.* See note on Acts xv. 32.

18 (k) *i. e.* the Pharisees (ver. 15.) and the rulers, who had power to put out of the synagogue, ver. 22.

22 (l) *i. e.* be cut off from membership with the synagogue to which he belonged. This was the lesser excommunication. See ch. xii. 42.

N O T E S.

(B) V. 17. *That he hath opened*] The Vulg. has *qui aperuit*, and seems to have found in the Greek $\delta\varsigma$ not $\delta\tau\iota$. The same may be said of the Perfic Version; and I am inclined to believe that John wrote $\delta\varsigma$, though none of the Greek MSS. now extant favour this reading.

THE TEXT.

24 Then again called they the man that (m) was blind, and said unto him, Give God the praise: we know that this man is (n) a finner.

25 He answered and said, Whether he be a finner, or no, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, (o) I have told you already, (p) and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses disciples?

29 We know that God spake unto Moses: as for this fellow, we know not (q) from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not finners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 (r) Since the world began was it not heard, that any man opened the eyes of one that was born blind.

THE COMMENTARY.

24 (m) Rather, *had been blind*, as in ver. 18.

Ib. (n) They concluded so from his healing on the sabbath-day, ver. 16.

27 (o) In ver. 15.

Ib. (p) Rather, *and did ye not hear?* i. e. hear what I said. See note (C).

29 (q) i. e. from what place he came, who sent him, and what authority he hath. See ver. 33. and ch. viii. 14. See also com. and note on ch. vii. 27.

32 (r) Rather, *from the age*; i. e. from the beginning of the time, that the law of Moses has subsisted: as in ch. xv. 27. *from the beginning* signifies from Jesus's entrance upon his ministry. See com. on Luke i. 70. and on Acts iii. 21.

N O T E S.

(C) V. 27. *And ye did not hear*] Thus I translate the words *καὶ ἐν ἡρώσας* by way of question, which supposes that they did hear, agreeably to the Vulg. Version *et audistis, and ye heard*. In two of Wetstein's Greek MSS. the reading is *καὶ ἐν ἐπιστεύσας*, in two others *ἐν ἐπιστεύσας*: but neither of these readings are necessary, if this part of the sentence is translated as to so ask a question. In our Eng. Transl. *and ye did not hear*, the word *hear* must signify hearken to; and must therefore have a sense very different from that of the word *hear*, which follows immediately after: but in propriety both of them, being placed so near together, should have one and the same meaning.

THE TEXT.

33 If this man were not of God, he (*s*) could do nothing.

34 They answered and said unto him, Thou wast altogether (*t*) born in sins, and dost thou teach us? And (*u*) they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, (*x*) For judgment I am come into this world, that they (*y*) which see not, might see; and that they (*z*) which see, might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, (*a*) If ye were blind, ye (*b*) should have no sin: but now ye say, We see; therefore your sin remaineth.

THE COMMENTARY.

33 (*s*) *i. e.* nothing of this miraculous sort, ver. 30.

34 (*t*) *i. e.* born blind; and therefore born so for the punishment of the sins of thy parents.

Ib. (*u*) *i. e.* out of the synagogue. See com. on ver. 22.

39 (*x*) *i. e.* this is the effect of my coming, that God's judgment will cause those to see, who see not, &c. Or, I am come into this world, to make this distinguishing sentence pass upon men, &c.

Ib. (*y*) *i. e.* who are naturally blind, as this man was,

Ib. (*z*) *i. e.* who say, that they see in the moral sense of the word, as the Pharisees thought that they did (see ver. 40, 41.) though they were *blind guides*, Matthew xxiii. 24.

41 (*a*) *i. e.* your best excuse for not receiving me as *the Christ* would be your being morally blind in this respect, and your not being really convinced of it by what I have said and done.

Ib. (*b*) Rather, *would*.

C H A P. X.

THE TEXT.

1 **V**ERILY, verily, I say unto you,
 (a) He that entereth not by (b)
 the door into the sheepfold, but climbeth
 up some other way, the same is a thief and
 a robber.

2 But he that entereth in by the door, is
 the shepherd of the sheep.

3 To him the porter openeth; and the
 sheep hear his voice: and he calleth his own
 sheep by name, and leadeth them out.

4 And when he putteth forth his own
 sheep, he goeth before them, and the sheep
 follow him: for they know his voice.

5 And a stranger will they not follow,
 but will flee from him: for they know not
 the voice of strangers.

6 This parable spake Jesus unto them:
 but they understood not what things they
 were which he spake unto them.

7 Then said Jesus unto them again,
 Verily, verily, I say unto you, (c) I am
 the door of the sheep.

8 All (d) that ever came before me, are
 thieves and robbers: but the sheep did not
 hear them.

THE COMMENTARY.

1 (a) This parable (as it is called in
 ver. 6.) seems to have been spoken by Jesus
 at the distance of three months after what
 is mentioned in the three foregoing chapters.
 That was spoken at *the feast of tabernacles*
 (see note on ch. vii. 2.) or about the latter
 end of September; and this at *the feast of*
dedication, or, in December. See ver. 22.
 and note upon it, and note (A) here.

Ib. (b) See ver. 7, 9.

7 (c) *i. e.* by hearkening to the doctrine
 which I teach, and to that only, can the
 sheep or converts enter into my spiritual
 society. See Ephes. ii. 18.

8 (d) *i. e.* who have ever set themselves
 up for *the Christ*. See Acts v. 36, 37.

N O T E S.

(A) V. 1. *He that entereth not, &c.*] Sir Is. Newton in his Observ. on Daniel's Prophecies
 (p. 148.) has made the following remark; "Jesus being near the temple, where sheep were kept
 " in folds to be sold for the sacrifices, spake many things parabolically of sheep, of the shepherd,
 " and of the door to the sheep-fold; and discovers that he alluded to the sheep-folds which were
 " to be hired in the market-place, by speaking of such folds as a thief could not enter by the door,
 " nor the shepherd himself open, but a porter opened to the shepherd."

9 I am

THE TEXT.

9 I am the door : by me if any man enter in, he (e) shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* (f) more abundantly.

11 (g) I am the good shepherd : the good shepherd (h) giveth his life for the sheep.

12 But (i) he that is an hireling, and not the shepherd, whose own the sheep are not, seeth (k) the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father : and I (l) lay down my life for the sheep.

16 And (m) other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, (n) that I might take it again.

THE COMMENTARY.

9 (e) Or, *shall be preserved* ; *i. e.* from harm, and be safe in all his ways, as sheep, well taken care of, are in going out, in feeding and returning.

10 (f) *i. e.* eternal life.

11 (g) Jesus had compared himself (ver. 7, 9.) to *the door of the sheep*. See com. on ver. 7. Here he changes the thought, and calls himself the shepherd, because of what he was to do for his flock, the believers.

Ib. (h) *i. e.* ventureth his life for them against the wolf : whereas the hireling runs away, when he sees it coming, ver. 12. See note (B) here.

12 (i) By this *hireling* seems meant in the moral sense an intruder, who only intends to make a profit of the flock of believers.

Ib. (k) *i. e.* the persecuter of the disciples, who are here called *the sheep*.

15 (l) *i. e.* I am so to do upon the cross. See note on ver. 11.

16 (m) Probably, he meant the Gentiles, as well as the Jews dispersed among them.

17 (n) Or, *so as that I may, &c. i. e.* I shall die, but then I shall soon raise myself up from the dead. See note on Matthew xxiii. 35. Mark iv. 12. and Luke xi. 50.

N O T E S.

(B) V. 11. *Giveth his life*] That my explanation of these words is right, will appear by considering what Paul says of Aquila and Priscilla, who were both then living, *who have* (says he) *for my life laid down their own necks* ; *i. e.* hazarded them. See Rom. xvi. 3, 4, 5.

THE TEXT.

18 No man (*o*) taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. (*p*) This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings,

20 And many of them said, He (*q*) hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: (*r*) Can a devil open the eyes of the blind?

22 ¶ (*s*) And it was at Jerusalem (*t*) the feast of the dedication, and it was winter.

THE COMMENTARY.

18 (*o*) *i. e.* hath power so to do, without my consenting to it. See Matthew xxvi. 53.

Ib. (*p*) *i. e.* a command to say, as above. See ch. xii. 49, 50.

20 (*q*) They thought that what he said was false, and therefore they called him *a devil*. See com. on ch. vii. 20. and on ch. viii. 44, 48. See note (C) here.

21 (*r*) *i. e.* besides, that he does not speak like a man, who is *mad*, because possessed with a devil: his works clear him from that; for no devil has power to do what he does. See ch. ix. 32.

22 (*s*) *i. e.* what Jesus said in ver. 1, &c. was said at *the feast of dedication*. See note (D).

Ib. (*t*) See note (E).

N O T E S.

(C) V. 20. *Hath a devil and is mad*] If it is true (as some have thought), that the Jews reckoned all persons possessed by the *devil* to be *mad*, yet it does not follow, that they thought all *mad* men to be possessed by the *devil*. It appears from Matthew ix. 32. and xii. 22. and xvii. 15, 18. and Luke xiii. 11, 16. and from other places, that persons, who had unclean spirits, laboured under diseases different from that of madness: and therefore it is too hasty a conclusion for any man to make from this place, that in the opinion of the Jews the being possessed by the *devil*, and the being *mad* were the same thing.

(D) V. 22. *And it was, &c.*] John has here omitted all that Jesus did from the time, when he left Jerusalem, after *the feast of tabernacles* in September was ended, until *the feast of the dedication* in December: and he did this, probably, because he found, that the other evangelists had given an account of what Jesus did in the interval. Observe likewise, that this time here mentioned was the fourth time (according to John's account) that Jesus went up to the feasts at Jerusalem in that year: for first he went up to *the feast of the pass-over* (ch. ii. 13.): next to *the feast of pentecost*, as it seems to have been (ch. v. 1.): then to *the feast of tabernacles* (ch. vii. 2, 10.): and lastly to this *feast of the dedication*. He is not said to have gone up thither any more till he went up to that *feast of the pass-over* in which he was crucified. John seems purposely to have pointed out his presence in Jerusalem at these four feasts, because all the other evangelists have omitted the mention of every one of them.

(E) *Ib.* *The feast of the dedication*] This feast was instituted by Judas Maccabæus to be kept yearly from the twenty-fifth of the month Caslew (which is the ninth month of the Jewish year, and

answers

THE TEXT.

23 And Jesus (*u*) walked in the temple
(*x*) in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us (*y*) plainly.

25 Jesus answered them, (*z*) I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not: because ye (*a*) are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life, and they (*b*) shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

THE COMMENTARY.

23 (*u*) Rather, *was walking*.

Ib. (*x*) Rather, *in Solomon's portico*; *i. e.* in the portico, which Solomon built. See note (F).

24 (*y*) *i. e.* in direct words, as in ch. xi. 14.

25 (*z*) Rather, *I have said unto you*; *i. e.* I have said to you, what I am going to say again, that *my works bear witness of me*. He had never told them in direct words, that he was *the Christ*.

26 (*a*) Rather, *are not of my sheep*. As *I said unto you, my sheep hear my voice, &c.* I do not find, that Jesus had told them, that they were not of his sheep; but he had said, that *his sheep hear his voice*, and *know him*, and *follow him*, in ver. 3, 4, 14, 16.

28 (*b*) Rather, *shall not perish for ever*. See com. and note on ch. viii. 51.

NOTES.

answers to half of our November and December) for eight days, in memory of his purifying the temple and altar, which had been profaned by Antiochus, 1 Macc. iv. 59. (See Prideaux's Conn. vol. ii. p. 153.)

(F) V. 23. *In Solomon's porch*] By what we find in Jos. Antiq. xx. 8. 7. a portico, built by Solomon on the eastern side of the outer-court of the temple, was left standing by Herod, when he rebuilt the temple. This portico was four hundred cubits long, and was left standing (as is probable) by Herod, because of its grandeur and beauty. But when King Agrippa came to Jerusalem a few years before the destruction of that city by the Romans, and about eighty years after Herod had begun his building (till which time what Herod had begun was not completed), the Jews, finding that this portico was decaying, solicited Agrippa to undertake the repair of it at his own expence, using for their argument not only that the building was growing ruinous, but that otherwise eighteen thousand workmen, who had all of them till then been employed in carrying on the works of the temple, would be all at once deprived of a livelihood. See note on Acts iii. 2.

30 I and

THE TEXT.

30 I and *my* Father (c) are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do you stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, (d) makest thyself God.

34 Jesus answered them, Is it not written (e) in your law, I said, (f) Ye are gods?

35 (g) If he called them Gods, (h) unto whom the word of God came, and the scripture cannot (i) be broken;

THE COMMENTARY.

30 (c) *i. e.* the power which he hath to preserve them, that I have likewise: no man can take them out of his hand or mine, and therefore we are *one* in respect of the preservation of these sheep. See ch. xvii. 11, 21. and note (G) here.

33 (d) See note on ch. v. 18.

34 (e) *i. e.* in Psalm lxxxii. 6. Jesus here includes the Psalms under the general title of *law*, as he does again in ch. xii. 34. and ch. xv. 25.

Ib. (f) *i. e.* Judges, who are called *Elohim, Gods*, in the Hebrew, Exod. xxii. 9, 28. That Judges are here meant, appears from Ps. lxxxii. 2, &c. and also from what follows here. See note on ver. 35.

35 (g) *i. e.* if he, who wrote the words above-mentioned, called, &c. See note on Matthew xix. 5. and see 1 Macc. vii. 16.

Ib. (h) Rather, *with whom the judgment of God was, i. e.* judges, such as are appointed to judge and determine in God's stead. See note (H).

Ib. (i) *i. e.* gainsaid, be set aside, or be otherwise than believed. See note on ch. vii. 23.

N O T E S.

(G) V. 30. *Are one*] The Jews seem to have been angry with Jesus, not for the words *are one*, but for his calling God *his Father*; thereby (as they said) *making himself God*, ver. 33. and, (as Jesus expressed it, ver. 36.) *making himself the son of God*. This they called *blasphemy*, ver. 33. as the high-priest did afterwards at Jesus's trial, Matthew xxvi. 63, 64, 65.

(H) V. 35. *Unto whom the word, &c.*] The word *λόγος* here seems used for *λόγος κρίσεως*, the word of judgment, or the matter of judgment, as in 2 Chron. xix. 6. where Jehoshaphat, setting judges in the land of Judah, says to them, *Take heed what ye do: judge not for men, but for the Lord, who*

THE TEXT.

THE COMMENTARY.

36 Say ye of him whom the Father hath (k) sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

36 (k) *i. e.* set apart for the office, which he was to execute in the world. See Jerem. i. 5.

37 If I do not the works of my Father, believe me not:

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they fought again to take him: but he escaped out of their hand,

40 And went away again (l) beyond Jordan, into the place (m) where John at first baptized; and there he abode.

40 (l) Rather, *by the side of Jordan*; *i. e.* to the banks of it. See com. on ch. vi. 22. and note on Matthew iv. 15. and xix. 1.

Ib. (m) *i. e.* at Bethabara, ch. i. 28. He baptized afterwards at Enon, ch. iii. 23.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

N O T E S.

is with you in the judgment; or, as in margin of Eng. Transl. *in the matter of the judgment* (LXX. καὶ μεθ' ὑμῶν λόγος κρίσεως): in the Hebrew text the word is בְּדִבְרֵי מִשְׁפָּט, which may be rendered either *in the word* or *in the matter of judgment*. In Deut. i. 17. when a charge is given to the judges, that they should not be *afraid of the face of man*, this reason is given, *for the judgment is God's*. Hence it appears probable, that (as I said) λόγος is here used for λόγος κρίσεως; and it is called λόγος Θεῶν, because it is *the judgment* which properly belongs to God, and which they, who give it on earth, give only as acting in God's stead. A way of speaking very like to this is found in Heb. iv. 23. where that writer, speaking of God, says, πρὸς ὃν ἡμῖν ὁ λόγος, *with whom we have to do, i. e. by whom we are to be judged, to whom we are to give an account in judgment*.

C H A P. XI.

T H E T E X T.

1 (a) **N**OW a certain man was sick,
named Lazarus of Bethany,
the town of Mary and her sister Martha.

2 (It was *that* Mary (b) which anointed
the Lord with ointment, and wiped his feet
with her hair, whose brother Lazarus was
sick)

3 Therefore his sisters sent unto him,
saying, Lord, behold, he whom thou lovest
is sick.

4 When Jesus heard *that*, he said, This
sickness is (c) not unto death, but for the
glory of God, that the Son of God might
be glorified thereby.

5 (d) Now Jesus loved Martha, and her
sister, and Lazarus.

6 When he had heard therefore that he
was sick, (e) he abode two days still in the
same place where he was.

7 Then after that saith he to *his* disciples,
Let us go (f) into Judea again.

T H E C O M M E N T A R Y.

1 (a) See note (A).

2 (b) *i. e.* who did so afterwards on one
of the six days before the pass-over. See
ch. xii. 1, 3, &c. and Matthew xxvi. 7.
John here speaks of it as a thing done, be-
cause it was so, when he wrote his gospel.

4 (c) *i. e.* not so much unto death, as for
the glory of God (see note on ch. xii. 44.)
His death was not intended by it so much,
as that an extraordinary miracle should be
wrought, whereby God and his Son would
be glorified, ver. 40. Jesus had said much
the same thing in ch. ix. 3.

5. (d) See ver. 3. This verse is a pa-
renthesis.

6 (e) This verse is a reason for what
Jesus said in ver. 4. He staid two days
longer in Bethabara (where he was) that
Lazarus might die, and himself be more
glorified by raising him to life, after he had
been dead four days, as in ver. 17, 35.

7 (f) *i. e.* to Bethany, a town in Judea,
about two miles from Jerusalem (ver. 18.)
where Lazarus lay sick, ver. 1.

N O T E S.

(A) V. 1. *Now a certain man, &c.*] Here is a large gap in John's history of Jesus. What is mentioned in the last chapter passed at the feast of dedication (ver. 22.) about the beginning of our December : and this miracle of raising Lazarus from the dead seems to have been wrought but a little before the following passover in the end of March, at which time Jesus was crucified, as may (I think) be gathered from ver. 54, 55. of this chapter, and from ch. xii. 9. John has mentioned here the raising of Lazarus from the dead, which the three other evangelists had omitted, and he has omitted the mention of those other miracles of Jesus, which he wrought during that interval of above three months, and which the other evangelists have recorded.

8. *His*

THE TEXT.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not (g) twelve hours in the day? (h) If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because (i) there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus (k) sleepeth: but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of (l) taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

THE TEXT.

9 (g) All the time between sun-rise and sun-set the Jews divided into twelve parts and called them *hours*; so that an hour in the middle of summer was much longer than one in the middle of winter. See note on ch. i. 39.

Ib. (h) The meaning of this and the next verse is, that Jesus was to work miracles, while his life lasted; which he calls his day, as his death was his night; or, till my time is come, while it is day with me, there is no danger of my being stoned to death, as Thomas thought, ver. 8. See com. on ch. ix. 4.

10 (i) Rather, *there is no light in it; i. e.* in the world, as in ver. 9.

11 (k) Meaning, that Lazarus had just then died, which Jesus by his divine power knew. See note (B).

13 (l) See note (C).

N O T E S.

(B) V. 11. *Sleepeth*] To express death by sleep was a thing not uncommon among the Jews; (see Acts vii. 60. and 1 Cor. xi. 30. and xv. 18, 20.) hence the phrase is so often used in the O. Test. of *sleeping with his fathers*, as in 1 Kings ii. 10. and elsewhere. But it was an ambiguous expression, and therefore the disciples mistook the meaning of it, ver. 13.

(C) V. 13. *Taking rest in sleep*] This in the Greek is expressed by *κοιμησιν ὕπνῳ*, the full force of which cannot (I think) be expressed in the English tongue, though in our Eng. Transl. here (as in 1 Macc. xvi. 4.) it is tolerably well worded. Q. Curtius in ix. 5. has an expression, which agrees very well with our translation; *compertum est* (says he) *eum somno paulisper requiescere*: and the Greek phrase of John is found in one of the Greek Epigrams in the Anthologia Græca of R. Steph.

ἰερὸν ὕπνον

Κοιμάται ———

3 Z 2

15 And

THE TEXT.

15 And I am (*m*) glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, (*n*) Let us also go, that we may die (*o*) with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am (*p*) the resurrection and the life: he that believeth in me, (*q*) though he were dead, (*r*) yet shall he live?

26 And whosoever liveth, and believeth in me, (*s*) shall never die. Believest thou this?

THE COMMENTARY.

15 (*m*) Rather, *glad, that I was not there, for the sake of you, that ye may believe; i. e.* that ye may see me glorified by the miracle which I am going to work (ver. 4, 40.) and from thence may believe that I am *the Christ, the Son of God.*

16 (*n*) *i. e.* the effect of our journey will be death to us as well as to him. See ver. 8. This was peevishly said by Thomas to the rest of the apostles; for he (like them, ver. 8.) was afraid of the danger of going into Judea.

Ib. (*o*) *i. e.* with Jesus.

25 (*p*) *i. e.* he, who has power to raise up from the dead and give life. See ch. i. 4. and ch. v. 21, 26.

Ib. (*q*) Rather, *though he be dead, or, though he have died.* See ch. v. 24.

Ib. (*r*) *i. e.* in a future state to all eternity.

26 (*s*) Rather, *shall not die for ever, or eternally, as in our burial office; i. e.* shall live

THE TEXT.

THE COMMENTARY.

27 She saith unto him, Yea, Lord: I believe that thou art the Christ (t) the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he (u) groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which (x) opened the eyes of the blind, have (y) caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he

live for ever, as in ch. vi. 51, 58. Though he shall die a temporal death, as all men do, yet that death shall not put an end to his existence. See com. and note on ch. viii. 51.

27 (t) Rather, *the Son of God, he which was to come.*

33 (u) Or, *groaned and was troubled in spirit.* See ch. xiii. 21.

37 (x) See ch. ix. 6, 7.
Ib. (y) Rather, *caused also, that this man, &c.*

stinketh:

THE TEXT.

stinketh : for he (z) hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always : but because of the people which stand by (a) I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And (b) he that was dead came forth, (c) bound hand and foot with grave-cloaths : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews (d) which came to Mary, and had seen the things which Jesus did, believed on him.

46 But (e) some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the (f) Pharisees a council, and said, (g) What do we ? for this man doth many miracles.

THE COMMENTARY.

39 (z) Greek, *hath been four days*, or, *this is his fourth day*. That he had been buried so long, appears from ver. 17. and probably he was laid in the grave on the day when he died, as Jesus was, ch. xix. 42. See also com. on Acts v. 6.

42 (a) *i. e.* the words, *Father, I thank thee, that thou hast heard me*, ver. 41. which words he pronounced aloud.

44 (b) Or, *he who had been dead, who had been bound hands and feet with, &c.*

Ib. (c) Rather, *having his hands and feet bound, &c.* He must therefore have come forth crawling on his knees.

45 (d) Rather, *which had come to Mary, and had, &c.* See ver. 19.

46 (e) *i. e.* those Jews, who in ver. 37. seem to have cast a reflection upon his power.

47 (f) *i. e.* such of them as were scribes or elders ; for, as Pharisees, they had no concern in *gathering a council*. See Matthew xxvi. 3, 57. Mark xiv. 1, 43, 53. and Luke xxii. 2, 66. See note on Matthew iii. 7. and see also note (D) here.

Ib. (g) Or, *what shall we do ?* See com. on ch. vii. 8.

N O T E S.

(D) V. 47. *Pharisees*] It may be noted here, that the reading of one of the Greek MSS. is (according to Wettstein's N. Test.) *πρεσβύτεροι*, *elders*, not *φαρισαῖοι*, *Pharisees*.

THE TEXT.

THE COMMENTARY.

48 If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both (b) our place and nation.

49 And one of them named Caiaphas, (i) being the high priest that same year, said unto them, (k) Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but (l) being high priest that year, (m) he prophesied that Jesus should die for that nation;

48 (b) *i. e.* the temple. See Acts vi. 13, 14.

49 (i) See note (E).

Ib. (k) *i. e.* by your discourse, which advises only to let him alone, ye seem to know nothing of what is expedient to be done. I am of opinion that we ought to put him to death. See note (F).

51 (l) This office was almost annual at that time, though by the law of Moses (Exod. xl. 15,) it was appointed to be for life. See note on Luke iii. 2.

Ib. (m) Or, *he declared; i. e.* he gave his opinion, that Jesus should die for that nation. He meant only to give counsel to the Jews (as is said in ch. xviii. 14.) that it was expedient, &c. but that being to happen by the decree of God, which he said, there was something prophetic in what he said, though he was ignorant of it. See note on Acts xv. 32. and note (G) here.

N O T E S.

(F) V. 49. *Being the high-priest that year*] These words seem to be an interpolation, taken from ver. 51. where they have a very proper place.

(F) *Ib.* *Ye know nothing at all*] If the reading be right in the Greek MSS. this sense must (I think) be given to the words: but perhaps *ἔθεν* is an interpolated word, formed from *ἐθε* which follows it. According to this conjecture John wrote, *ὑμεῖς καὶ οὐδαὶε, ἐθε λογιζέσθε, ὅτι, &c.* and the words may be translated thus by way of question, *do ye not know and consider, that it is expedient, &c.?* The MS. Alex. and four others, with the Fathers, Origen and Cyrill, have *λογίζεσθε*, not *διαλογίζεσθε*. Some of the Jews, who were in the council seem to have talked of only putting a stop to Jesus's preaching (perhaps by forbidding him to preach any more) as they forbid the apostles afterwards (in Acts iv. 18.); but Caiaphas went farther; and gave it as his opinion, that it was expedient for the publick safety, that Jesus should be put to death.

(G) V. 51. *He prophesied*] The force of John's observation about Caiaphas's prophesying in this case seems to be in Caiaphas's using the expression of *dying for the sins of the people*. He meant dying to save the Jews from being destroyed by the Romans: but, in the prophetic sense of his words

THE TEXT.

52 And (*n*) not for that nation only, but that also he should gather together (*o*) in one (*p*) the children of God that were (*q*) scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore (*r*) walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called (*s*) Ephraim, and there continued with his disciples.

55 ¶ (*t*) And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, (*u*) to purify themselves.

THE COMMENTARY.

52 (*n*) This verse is no part of what Caiaphas said, but is John's remark upon his speech: as if John had said, He is to die indeed, but not for the nation of the Jews only; he is to die for all the world. See 1 John ii. 2.

Ib. (*o*) *i. e.* one flock, fold, or church.

Ib. (*p*) *i. e.* those, who by embracing Christianity, were to become such.

Ib. (*q*) *i. e.* the Jews dispersed through several kingdoms (James i. 1. and 1 Pet. i. 1, 2.) and the heathens likewise among whom they lived.

54 (*r*) *i. e.* not at that time. A considerable length of time passed between this and the approaching pass-over, for Jesus went to Ephraim and *continued* there with his disciples. See note (H).

Ib. (*s*) It lay to the north of Jerusalem, and (as Jerom says) was about twenty miles distant from it. See note (I).

55 (*t*) This verse has no connection with the former, so as to follow it soon in point of time (see com. on ver. 54.) I think, that some months passed between what is said in the 54th and the 55th verses.

Ib. (*u*) One sort of purification was in

N O T E S.

words, it was to *save them from the spiritual punishment of their sins*; for which reason Jesus had his name given to him by the angel, Matthew i. 21. Caiaphas was then high-priest, and therefore his opinion was of most weight in the council; upon which account God put these words into his mouth, rather than into the mouth of any other member of it. See note on Luke iii. 2. concerning Caiaphas's being the high-priest.

(H) V. 54. *No more openly, &c.*] Mr. Lock in his Reasonableness of Christianity (Ed. fol. p. 500.) translates *ἐκ ἔτι* by *not yet*, and says, that "it cannot be well translated here, *no more*; because "within a very short time Jesus appeared openly at the pass-over." But it is not certain, that this time was so very short (see com. on ver. 55.), and it is almost certain, that no instance can be given of *ἐκ ἔτι*, signifying *not yet*, though *ἔτι* when alone, has the signification sometimes of *yet*.

(I) *Ib. Ephraim*] Josephus in Bell. Jud. iv. 9. 9. says, that, when Vespasian marched from Cesarea towards Jerusalem, and had ascended into the mountainous parts, he took among others *the little towns of Bethel and Ephraim.*

accom-

THE TEXT.

THE COMMENTARY.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, (x) What think ye, that he will not come to the feast?

57 Now both the chief priests and (y) the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him.

accomplishment of some vow, which had been made, as in Acts xxi. 23, 24, 26. another was an account of some defilement, which was to be removed by sacrifice. See 2 Chron. xxx. 17, 18.

56 (x) *i. e.* what think ye? do ye think, that he, &c.

57 (y) See com. and note on ver. 47.



C H A P. XII.

T H E T E X T.

1 **T**HEN Jesus (*a*) six days before the passover, came to Bethany, where Lazarus was which had been dead, (*b*) whom he raised from the dead.

2 (*c*) There they made him a supper, and Martha (*d*) served : but Lazarus was one of them that (*e*) sat at the table with him.

3 (*f*) Then took Mary a pound of ointment of (*g*) spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,

5 Why was not this ointment sold for (*b*) three hundred pence, and given to the poor ?

6 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, (*i*) and bare what was put therein.

T H E C O M M E N T A R Y.

1 (*a*) *πρὸ ἑξ ἡμερῶν τῆς πάσχα*; *i. e.* reckoning the day of the pass-over for the last of the six. Jesus came on our Sunday, the first day of the week, to Bethany, where he supped : and on the next day (Monday) he made his publick entry into Jerusalem, ver. 12. See note on Matthew xxi. 1. and note (A) here.

Ib. (*b*) Rather, *whom he had raised*.

2 (*c*) *i. e.* at Bethany, but not at Lazarus's house ; for this supper was made at the house of one Simon who had been a leper, Matthew xxvi. 6. and Mark xiv. 3.

Ib. (*d*) *i. e.* waited upon Jesus at the table.

Ib. (*e*) Rather, *lay down at the table*. See note on ch. xiii. 23.

3 (*f*) See Matthew xxvi. 7. and Mark xiv. 3. This is a fact different from what Luke mentions in ch. vii. 37.

Ib. (*g*) See note on Mark xiv. 3.

5 (*b*) *i. e.* for £.9 13s. 9d. of our money.

6 (*i*) Or, carried off, *i. e.* stole. See Toup's Emend. ad Suid. (part. iii.) p. 203.

N O T E S.

(A) V. 1. *Six days before the passover*] Jesus seems to have come to Bethany, on the Sunday (according to our reckoning) before he was crucified : and he went from thence every morning to Jerusalem, and returned back at night, Luke xxi. 37. What is mentioned here in ver. 3. did probably not happen on the first of those six days, but on one of the last. See Matthew xxvi. 6. and Mark xiv. 3.

THE TEXT.

7 Then said Jesus, Let her alone : (k) against the day of my burying (l) hath she kept this.

8 For the poor always ye have with you ; but me ye have not always.

9 Much people of the Jews therefore knew that he was there : and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death ;

11 Because that by reason of him many of the Jews (m) went away, and believed on Jesus.

12 ¶ On (n) the next day, much people that were come to the feast, when they heard that Jesus (o) was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon ; as it is written,

15 (p) Fear not, daughter of Sion : behold, thy King cometh, sitting on an asses colt.

THE COMMENTARY.

and Menagii Observ. ad Diog. Laertium, lib. iv. Lacyd. sect. lix. And Jos. Antiq. Jud. xii. 5. 4. ἄσε καὶ τὰ σκεύη τῆς Θεᾶς βαστάσαι. Nonnus gives this sense to the passage,

—ὅπποσα ἐξέλετο, χηλῶ
Αὐτὸς ἀνέβη αὖτις φύλαξ κακός—

Quæcumq; voluit loculo ille extulit custos malus.

7 (k) See note on Matthew xxvi. 12.

Ib. (l) Or, let her keep this. See note (B). Perhaps she used only a part of the ointment about Jesus's feet.

11 (m) Rather, *withdrew themselves*; i. e. from the publick service in the synagogues.

12 (n) i. e. Monday. See com. on ver. 1.

Ib. (o) See Matthew xxi. 1. Mark xi. 1. and Luke xix. 29.

15 (p) See Zech. ix. 9.

N O T E S.

(B) V. 7. *Hath she kept this*] Five or six of Wettstein's Greek MSS. instead of εἰς τὴν ἡμέραν τῆς ἐνταφιασμῆς μὲς τετήρημεν αὐτήν, have this reading ἵνα εἰς τὴν ἡμέραν τῆς ἐνταφιασμῆς μὲς τηρήσῃ αὐτήν :—Vulg. *ut in diem sepulturæ meæ servet illud*. And the Versions Vulg. Copt. Ethiop. and latter Version Syr. in the margin have what answers to it. This reading has the approbation of Bengelius and Mills; and if right, it should be translated, *that she may keep it, &c.*

THE TEXT.

16 These things understood not his disciples at the first: but when Jesus was (q) glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ (r) And there were certain (s) Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, (t) The hour is come, that the Son of man should be glorified.

THE COMMENTARY.

16 (q) So he was by the wonderful events which attended his crucifixion, and afterwards by his resurrection and ascension. See ver. 23. and ch. vii. 39. and xiii. 31, 32. and Acts iii. 13.

20 (r) See note (C).

Ib. (s) *i. e.* such heathens as were *profelytes of the gate* (so the Jews called them) and came up to Jerusalem to worship. See note (D) here and on ch. vii. 35.

23 (t) Rather, *The hour is come, so as that the Son of man is to be glorified.* See note on Matthew xxiii. 35. *is come*; *i. e.* is almost come; for on the fourth day after this he was crucified.

N O T E S.

(C) V. 20. *And there were, &c.*] John has omitted to mention between this verse and the preceding one what Jesus did with regard to the driving the buyers and sellers out of the temple: and what John has said concerning such an action in ch. ii. 14. &c. seems to belong to this place (see note on ch. ii. 14.). If it does not, John has entirely omitted the mention of this action, probably because made by the other evangelists.

(D) *Ib.* *Greeks*] These Ἕλληνες were persons not circumcised, nor observing the law of Moses, as the Jews did; and therefore they were reckoned among the heathens, and among the Greek heathens, if they used the Grecian language and customs. These *profelyte Greeks* are spoken of again in Acts xvii. 4. See note on ch. vii. 35.

T H E T E X T.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, (*u*) and die, it (*x*) abideth alone : (*y*) but if it die, it bringeth forth much fruit.

25 He that (*z*) loveth his life, shall lose it : and he that (*a*) hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Father honour.

27 Now is my soul troubled ; and what shall I say ? Father, save me from this hour ; (*b*) but for this cause came I unto this hour ;

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and (*c*) will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that (*d*) it thundered : others said, an angel spake to him.

T H E C O M M E N T A R Y.

24 (*u*) This was according to the philosophy of those days : and Paul reasons upon the same supposition in 1 Cor. xv. 36, 37.

Ib. (*x*) *i. e.* produceth nothing.

Ib. (*y*) As Jesus meant this of himself, the sense is, that his death was necessary, as that, without which mankind could not be benefited.

25 (*z*) See com. and note on Matthew x. 39.

Ib. (*a*) *i. e.* loveth it not so well as not to be willing to part with it for the sake of Jesus and his gospel. See note on Luke xiv. 26.

27 (*b*) As if he had said ; but I retract that prayer, for I have lived to this time on this very account. The *trouble of his soul* made Jesus here pray, and then unsay it again, as in Matthew xxvi. 39. and Mark xiv. 36. for though his *spirit was ready*, his *flesh was weak*, as he himself said in Mark xiv. 38.

28 (*c*) See com. on ver. 16. and add, that the descent of the holy Ghost on the apostles and the conversion of the Gentile world contributed to the glorifying of Jesus.

29 (*d*) Probably, there was thunder, as well as a voice (as in Exod. xix. 16, 17.)

N O T E S.

(E) V. 29. *It thundered*] Wetstein in N. Test. on the place is of another opinion, viz. that the Greeks, who did not understand the language then in use among the Jews, thought, that it *thundered* ; but, that the Jews hearing a voice from heaven, which they understood, ascribed it to some angel.

and

THE TEXT.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is (e) the judgment of this world: now (f) shall the prince of this world be cast out.

32 And I, if I (g) be lifted up from the earth, (h) will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard (i) out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, (k) Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

THE COMMENTARY.

and some persons present, but at a distance, heard the thunder; while others heard the voice too, and these last said, that an angel spake unto him. See note (E).

31 (e) *i. e.* the Jewish world (see note on Luke ii. 1. and com. and note on Matthew iv. 8.) is about to be judged and condemned for its rejecting me.

Ib. (f) *i. e.* the devil (ch. xiv. 30. and xvi. 11. and 2 Cor. iv. 4. and Eph. ii. 2. and vi. 12.) shall be subdued by me: his power will prevail over me, so as to cause me to die (see note on Luke iv. 13. and com. on Luke xxii. 53.) but by my resurrection and the consequences of it, the power, which he now exercises as *prince of this world*, shall have an end put to it. See note (F) here.

32 (g) *i. e.* crucified. See ver. 33.

Ib. (h) *i. e.* will by the gospel convert multitudes, and bring them into my kingdom.

34 (i) *i. e.* out of Ps. cx. 4. See com. on ch. x. 34.

35 (k) Jesus gave no answer to their objection, but applied his discourse to the warning them, that they should believe in him, before he should be taken from them. See note (G).

N O T E S.

(F) V. 31. *Prince of this world*] It is not improbable, that Jesus in giving this title to the devil alludes to the offer, which the devil made to him in Matthew iv. 8. of giving him all the kingdoms of the world and the glory of them; by which offer he made a claim to them as his own.

(G) V. 35. *Yet a little while*] I do not find, that Jesus did at any time declare to the Jews at large, that he was *the Son of God*, or *the Christ*, till at his trial, when being put to his oath and adjured by the high-priest to say, whether he was *the Christ, the son of God*, he answered in the affirmative,

THE TEXT.

THE COMMENTARY.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and (l) did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him;

38 (m) That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore (n) they could not believe, because that (o) Esaias said again,

40 He hath blinded their eyes and hardened their heart; (p) that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he (q) saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also (r) many believed on him; but because of the Pharisees they (s) did not confess *him*, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

36 (l) Probably by mixing himself with the multitude, and passing through the midst of them. See com. on ch. viii. 59.

38 (m) Rather, *so that the saying of Esaias the prophet was fulfilled*. See Isai. liii. 1. and see the use of *væ* in note on Matthew xxiii. 35. Mark iv. 12. and Luke xi. 50.

39 (n) *i. e.* they did not believe. See Mark vi. 5. compared with Matthew xiii. 58. and see com. and note on Mark vi. 5. and com. and note on Mark i. 45. and note on Matthew xxiv. 24.

Ib. (o) In ch. vi. 9, 10.

40 (p) See Matthew xiii. 14. Luke viii. 10. Acts xxviii. 26, 27. Rom. xi. 8. and see note on Matthew xxiii. 35. and on Mark iv. 12. and Luke xi. 50.

41 (q) *i. e.* of Jesus. In Isai. vi. 1, 5, 8. it appears, that the glory, which the prophet saw, was that of Jehovah: John therefore saying here, that it was the glory of *Jesus* or of *the Christ*, we may conclude from hence, that John counted Jesus to be *Jehovah*.

42 (r) We know the names of two of them, *viz.* Nicodemus and Joseph of Arimathea.

Ib. (s) Rather, *it*.

N O T E S.

affirmative, Mark xiv. 61, 62. He had indeed before declared himself to be *the Christ* in his discourse with the Samaritan woman, ch. iv. 26. but then she was a stranger, and alone, when he declared it: and he had said as much to his disciples; never (I think) in direct words, but it might easily be concluded from them, as here, in ch. xi. 4. and in Matthew xxiv. 5.

44 ¶ Jesus

THE TEXT.

THE COMMENTARY.

44 ¶ Jesus cried and said, He that believeth on me, believeth (t) not on me, but on him that sent me,

44 (t) Rather, *not on me only, but on him also*: or, *not so much on me, as on him*. See note (H).

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and (u) believe not, (x) I judge him not: for I came not to judge the world, but to save the world.

47 (u) Or, *and keep them not*.
Ib. (x) See ch. v. 45.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment (y) is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

50 (y) *i. e.* leadeth to it. See ch. xvii. 3.

N O T E S.

(H) V. 44. *Not on me, but on him*] In one of the senses, which I have given to these words the following texts are (I believe) to be understood; Matthew vi. 19, 20. and ix. 13. compared with Hosea vi. 6. as also Matthew x. 20. and xii. 7. Mark ix. 37. Luke xxiii. 28. John vi. 27. and vii. 16. and xi. 4. and xiii. 34. Acts v. 4. and 1 Cor. i. 17. and vii. 4. and ix. 8. and x. 24. and xiii. 5. and xv. 10. Ephes. vi. 12. Coloss. iii. 2. Heb. xiii. 9. and 1 Pet. iii. 3, 4. See also Prov. viii. 10. In the same manner I find Josephus speaking; for he says in Antiq. iv. 8. 2. *ὃ μέχρι τῆ δευρο ὑμῖν εἴσει (Θεός) τὴν αὐτὴ πρόνοιαν, ἀλλ' ἐφ' ὅσον, &c.* God will not only continue his providence over you at present; but, as long as ye will have him for your Governour, and will go on in the practice of virtue, so long will ye enjoy the assistance of his providence: so likewise in Antiq. ii. 9. 2. speaking of Pharaoh's order to kill all the male children of the Israelites as soon as they were born, he says, that the Israelites were sadly afflicted with this order, *ὃ καθὼ παίδων ἀπεστερήθη, ἀλλὰ*—not only because they were deprived of their children, but because the whole race of them would be soon extinct: and in Antiq. xvi. 1. 1. he tells us, that Herod punished the Jewish housebreakers by selling them for slaves to foreigners, which (says he) *ἀμαρτία πρὸς τὴν θρησκείαν ἦν, ὃ νόμισις τῶν ἀλισκομένων*, was not so much a punishment of the guilty, as a sin against religion. These passages I have thought proper to refer to, that the reader may not only see, how common this way of speaking was among the Jews, but that he may know likewise how to understand aright the true meaning of those several texts of scripture.

C H A P. XIII.

THE TEXT.

1 (a) **N**OW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world, unto the Father, having loved his own which were in the world, he (b) loved them unto the end.

2 And (c) supper being ended (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him)

3 (d) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and (e) went to God,

4 He (f) riseth from supper, and laid aside (g) his garments, and took a towel, and girded himself.

THE COMMENTARY.

1 (a) Rather, *Now Jesus having known before the feast of the pass-over, that his hour was come, when he was to go out of the world, and having loved his own; i. e. his disciples.* See note (A).

Ib. (b) An instance of which he gave in what he said and did at this supper.

2 (c) Rather, *while the supper was (the devil having already put into the heart—betray him).* This supper was that of the pass-over. See note (B).

3 (d) Rather, *Though Jesus knew, &c. i. e. knew, how high in dignity he was, yet he condescended to wash the feet of his disciples.* See ver. 14.

Ib. (e) Rather, *was going away, withdrawing himself, to God.* See com. on ver. 8.

4 (f) Not from eating, but from his place at the table. Probably the dishes were not yet placed on the table, though the guests were seated.

Ib. (g) *i. e. his upper one, his cloak or gown (the plural being here used for the*

N O T E S.

(A) V. 2. *Now before the feast, &c.*] The supper mentioned in ver. 2. was undoubtedly on the Thursday evening, when the feast of the pass-over began: and, though in our Eng. Transl. this passage seems to place the supper before that feast, yet (as I have translated it) what is here said is consistent with what we read in the other evangelists. See note on Matthew xxi. 1. and xxvi. 2, 5, 17. and on John xii. 1.

(B) V. 2. *Supper being ended*] To support this new translation of the words, it may be remarked, that from ver. 26. and 30. it appears, that the supper was not then ended: nay, it is probable, that it was not then begun, because the washing of feet (ver. 5.) was usually practised by the Jews before they entered upon their meal, as may be gathered from Luke vii. 44. and from the reason of the custom. I think, that John wrote not γενομένων, but γινομένων, (Mangey, 2 Codex habet γινομένων, cum cæna jam fieret. Cod. Reg. γινομένων.) as one of Wettstein's Greek MSS. has it, with the approbation of the learned Piscator. By the supper I suppose to be meant not only the eating of it, but the preparing of it, the getting it ready, and the doing all necessary things previous to the eating of it. The devil had before this time of the supper, put it into Judas's head to betray his Master. See Matthew xxvi. 14. &c. Mark xiv. 10, 11. and Luke xxii. 3. &c.

THE TEXT.

5 After that, he poureth water into (*b*) a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter faith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know (*i*) hereafter.

8 Peter faith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, (*k*) thou hast no part with me.

9 Simon Peter faith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus faith to him, He (*l*) that is washed, needeth not, save to wash *his* feet, but is clean every whit: and (*m*) ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and (*n*) was set down again, he said unto them, Know ye what I have done to you?

THE COMMENTARY.

singular number). See note on Matthew x. 10.

5 (*b*) Rather, *a cistern*, or vessel for water.

7 (*i*) *i. e.* after I have done with washing your feet. See ver. 12.

8 (*k*) Or, *thou shalt have*, (as in the Vulg.) *i. e.* I will not reckon thee any longer to be one of my disciples. The present tense is often used by this evangelist for the future, as in ver. 3. and ch. xiv. 3, 18, 19. and xvi. 16.

10 (*l*) *i. e.* washed all over by bathing, as the custom then was, needs no other washing, when he sits down as a guest at table, but that of his feet, which were dirtied by walking. See note (C).

Ib. (*m*) See ch. xv. 3.

12 (*n*) Rather, *was laid down again*; *i. e.* to the table, from whence he rose, ver. 4. See note on ver. 23. John has given us no account of the institution of the eucharist or holy communion by Jesus; probably because the other three evangelists had been full in their account of it.

N O T E S.

(C) V. 10. *He that is washed, &c.*] In the Greek η is put for $\epsilon\iota\ \mu\eta$, *save or unless*; of which there is an instance in Xenophon's Cyrop. (lib. vii. p. 533. Ed. Hutch. 4to.) where he says, $\epsilon\iota\pi\epsilon\ \mu\eta\delta\epsilon\nu\alpha\ \pi\alpha\rho\iota\epsilon\nu\alpha\iota$, $\eta\ \tau\epsilon\varsigma\ \phi\iota\lambda\alpha\varsigma\ \tau\epsilon\ \kappa\alpha\iota\ \alpha\rho\chi\omega\nu\iota\alpha\varsigma\ \tau\omega\nu\ \Pi\epsilon\rho\sigma\omega\nu$, *neminem admitti jussit, præter amicos & principes Persarum.*

THE TEXT.

13 Ye call me (o) Master, and Lord: and ye say well; for so I am.

14 If I then, (p) *your* Lord and Master, have washed your feet, ye also ought (q) to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ (r) I speak not of you all; I know whom I have chosen: (s) but that the scripture may be fulfilled, (t) He that eateth bread with me, (u) hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that (x) I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and (y) testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

THE COMMENTARY.

13 (o) Rather, *Teacher and Lord*. See ch. iii. 2.

14 (p) Rather, *your Lord and Teacher*, (see ch. iii. 2.) *i. e.* though your Lord and Teacher, or, who am so.

Ib. (q) *i. e.* to do all kind and helpful offices to one another, humbling yourselves for such a purpose, as I have now done. The general purport of this is expressed in ver. 34, 35. Instances of teaching by actions, as well as words, are to be found in O. Test. and such an one this seems to have been.

18 (r) This refers to ver. 10, 11.

Ib. (s) *i. e.* but (as I said ver. 10, 11.) ye are not all clean, that the scripture, &c. or, *but, that the scripture may be fulfilled, he, who eateth bread with me, hath, &c.*

Ib. (t) See Pl. xli. 9.

Ib. (u) *i. e.* is turned to be my enemy. This was Judas's case, who had already covenanted with the chief priests to betray Jesus. See ver. 2. and Matthew xxvi. 14, 15. Mark xiv. 10, 11. and Luke xxii. 3, 4, 5.

19. (x) *i. e.* the *Christ*. See com. on ch. viii. 24.

21 (y) Rather, *declared*. See note on ch. iv. 44.

THE TEXT.

23 Now there was (z) leaning on Jesus bosom, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then (a) lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus (b) answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And (c) after the sop, Satan entered into him. Then said Jesus unto him, (d) That thou doest, do quickly.

28 (e) Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of (f) against the feast; or that he should give something to the poor.

THE COMMENTARY.

23 (z) Rather, *lying down in Jesus's bosom*. See note (D).

25 (a) Rather, *falling on Jesus's breast; i. e.* turning himself back towards the breast of Jesus, that he might ask him the question privately.

26 (b) Probably, in a low voice, so as to be heard by John, and not by the rest, as may be gathered from ver. 28.

27 (c) *i. e.* entered again into him, and made him renew his design of betraying Jesus, which Satan had before put into his heart, ver. 2. See also com. on ver. 18. The giving the sop to Judas did not occasion this: it only marks the time, when the devil confirmed Judas in his resolution.

Ib. (d) *i. e.* if thou art determined to betray me, do it soon, that the dread of what I am to suffer may not be lengthened. See note (E).

28 (e) Rather, *none of those who lay down, &c. i. e.* on the couches at the table with him. See note on ver. 23.

29 (f) Rather, *for the feast*: it lasted eight days, reckoning the seven days of un-

NOTES.

(D) V. 23. *Leaning on Jesus bosom*] The Jews of those days at their suppers lay along on couches placed round the table, as the Greeks and Romans also did. On each couch there lay two, if not three, persons, and the head of one of them leaned against the bosom of him who lay above him on the same couch. See note on Luke xvi. 22. The person, who is here said to have thus leaned on Jesus's bosom, was John the writer of this Gospel, whom Jesus loved more than the rest of his apostles. See ch. xix. 26. and xxi. 7, 20.

(E) V. 27. *That thou doest, do quickly*] Men, who know that they are certainly to suffer, are naturally desirous of not having it delayed, the fear of death being a sort of dying. Ovid. Heroid. x. 82. says,

Morsq; minus pœnæ, quàm mora mortis, habet.

leavened

THE TEXT.

THE COMMENTARY.

30 He then having received the sop, went immediately out : and it was night.

31 ¶ Therefore when he was gone out, Jesus said, (g) Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, (h) Whither I go, ye cannot come ; so now I say unto you.

34 (i) A new commandment I give unto you, That ye love one another ; (k) as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, (l) The cock shall not crow, till thou hast denied me thrice.

leavened bread and the day of the pass-over. Unleavened bread, or something else, which in those days was necessary, might be what the disciples thought Jesus to have meant.

31 (g) *i. e.* he is about to be glorified : he speaks of that as done, which was to be so soon done. See note (F).

33 (h) *i. e.* by dying : and so in ver. 36.

34 (i) The newness of his commandment seems to have consisted in the apostles loving one another, after the example, and perhaps to the degree, that Jesus had loved them.

Ib. (k) Rather, *that, as I have loved you, ye may also love one another.* See ch. xv. 12. and see the latter part of note on Mark ix. 12.

38 (l) See Matthew xxvi. 34. Mark xiv. 30. Luke xxii. 34.

N O T E S.

(F) V. 31. *Now is the Son of man glorified*] It was then night (ver. 30.) ; and in a very few hours, after Jesus had said this, he was to be seized upon, and soon afterwards to be crucified : his crucifixion was at the end of three days to be followed by his resurrection and afterwards by his ascension into heaven (ch. xvii. 5.) ; both of which were *glorious* to him. See also ch. xxi. 19. where Peter's death is spoken of, as what would *glorify God*.

CHAP.

C H A P. XIV.

THE TEXT.

1 **L**ET not your heart (*a*) be troubled: ye believe in God, believe also in me.

2 In (*b*) my Father's house are many mansions; if *it were* not so, I would have told you: I go to prepare a place for you.

3 And (*c*) if I go and prepare a place for you, (*d*) I will come again, and receive you unto myself, (*e*) that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am (*f*) the way, and (*g*) the truth, and (*h*) the life: no man cometh unto the Father but by me.

7 If ye had known me, (*i*) ye should have known my Father also: and from henceforth ye know him, and (*k*) have seen him.

8 Philip saith unto him, Lord shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me,

THE COMMENTARY.

1 (*a*) This, and all which follows to the end of ch. xvii. relates to the apostles only, and was spoken to them by Jesus not above three or four hours before he went out into the garden, where he was seized upon; and therefore he meant hereby to comfort and fortify them against what was to happen to him then, and afterwards in consequence of it.

2 (*b*) *i. e.* in heaven.

3 (*c*) Rather, *when I shall have gone, and prepared a place, &c.*

Ib. (*d*) Not in person; but by the comfort and assistance, which I shall give you, ver. 18. and Matthew xxviii. 20.

Ib. (*e*) Rather, *that, where I then shall be, &c.* there ye may, by following my commandments, have a place also. See com. on ch. i. 5.

6 (*f*) This is explained by Jesus in the latter part of the verse.

Ib. (*g*) *i. e.* he, by whom the truth came. See ch. i. 17. and ch. viii. 31, 32.

Ib. (*h*) *i. e.* he, through whom men shall have eternal life. See ch. x. 28. and ch. xi. 25.

7 (*i*) Rather, *ye would.*

Ib. (*k*) See ver. 9.

(*l*) hath

THE TEXT.

(*l*) hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not, that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: (*m*) but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: (*n*) or else believe me for the very works sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and (*o*) greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall (*p*) ask in my name, that will I do, that the Father (*q*) may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another (*r*) Comforter, that he may abide with you (*s*) for ever.

THE COMMENTARY.

9 (*l*) See ch. xii. 45. *i. e.* the power of the Father displayed in my miraculous works, ver. 10.

10 (*m*) Rather, *and the Father, &c.* *i. e.* he both spake my words, and does my works.

11 (*n*) See ch. x. 38.

12 (*o*) See com. on ch. v. 20.

13 (*p*) *i. e.* ask of the Father in my name. See ch. xv. 16. and ch. xvi. 23. Only such things seem to be meant here, as were for the advancement of Jesus's kingdom as *the Christ*: and a degree of faith was to be employed in that asking suitable to the importance of the occasion. See Matthew xxi. 22. and Mark xi. 22.

Ib. (*q*) *i. e.* that, when ye ask of the Father, and receive from the Son, the Father may, through, or by means of, the Son, have the glory of it ascribed to him.

16 (*r*) Rather, *Advocate*, as in 1 John ii. 1. *i. e.* one, who assists and supports with his presence. See note (A) here.

Ib. (*s*) *i. e.* as long as ye shall live. See Gr. in Philem. ver. 15. and see LXX. Exod. xxi. 6. and Deut. xv. 17. and Ps. lii. 9. and lxi. 4. and cxix. 44, 111.

N O T E S.

(A) V. 16. *Comforter*] Asconius in his Com. upon Cicero's Orat. in Qu. Cæcilium says, *Qui defendit alterum in judicio, aut patronus dicitur, si orator est; aut advocatus, si aut jus suggerit, aut præsentiam suam commodat amico*: and agreeably to this sense of the word the holy Spirit of God is said to help our infirmities, and make intercession for us, Rom. viii. 26.

17 *Even*

THE TEXT.

17 *Even* (t) the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but (u) ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless ; (x) I will come to you.

19 Yet a little while, and the world (y) seeth me no more : but ye see me : (z) because I live, ye shall live also.

20 (a) At that day ye shall know (b) that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

22 (c) Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not to the world?

23 Jesus answered and said unto him, If a man love me, he will (d) keep my words : and my Father will love him, and

THE COMMENTARY.

17 (t) Rather, *the spirit of the truth, i. e. the holy Spirit or holy Ghost, who will lead you into all the truths of my gospel, ver. 26. See also ch. xv. 26. and ch. xvi. 13. and xviii. 37.*

Ib. (u) Rather, ye will know him, because he will dwell in you. He was not then given (ver. 16. and ch. vii. 39.), and so could not be said then to dwell in them. See note (B).

18 (x) *i. e. in the performance of my promise to give you that comforter, the Spirit of truth.*

19 (y) Rather, *shall see me no more, but ye shall see me ; i. e. in the performance of my promise to you in ver. 16, 17, 18. See com. on ch. i. 5.*

Ib. (z) Rather, because I shall live, ye also shall live : i. e. my resurrection shall be the certain proof that ye also shall be raised to eternal life.

20 (a) *i. e. when ye shall receive the holy Ghost in virtue of my promise. See ver. 16, 17, 18, and 26.*

Ib. (b) Rather, that I shall be in the Father.

22 (c) The brother of James, and writer of what is called the Epistle of Jude.

23 (d) *i. e. observe to do according to them. See note (C).*

NOTES.

(B) V. 17. *Ye know him, for he dwelleth in you*] Nonnus in his poetical paraphrase on this Gospel uses the future tense γνῶσεσθε and μένει, and in the Vulg. Version we have *cognoscetis* and *manebit* : that μένει and *manebit* is right, appears (I think) from the word εἶπαι which follows immediately. John very frequently uses the present tense, when he means to speak of something future ; and if he wrote γινώσκετε and μένει here, these words should, however, be so translated as to have the sense of a future tense given to them.

we

THE TEXT.

THE COMMENTARY.

we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings : and the word which you hear, (e) is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the (f) Comforter, which is the holy Ghost, whom the Father (g) will send in my name, he shall (h) teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 (i) Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away (k) and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for (l) my Father is greater than I.

24 (e) Rather, *is not so much mine as, &c.* or, *is not mine only, but, &c.* See note on ch. xii. 44.

26 (f) Rather, *Advocate.* See com. and note on ver. 16.

Ib. (g) Jesus being to send him from the Father, as it is expressed in ch. xv. 26. See also ch. xvi. 7.

Ib. (h) *i. e.* by bringing to your remembrance, what I have taught you. This is all that seems here to have been promised : but the holy Ghost did more than this, giving to them revelations about new points relating to christianity, as in Acts x. 11. &c. and xiii. 2.

27 (i) *i. e.* Farewell. It is a Jewish form of taking leave at parting from a person.

28 (k) Rather, *and shall come again, &c.* as in ver. 3.

Ib. (l) See note (D).

NOTES.

(C) V. 23. *Keep my words*] The word *τηρεῖν* signifies to observe words, either with a good intent to pay a regard to them, or with an ill intent to accuse a man for them. In the latter sense the word *τηρεῖν* is used in ch. xv. 20. and in LXX. Gen. iii. 15. and in the first sense here and in ver. 15. and 24. and in Matthew xix. 17. and Mark vi. 20. and vii. 9. Elſner on Matthew xix. 17. quotes Diod. Sic. lib. xi. p. 10. (Ed. Rhodom. Hann. 1604.) as saying, *τηρεῖν τὰς τῆς πόλεως νόμους*, and *ib.* p. 39. *τὸν τῆς ταφῆς νόμον ἐτήρησε*, and Polybius, lib. i. c. 83. p. 117. (Edit. Gron. 8vo.) *τηρεῖν τὰ κατὰ τὰς συνθήκας δίκαια* : and in the same manner Jos. Antiq. iv. 8. 41. says, *τηρεῖντες ἑαυτοὺς εἰς τὴν τέλει ἀπόλαυσιν*, *preserving themselves for the sake of enjoying them, i. e.* the wives, to whom they had lately been married.

(D) V. 28. *My father is greater than I*] Jesus had frequently told his disciples, that his Father had sent him ; particularly he had said so in this very discourse to them, ver. 24. and in ch. xiii. 16. he had told them, that *he, that is sent, is not greater than he that sent him*, meaning that the Sender

THE TEXT.

29 And now I have told you before it come to pass, that when it is come to pass, (m) ye might believe.

30 (n) Hereafter I will not talk much with you: for the (o) prince of this world cometh, (p) and hath nothing in me.

31 (q) But that the world may know that I love the Father; (r) and as the Father gave me commandment, even so I do. (s) Arise, let us go hence.

THE COMMENTARY.

29 (m) *i. e.* believe me to be the Christ. See ch. xiii. 19.

30 (n) Rather, *I will no more talk much.*

Ib. (o) *i. e.* the devil: his power over me is just ready to be exerted. See com. on ch. xii. 31.

Ib. (p) Or, *shall find nothing in me.* (See com. on ch. i. 5.) *i. e.* his power will not be able to find any thing but innocence in me: or, *shall find nothing in me, except that the world may know—and that, as the Father gave me commandment, so I do.* (See note E).

31 (q) *i. e.* the only effect of the devil's coming will be, to make the world know, that I love the Father, &c.

Ib. (r) Rather, *and that, as the Father, &c.*

Ib. (s) It is probable, that, though Jesus said this, yet he continued his discourse in the same place, and did not go immediately. See ch. xviii. 1.

N O T E S.

is greater than the sent: it seems probable therefore, that the preference which Jesus here ascribes to the Father, was meant of, and had a view to, Jesus's being *sent* by him into the world: especially, if what Bishop Pearson says in his *Expos. of the Creed*, p. 36. be true, *viz.* "that divers of the ancients read this place with this addition, *the Father, who sent me, is greater than I.*"

(E) V. 30. *And hath nothing in me*] The word *εὐφροει* is found in six of Wettstein's Greek MSS. and in some Latin ones; and that word, or *εὐφροει*, is found in several ancient Councils and Fathers.

C H A P. XV.

T H E T E X T.

1 I AM (*a*) the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, (*b*) he purgeth it, that it may bring forth more fruit.

3 Now (*c*) ye are clean through the word which I have spoken unto you.

4 Abide in me, (*d*) and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, (*e*) and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, (*f*) and is withered; and men (*g*) gather them, and cast them into the fire, and they are burned.

T H E C O M M E N T A R Y.

1 (*a*) See note (A).

2 (*b*) Or, *he cleaneth it* (ver. 3.) *i. e.* he pruneth it, cutting off the overgrown and useless branches. See note (B) here.

3 (*c*) See ver. 2. and ch. xiii. 10, 11.

4 (*d*) Rather, *and I will in you.*

5 (*e*) *i. e.* and in whom I abide. See ver. 4.

6 (*f*) Or, *which is withered.* See note (C).

Ib. (*g*) Rather, *gather it, and cast it into the fire, and it is burned.* See note (D).

N O T E S.

(A) V. 1. *The true vine*] It may have been here called ἀμπελος ἀληθινή, *the true vine*, or vine of the right sort, bearing good fruit, in opposition to a wild and barren vine. So Mr. Bausobre in his remark on these words conjectures; and he refers his reader to Jerem. ii. 21. where the right kind of vine is called καρπόφορος and ἀληθινή, *fruitful and true*, and the wild and barren one ἀμπελος ἀλλοτρία.

(B) V. 2. *He purgeth it*] Agreeably to the sense here given to καθαίρει, Horace uses the word *purgare*, when in Epist. i. 7. 51. he says *purgantem ungues cultello*, meaning, cutting his nails with a penknife.

(C) V. 6. *And is withered*] It seems to me probable, that John wrote, not καὶ ἐξηράνθη, but ὁ καὶ ἐξηράνθη, *which is withered*. The word κλημα is used for a thriving branch in ver. 5. and therefore, probably, a dead one is not meant here by the same word, without some farther description of it such as ὁ καὶ ἐξηράνθη gives us.

(D) *Ib.* *Gather them, &c.*] The common reading is αὐτὰ, *them*, *i. e.* the branches, agreeably to what is found in the greatest part of Wettstein's Greek MSS. but in twelve of them, and in Wake's fifth, αὐτὸ, *it*, is found, instead of αὐτὰ, *them*; and the Versions Vulg. Syr. and Armen. have what answers to αὐτὸ; which word seems to have come from John's pen, because it is best suited with

THE TEXT.

THE COMMENTARY.

7 If ye abide in me, and my words abide in you, (b) ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, (i) that ye bear much fruit, so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you; continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, (k) that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

7 (b) See com. on ch. xiv. 13.

8 (i) Rather, *if ye bear much fruit.* See note (E).

11 (k) Rather, *that my joy in you may remain; i. e. that the joy which I have on account of your continuing firm and unshaken in my doctrine, may be lasting.* See ver. 16. and note (F) here.

N O T E S.

the word κλημα before mentioned, which is of the singular number. Those, who introduced διδω into the text, seem to have thought the plural number necessary, because of the verb συναγει, which usually signifies *they gather*. But by this word συναγειν, used with a singular number after it, is meant (I think) *to add one to the rest*, which had been gathered before. In this the force of the preposition συν in συναγειν consists: and in this sense the word seems to be used by Matthew in ch. xxv. 35. *I was a stranger, and ye took me in, συναγαγε με, i. e. ye added me to the rest of your family.* So in 2 Sam. xi. 27. when it is said, that David fetched (LXX. συνήγαγε) Bathsheba to his house, the meaning is, that he added her to the number of his wives.

(E) V. 8. *That ye bear much fruit*] The conjunction *ἵνα* is here used in a manner not often met with: but we find the same in ch. xvii. 3. *this is life eternal, ἵνα γινώσκωσι σε τὸν μόνον, &c. that they may know (or rather, if they know) thee the only true God:* and something like this is to be met with in Homer's Iliad. ἥ. v. 352. where Antenor says,

— ὃ νύ τι κέρδιον ἡμῖν
ἔλπομαι ἐκτελέσθαι, ἵνα μὴ ῥέξομεν ὦδε.

Nihil quidem uttle nobis autumo spero

Effectum-iri, si non ita fecerimus.

(F) V. 11. *That my joy might, &c.*] In this new translation I join ἐν ἐμοὶ to χαρὰ, and not to μέν, the word χαρὰ with ἐν after it being used here (as I judge) in the same manner as χαίρω is in Luke x. 20. ἐν τούτῳ μὴ χαίρετε, *in this rejoice not*, and in Philip. i. 18. ἐν τούτῳ χαίρω, *I therein do rejoice*. That μένειν here has the sense of a lasting continuance, see 1 Cor. iii. 14. and xiii. 13. and Heb. x. 34.

THE TEXT.

THE COMMENTARY.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 (l) Henceforth I call you not servants; for the servant knoweth not what his lord (m) doeth: but I have called you friends; for (n) all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and (o) ordained you, that you should go and bring forth fruit, and that your fruit should (p) remain: that whatsoever (q) ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love (r) his own: but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: (s) if they have kept my saying, they will keep yours also.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. I desire that my Father should glorify in me, in that which I have said unto you, that I have loved you.

15 (l) He had called them *servants* (δούλους), at least by implication, in ch. xiii. 16. and in Matthew x. 24, 25, and Luke xvii. 10.

Ib. (m) *i. e.* designeth to do.

Ib. (n) Not all things without exception; for some they could not then bear (ch. xvi. 12.) but all things necessary and proper for them to know at that time. Jesus instructed them farther after his resurrection, Acts i. 3.

16 (o) Rather, *appointed you* (as the Gr. signifies in 1 Cor. xii. 28.); or, *planted you*. See note (G).

Ib. (p) *i. e.* be lasting. See com. on ver. 11.

Ib. (q) See com. on ch. xiv. 13.

19 (r) Rather, *its own*.

20 (s) Or, *if they have watched my saying, &c. i. e.* with intent to accuse me for something which I have said. The first part of the following verse shews, that the

NOTES.

(G) V. 16. *Ordained you*] The Greek word is ἐθнка, and Theodorus Mopf. (as quoted by Wetstein in loc.) says, τοδε ἐθнка ἀντὶ τῆ ἐφύτευσα εἶναι. λέγει δὲ ταῦτα τῇ μετὰφορᾷ κεχρημένος ἐστὶ τῆς ἀμπέλου· ἡ γὰρ ἐφύτευσα ὑμᾶς μόνον (φασὶ), ἀλλὰ καὶ τὰ μέγιστα εὐηργέτησα, πανταχῶς τῆς οἰκουμένης ἐκλείων ὑμῶν τὰ κλήματα the word ἐθнка is here used for ἐφύτευσα, and Jesus in saying this still makes use of the metaphor of a vine: as if he had said, I have not only planted you, but I have abundantly benefited you, causing your branches to be extended every where throughout the world.

word

THE TEXT.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, (t) they had not had sin: but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they (u) had not had sin: but now have they (x) both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is (y) written in their law, They hated me without a cause.

26 But when the (z) Comforter is come, whom I will send unto you from the Father, *even* (a) the Spirit of truth, which proceedeth from the Father, he (b) shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

THE COMMENTARY.

word is used here in a bad sense. See note on ch. xiv. 23.

22 (t) *i. e.* the sin of not believing in me. See ch. xvi. 9.

24 (u) See com. on ver. 22.

Ib. (x) *i. e.* they have seen and heard both the Father and Me in the works which I have done, and the words which I have spoken; for they are his works and his words, (see ch. xiv. 10.). The words, *and therefore they have this sin*, are to be supplied in the thought of the reader at the end of this verse.

25 (y) *viz.* in Ps. xxxv. 19. and lxix. 4. See com on ch. x. 34.

26 (z) Rather, *Advocate*. See com. and note on ch. xiv. 16.

Ib. (a) Rather, *the Spirit of the truth*. See com. on ch. xiv. 17.

Ib. (b) Rather, *shall bear witness of me*, as in ver. 27. See Acts v. 32.

C H A P. XVI.

THE TEXT.

1 (a) **T**HESE things have I spoken unto you, that ye should not (b) be offended.

2 They (c) shall put you out of the synagogues: yea, the time cometh that whosoever killeth you, will think he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you (d) asketh me, Whither goest thou?

N O T E S.

(A) V. 2. *Shall put you out of, &c.* By this new translation I have avoided the rendering of *ὡς* by *that* in the sense of *when*, which is (I think) scarcely to be justified. I put the words *yea the time cometh* (or *is coming*) into a parenthesis, they being here inserted by way of emphasis. Jesus had said, *they shall put you, &c.* and by this parenthesis he acquaints them, that that future time was just at hand, and that the effect of their being excommunicated would be, that the more zealous among the Jews would think it a meritorious action to kill them, as persons cut off from all membership with them. This Paul found; for (not to mention other instances) more than forty Jews bound themselves under a curse, that they would neither eat nor drink, till they had killed him, Acts xxiii. 12, 13. and agreeably to this it is said in that tract of the Talmud, which is entitled *Bammidbar*, R. xxi. ad Num. xxv. 13. *Thanchuma. Tanchuma* (as Wetstein quotes it in the Latin Version), *omnis effundens sanguinem improborum æqualis est illi, qui sacrificium offert*. I shall only add here, that *ἀλλ'* in our present Greek copies seems a mistake for *ἀμ'*, i. e. *ἀμα*. See note on Luke xii. 7.

THE COMMENTARY.

1 (a) Particularly what is found in the two last chapters.

Ib. (b) i. e. stumble and fall away from your belief in me. See Mark iv. 17. compared with Luke viii. 13.

2 (c) Rather, *will put you out of the synagogues* (yea the time is coming), *that whosoever killeth you, may think that, &c.* See note (A).

5 (d) In ch. xiii. 36. Peter had said to him, *Lord, whither goest thou?* and Thomas much the same in ch. xiv. 5. both of whom had received an answer. But now, at the time when Jesus was speaking this, none of his apostles asked that question, because their heart was filled with sorrow, ver. 6.

6 But

THE TEXT.

6 But because I have said these things unto you, sorrow hath filled your heart.

7 (e) Nevertheless, I tell you the truth : It is expedient for you that I (f) go away ; for if I go not away, the (g) Comforter will not come unto you ; but if I depart, I will send him unto you.

8 And when he is come, he will (h) reprove the world of sin, and of righteousness, and of judgement :

9 (i) Of sin, because they believe not on me ;

10 (k) Of righteousness, because (l) I go to my Father, and ye see me no more ;

11 (m) Of judgement, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he (n) the Spirit of truth is come, he will guide you (o) into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will (p) shew you things to come.

14 He shall glorify me : for he (q) shall receive of mine, and shall shew it unto you.

THE COMMENTARY.

7 (e) Or, *But (I tell you the truth) it is expedient, &c.*

Ib. (f) *i. e.* die or depart this life. See note (B).

Ib. (g) Rather, *Advocate*. See com. and note on ch. xiv. 16.

8 (h) Or, (as in margin of Eng. Transl.) *convince the world; i. e.* make it see, what it did not see before, concerning sin, &c.

9 (i) *i. e.* of the sin of the Jews in not believing on me. When the holy Spirit was given, it had this effect upon many Jews. See Acts ii. 37.

10 (k) *i. e.* of my righteousness or innocence, because the world shall see me ascend up to heaven, and then lose sight of me for ever.

Ib. (l) Rather, *I am going to my Father, and ye shall see, &c.* See ver. 16.

11 (m) *viz.* that there is to be a judgement, the devil (the prince of this world, ch. xiv. 30.) being then to be judged, and an end being to be put to his present power over it. See ch. xii. 31. Coloss. ii. 15. and Rev. xi. 15. and xii. 10, 11.

13 (n) Rather, *the Spirit of the truth*. See com. on ch. xiv. 17.

Ib. (o) Rather, *into all the truth*. See com. on ch. xiv. 17.

Ib. (p) Or, *tell you the things which are to come; i. e.* inform you hereafter of what you are farther to believe and to do. See ch. xiv. 26.

14 (q) Rather, *shall receive from me*.

N O T E S.

(B) V. 7. *Go away*] The word is ἀπέλθω, and is used elsewhere in the sense of going away by death. So in Antholog. Epigr. Gr. H. Steph. ii. 4. we have

— ἐν ζωῇ καὶ ἀπελθόν.
cum esset in vivis, & cum abiisset.

THE TEXT.

THE COMMENTARY.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and (r) ye shall not see me: and again, a little while, and (s) ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, (t) What is this that he saith unto us? A little while and ye shall not see me: and again, a little while and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily, verily, I say unto you, That ye shall (u) weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be (x) turned into joy.

21 A woman (y) when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that (z) a man is born into the world.

22 And ye now therefore have sorrow: but I will (a) see you again, and your heart shall rejoice, and your joy no man (b) taketh from you.

16 (r) Jesus was then very soon to die, and to lie in the grave three days.

Ib. (s) On the third day after his death he was to rise again, and shew himself to his disciples.

17 (t) They knew by what he had said, that he was to die, but seem to have been at a loss to understand what he meant by their being to see him again.

20 (u) *i. e.* for my death and departure from you. See Mark xvi. 10.

Ib. (x) *i. e.* when ye shall see me risen from the dead. See ver. 22. and ch. xx. 20. See also Matthew xxviii. 8. and Luke xxiv. 41.

21 (y) Here the apostles (not Jesus) are compared to a woman in travail. They were in pain for their master, knowing that he was soon to die.

Ib. (z) *i. e.* an human creature, male or female.

22 (a) *i. e.* after my resurrection. See com. on ver. 16.

Ib. (b) Rather, *shall take from you*. See note (C).

N O T E S.

(C) V. 22. *Taketh from you*] In the MS. Cant. instead of *ἀραι*, there is *ἀραι*, *shall take from you*, and in the Vulg. version there is *tollet*. But if *ἀραι* be the right reading, yet it ought to be translated in the sense of a future tense, as it ought in many other places of this Gospel, and has been oftentimes taken notice of in this com. and the notes upon it; particularly in note on ch. xiv. 17.

THE TEXT.

23 And in that day (c) ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall (d) ask the Father in my name, he will give *it* you.

24 Hitherto ye have asked nothing in my name: (e) ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in (f) proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall (g) shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, (h) that I will pray the Father for you:

27 For the Father himself loveth you, (i) because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and (k) needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold the hour cometh, (l) yea, is now come, that ye shall (m) be scattered, every man (n) to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

THE COMMENTARY.

23 (c) *i. e.* ye shall have no need so to do. See com. on ver. 26.

Ib. (d) *i. e.* by prayer. See com. on ch. xiv. 13.

24 (e) *i. e.* the Father in my name, ver. 23.

25 (f) Or, *parables*; *i. e.* words, which (besides their literal meaning) contain another, which is a figurative one. See ver. 29.

Ib. (g) *i. e.* instruct you, in plain and direct words, concerning the Father, and teach you what he requires you to believe and to do.

26 (h) This means not, that he would not pray for his apostles; for he did pray for them in ch. xvii. 9, 15, 17, 20, 24: but only that he had no need to pray for them, they being *loved of God*, and therefore being sure to be heard by him.

27 (i) Or, *because ye love me and believe that*, &c. See note on ch. iii. 13.

30 (k) Because he had then spoken plainly, ver. 29. This refers to ver. 19.

32 (l) Rather, *and is now come*.

Ib. (m) See Matthew xxv. 26. and Mark xiv. 50.

Ib. (n) Rather, *to his own home*, or place of abode, as in ch. xix. 27. See also note on ch. i. 11.

33 These

T H E T E X T.

33 These things I have spoken unto you, (o) that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, (p) I have overcome the world.

T H E C O M M E N T A R Y.

33 (o) *i. e.* that ye may be easy in your minds, depending upon and trusting in the promises and assurances, which I have given to you.

Ib. (p) *i. e.* I have gotten the better hitherto of all opposition from enemies, and shall soon get the better of their last effort, my death: and my thus overcoming the world is a motive for your being of good cheer under the tribulation, which ye also will meet with.



C H A P. XVII.

THE TEXT.

1 **T**HESE words spake Jesus; and lifted up his eyes to heaven, and said, Father, the hour is come; (a) glorify thy Son, that thy Son also (b) may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And (c) this is life eternal, (d) that they might know thee the only true God, (e) and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me (f) with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have (g) known surely that I came out from thee, and they (h) have believed that thou didst send me.

9 I pray for them: I pray (i) not for the world, but for them which thou hast given me, for they are thine.

THE COMMENTARY.

1 (a) See com. on ch. vii. 39. and xii. 16, 28. and xiii. 31.

Ib. (b) *i. e.* by dying to confirm the truth of his mission (see ch. xxi. 19.) as he had glorified God hitherto by teaching the will of God, ver. 4.

3 (c) *i. e.* this is what leadeth to it, and will procure it.

Ib. (d) *i. e.* if they shall know thee to be the only true God, and Jesus, whom thou hast sent, to be *the Christ*. What is here said of *the only true God*, seems said in opposition to the gods, whom the heathens worshipped; not in opposition to Jesus Christ himself, who is called *the true God* by John in Ep. v. 20.

Ib. (e) Rather, *and Jesus, the Christ, whom thou hast sent*.

5 (f) *i. e.* in heaven, in that place where thou residest.

8 (g) Rather, *for a certain*.

Ib. (h) See ch. xvi. 27, 31.

9 (i) *i. e.* not for that part of it, which has rejected me.

10 And

THE TEXT.

THE COMMENTARY.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father (*k*) keep through thine own name, those whom thou hast given me, that they (*l*) may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; (*m*) that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak (*n*) in the world (*o*) that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them (*p*) from the evil.

16 They are not of the world, even as I am not of the world.

17 (*q*) Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so (*r*) have I also sent them into the world.

11 (*k*) Rather, *keep in thy name*, as in ver. 12. *i. e.* preserve them in the true worship of thee, and in the doctrine of the gospel, which I have manifested unto men, ver. 6.

Ib. (*l*) *i. e.* one either in affection, or with regard to the same work in the gospel. See ver. 21. and com. on ch. x. 30.

12 (*m*) Rather, And he is lost, *that the scripture, &c. i. e.* and by the loss of him the scripture is fulfilled: or, what the psalmist said in scripture (Ps. xli. 9.) may be applied to him. See Ps. cix. 8. compared with Acts i. 20.

13 (*n*) *i. e.* while I am in it.

Ib. (*o*) *i. e.* that the joy, which I now have on account of their obedience to thy will, they may have compleated and perfected in themselves. See ch. xv. 11.

15 (*p*) Rather, *from the wicked one*, the devil. See Luke xxii. 31.

17 (*q*) *i. e.* let them be set apart and separated from the rest of mankind for their propagating the gospel, which is thy word and the truth. See ch. x. 36.

18 (*r*) He had before sent them forth for a short time, and had empowered them to work miracles (Matthew x. 1. and Mark iii. 14.) and because he was soon afterwards
to

THE TEXT.

19 And for their sakes I sanctify myself, that they also might be (s) sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through (t) their word;

21 That they all may be one, (u) as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, (x) I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, (y) be with me where I am; that they may behold my glory (z) which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, (a) and will declare it: (b) that the love wherewith thou hast loved me, may be in them, and I in them.

THE COMMENTARY.

to give them a fuller and more lasting commission (Matthew xxviii. 19, 20.) he speaks of it as a thing then done. See com. on ver. 22.

19 (s) See com. on ver. 17.

20 (t) i. e. their preaching.

21 (u) Rather, *that, as thou, Father, art in me, and I in thee, they also may be one in us; i. e. united, as we are, in one and the same work of instructing mankind.* See ver. 11, 12. and com. on ch. 10. 31. See also the latter end of note on Mark ix. 12. concerning the Greek word *ἑν*.

22 (x) viz. that glory, which was to be manifested by their working of miracles. See ch. ii. 11. and xi. 40.

24 (y) Rather, *be with me, where I shall be* (see com. on ch. i. 5.) i. e. may have a place hereafter in heaven, to which I shall ascend after my resurrection. See ch. xiv. 2, 3.

Ib. (z) Rather, *which thou gavest me, because thou lovedst me, before the foundation of the world; i. e. from all eternity.* See ver. 5. and com. and note on ch. i. 1.

26 (a) i. e. and will continue to do so during the short time of my life; but chiefly between the time of my resurrection and ascension. See Acts i. 3.

Ib. (b) i. e. that they may have a share in that love, with which thou hast loved me.

C H A P. XVIII.

T H E T E X T.

1 **W**HEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was (a) a garden, into the which he entered, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus (b) oft-times resorted thither with his disciples.

3 Judas then (c) having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, (d) went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, (e) stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and (f) fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let (g) these go their way:

T H E C O M M E N T A R Y.

1 (a) In a place called *Gethsemane*, Matthew xxvi. 36. See note (A) here.

2 (b) See Luke xxii. 39.

3 (c) See Matthew xxvi. 47, &c. Mark xiv. 43. and Luke xxii. 47, &c.

4 (d) *i. e.* from the garden, or perhaps from that part of it, whither he had retired for prayer (Matthew xxvi. 36.) to that part of the garden, where Judas and his companions were.

5 (e) *i. e.* was with them. See com. and note on ch. i. 26.

6 (f) This circumstance John mentions, because the other evangelists omit it; as he omits Judas's kissing Jesus, because it is mentioned by them.

8 (g) *i. e.* Peter, James and John, the only apostles who were then with Jesus, as it seems from Matthew xxvi. 37. and Mark xiv. 33.

N O T E S.

(A) V. 1. *Was a garden*] It was on the mount of Olives, Luke xxii. 39. and in going to it, Jesus went over the brook Cedron, and through a valley of the same name, which lay on the eastern side of Jerusalem, 1 Macc. xii. 37. See also Jos. Bell. Jud. v. 2, 3. and xii. 2.

9 (b) That

THE TEXT.

9 (*b*) That the saying might be fulfilled, (*i*) which he spake, Of them which thou gavest me, have I lost (*k*) none.

10 Then Simon (*l*) Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: (*m*) the cup which my Father hath given me, shall I not drink it?

12 (*n*) Then the band, and (*o*) the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to (*p*) Annas first (for he was father in law to Caiaphas, which was the (*q*) high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, (*r*) that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* (*s*) another disciple. That disciple was known unto the high priest, and went in with Jesus (*t*) into the palace (*u*) of the high priest.

THE COMMENTARY.

9 (*b*) These seem to be the words of the evangelist, and not of Jesus.

Ib. (*i*) See ch. xvii. 12.

Ib. (*k*) *i. e.* except Judas, called *the son of perdition* in ch. xvii. 12.

10 (*l*) See note on Matthew xxvi. 51.

11 (*m*) *i. e.* of affliction. See note on Matthew xx. 22.

12 (*n*) But first Jesus healed the servant's ear. See Luke xxii. 51.

Ib. (*o*) Greek, *the chiliarch*; *the chief captain*, as in Acts xxi. 31. *i. e.* the commander of a thousand men, answering to a colonel with us. See com. and note on Luke xxii. 4. and com. and note on Acts x. 1.

13 (*p*) See note on Luke iii. 2.

Ib. (*q*) See ver. 24. and ch. xi. 49.

14 (*r*) Rather, *that it is expedient*. See ch. xi. 50.

15 (*s*) Some think this man to have been John the evangelist. But see note (B).

Ib. (*t*) Rather, *into the hall*. See note on Matthew xxvi. 3, 69.

Ib. (*u*) *i. e.* of Caiaphas, to whom Annas had sent Jesus, ver. 24.

N O T E S.

(B) V. 15. *Another disciple*] John has indeed every where forborne to mention himself by name; but then he has always added, *whom Jesus loved*, as in ch. xiii. 23. and xix. 26. and xxi. 7, 20. except in ch. xix. 35, where he has plainly pointed himself out as the writer of this Gospel: but in the place before us he has mentioned no circumstance, by which that other disciple may be known to be John. To this I may add, that John being not only a *Galilean*, but a *fisherman* by trade, it is not likely, that he should have been known to the high-priest, as is here said of that disciple, who followed Jesus together with Peter.

16 But

THE TEXT.

THE COMMENTARY.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas, unto (x) the hall of judgement: and it was early, and they themselves went not

28 (x) See com. on Matthew xxvii. 27. and see Acts xxiii. 35.

THE TEXT.

into the judgement-hall (y) lest they should be defiled; but (z) that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, (a) It is not lawful for us to put any man to death:

THE COMMENTARY.

28 (y) *i. e.* by coming into a room belonging to a heathen magistrate, on the day of the pass-over.

Ib. (z) See note (C).

31 (a) Rather, *it is not permitted to us, &c. i. e.* though we have judged him to deserve death, yet it is not permitted by the Roman emperor, that we should put him or any man to death. See note (D).

NOTES.

(C) V. 28. *That they might eat the passover*] If they had eaten the pass-over on the night before, as Jesus did, this must relate to the sacrifices, called peace-offerings, which were to accompany the eating of the paschal lamb. See 2 Chron. xxxv. 8. and Deut. xvi. 2. compared with Numbers xxviii. 19. But it seems more probable, that those Jews had not then eaten the paschal lamb, and that it was thought lawful in Jesus's days (because almost unavoidable on account of the great number of lambs to be killed for the purpose, which Cestius caused to be numbered, and they amounted to two hundred and fifty-six thousand five hundred, as Josephus says in B. Jud. vi. 9. 3.) for the Jews to eat it on any hour between the evening of Thursday and that of Friday, notwithstanding the command of Exod. xii. 6, 8. which seems to require, that the lamb should be eaten at the time, when Jesus ate it. See note on Matthew xxvi. 20.

(D) V. 31. *Is it not lawful for us, &c.*] They might have judged Jesus or any other man according to their law, as Pilate bad them to do: but then they could only excommunicate him, or scourge him, or vote him to have deserved death, as they did Jesus in Matthew xxvi. 66. They could not put any man to death, without the leave of the Roman governor: and this seems confirmed by what we read in Jos. Antiq. xx. 8. 1. where he tells us, that "Ananus the high-priest, upon the death of Festus the Roman governor, and before Albinus his successor was arrived, called a council, and caused James the brother of Christ, and others to be stoned to death upon a charge of having violated the law of Moses; and that Albinus turned him out of his office of high-priest for having taken this authority upon him." What the Jews did afterwards to Stephen (Acts vii. 59.) is no argument to the contrary of what they here say, because his death was brought about in a tumultuary way, for which they were accountable to the Roman governor. In Acts xii. 2, 3. when we are told, that James (the brother of John and son of Zebedee) was killed with the sword, and that it pleased the Jews, we are told at the same time, that Herod, the

THE TEXT.

32 (b) That the saying of Jesus might be fulfilled, which he spake, signifying (c) what death he should die.

33 Then Pilate entered into the judgement-hall again, and called Jesus, and said unto him, (d) Art thou the king of the Jews?

34 Jesus answered him, (e) Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, (f) Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done?

THE COMMENTARY.

32 (b) *i. e.* this reply of theirs was to bring on an event, which Jesus had foretold in ch. xii. 32, 33. See also Matthew xx. 19.

Ib. (c) It appears (I think) from hence, that crucifixion was no Jewish punishment. See Matthew xx. 19.

33 (d) In Luke xxiii. 2. the Jews charged Jesus with saying, that he was *Christ a king*: and probably Pilate meant this by his question. See com. on Matthew xxvii. 11.

34 (e) *i. e.* Dost thou ask this question from thine own opinion of me, or from the charge only, which my accusers have brought against me? See Luke xxiii. 2.

35 (f) *i. e.* I am not a Jew, and therefore cannot judge, whether thou art *the Christ, the king of the Jews*. It is from information only, that I asked this question, in ver. 33.

N O T E S.

then King of the Jews, was the person who caused him to be put to death, and had the rightful power of so doing. And when it is said in Acts v. 33. that the chief priests *took counsel to slay the apostles*, it is probable, that they only meant to get the consent of the Roman governor for having them put to death; because in John xi. 53. we read, that they *took counsel together to put Jesus to death*, and we know, that the method, which they took for getting this done, was by application to Pilate for his condemning him to die. It is very probable, that the power of life and death (as it is commonly called) was taken from the Jews, upon the banishment of Archelaus, when Judea was reduced to a Roman province, and a Roman governor was placed over the inhabitants of Judea, under the title of a procurator subordinate to the governor of Syria. It is generally said, that some passage in the Talmud acknowledges the power of putting to death to have been taken from the Jewish council about forty years before the destruction of Jerusalem by the Romans. For this Wetstein on this place quotes *Avoda Sacra*, f. viii. 2. and Basnage in his *Histoire des Juifs* (lib. vi. cap. 2.) says, that Maimonides mentions this fact, and supports it by the authority of the Talmud: but (as I said before) it is probable, that this power was taken from the Jews, when the Roman emperors took the government of Judea into their own hands, which was more than fifty years before the destruction of Jerusalem, though, while Herod mentioned in Acts xii. reigned, they suffered him to exercise the power of life and death.

THE TEXT.

36 Jesus answered, My kingdom (*g*) is not of this world: if my kingdom were of this world, then (*b*) would my servants fight, that I should not be delivered to the Jews: but now is my kingdom (*i*) not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, (*k*) Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness (*l*) unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, (*m*) What is truth? And when he had said this, (*n*) he went out again unto the Jews, and saith unto them, I find in him (*o*) no fault at all.

39 But (*p*) ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a (*q*) robber.

THE COMMENTARY.

36 (*g*) Rather, *is not from this world, i. e.* derived from it by any right which I claim, or by any assistance which I expect from it.

Ib. (*b*) *my servants would have struggled, that I should not have been delivered, &c.*

Ib. (*i*) Not from the world, but from heaven; not given to me by man, but by God himself, for spiritual and not temporal purposes.

37 (*k*) See note on Matthew xxvi. 25.

Ib. (*l*) *i. e.* to the true religion which my gospel teaches to mankind.

38 (*m*) Pilate seems to have meant, what is truth to me? I am the governor, and my duty is to keep all things quiet and in order. What truth in general is, or what the truth of your religion in particular, is no concern of mine as governor.

Ib. (*n*) *i. e.* from the hall of judgment (ver. 28.) into which the Jews would not enter. This was his second time of going out, his first being mentioned in ver. 29.

Ib. (*o*) Jesus having declared, that he was not an earthly king, and Pilate not interesting himself in the question, whether he was *the Christ* the spiritual king of the Jews, he pronounced here, that Jesus was not a criminal.

39 (*p*) See Matthew xxvii. 15. Mark xv. 6, 8. and Luke xxiii. 17.

43 (*q*) The three other evangelists speak of him as a murderer, not as a robber: but see note on Matthew xxvii. 38.

C H A P. XIX.

T H E T E X T.

1 **T**HEN Pilate therefore took Jesus, and (a) scourged *him*.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, king of the Jews : and they smote him with their hands.

4 Pilate therefore (b) went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him.

7 The Jews answered him, We have a law, and (c) by our law he ought to die, because he made himself the Son of God.

8 ¶ (d) When Pilate therefore heard that saying, he was the more afraid ;

9 And went again into the judgment-hall, and saith unto Jesus, (e) Whence art thou ? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not, that I have power to crucify thee, and have power to release thee ?

T H E C O M M E N T A R Y.

1 (a) *i. e.* caused him to be scourged. See com. on Luke xxiii. 16. and note on Matthew xxvii. 26.

4 (b) This was the third time of his going forth out of the hall of judgment. See ch. xviii. 29, 38.

7 (c) In Lev. xxiv. 16. blasphemers of God were to be put to death : and the chief priests having charged Jesus with blaspheming, they thereupon voted, that he deserved to die, in Matthew xxvi. 65, 66.

8 (d) *i. e.* when he heard, that Jesus had declared himself *the son of God*, (ver. 7.) then he was the more afraid to give sentence, that he should be crucified. But see Lardner, vol. i. ch. 7.

9 (e) *i. e.* from what parents descended ? In the heathen theology there were sons of gods, who were demi-gods, such as Hercules and others.

THE TEXT.

11 Jesus answered, (f) Thou couldst have no power at all against me, except it were (g) given thee from above: (b) therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but (i) the Jews cried out, saying, If thou let this man go, thou art (k) not Cæsars friend; whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he (l) brought Jesus forth, and sat down (m) in the judgement-seat, in a place that is called (n) the Pavement, but in the Hebrew, Gabbatha.

THE COMMENTARY.

11 (f) Rather, *Thou couldst have no power at all over me.* See note (A).

Ib. (g) God is here said to give that power, which he suffers a man to exercise. The Greek word is rendered by *suffer* in Acts xiii. 35. agreeably to Ps. xvi. 10.

Ib. (b) *i. e.* because thou hast power to crucify or release me, the Jews, or the high priest, who delivered me to thee, have the more to answer for: it was a crime in them to vote, that I deserved death; but a greater one in them, when they could not of themselves put me to death, to influence thee the Roman governor to do it for them. *Διὰ τῆτο.* This is a conclusion, not from what is said immediately before it, but from what is said in ver. 10. *viz.* that Pilate had a power to crucify or release Jesus: therefore Judas's and the high priest's delivering Jesus to Pilate was a sin so much the greater. See note (B).

12 (i) This implies, that Pilate came out to the Jews a fourth time.

Ib. (k) This was the most prevailing argument, which they could use with Pilate, whose master Tiberius was the most jealous of all princes.

13 (l) This is the fifth time, that Pilate came out and tried to prevail with the Jews, that Jesus might not be crucified.

Ib. (m) See note (C).

Ib. (n) Rather, *the stone pavement.* The chair of justice was in a place which was paved with stones, and was raised higher than ordinary. See note (D).

N O T E S.

(A) V. 11. *Thou couldst have, &c.* It is probable, that John wrote, not *ἐκ εἶχες ἐξουσίαν*, but *ἐκ εἶχες ἀν ἐξουσίαν*. However that was, the words are rightly translated, as if *ἀν* had been found in the MSS. But see ch. xv. 22, 24. Parallel to this expression *ἐξουσίαν κατ' ἐμῆς* is that of Jos. in Antiq. ii. 2. 2. *κατ' αὐτῶν ἐξουσίαν ἐσομένην*, *that the power would be over them.*

(B) *Ib.* *Therefore he that delivered, &c.* The words *διὰ τῆτο*, and what follows them, seem to be meant as a consequence from what Pilate had said in ver. 10.

14 And

THE TEXT.

THE COMMENTARY.

14 And it was the (o) preparation of the passover, and about (p) the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cefar.

16 Then delivered he him therefore unto them to be crucified. And (q) they took Jesus, and led him away.

14 (o) See note (E) here, and on ver. 31.

Ib. (p) See note (F).

16 (q) i. e. Pilate's soldiers took him; See Matthew xxvii. 27.

N O T E S.

(C) V. 13. *In the judgement seat*] It seems to have been placed in the open air; agreeably to what Josephus in Antiq. xviii. 4. 1. says of Herod, when he tried his two sons; αὐτὸς ἐπὶ τὸ βῆμα ἦκε, τὸ δὲ ἐν τῷ σταδίῳ καλεσθέντος, ὅπερ ἀπέκρυπτε τὸν ἐφεδρεύοντα στρατὸν: he came to the judgement seat, and that was placed in the stadium (the circus or place for races), behind which his soldiers kept guard unseen.

(D) Ib. *The pavement*] From the first of these circumstances the pavement had the Greek name λιθόστρωτος; of which mention is made in Esther i. 6. where the pavement of King Ahafuerus is said to have been of red, and blue, and white, and black marble: from the last of these circumstances, viz. the pavement's being raised, the Jews called it Gabbatha.

(E) V. 14. *Preparation of the passover*] Mr. Mann in his Dissertation *De anno emortuali Christi* thinks, that the words τῆ πάσχα, of the passover, are an interpolation here, and that παρασκευὴ means the same with προσάββατον in Mark xv. 42. Before every Sabbath there was a preparation for the keeping it holy, and that was on the preceding day, called προσάββατον in Mark xv. 42. The word παρασκευὴ here is again used in ver. 31, 42. of this chapter; and there not only no mention is made of the pass-over, but it appears plainly in both places, as it does here, that nothing else is meant but the preparation for the Sabbath. This is confirmed by what we read in Matthew xxvii. 62. and Luke xxiii. 54. And indeed it would scarcely be sense to say, that the Jews were preparing for the day of the pass-over, when that day was then actually come and a considerable part of it past. I shall only add here, that Nonnus the Greek paraphrast of this Gospel seems to have understood the word παρασκευὴ thus, and to have used a Greek copy which had not τῆ πάσχα in it, when he says in ver. 3214.

Ἐκὴν δ', ἣν ἐνέπαισι προσάββατος, ἔπλετο ἡὺς.

It was the sixth day, which they call the preparation of the Sabbath.

(F) Ib. *The sixth hour*] In the Greek MSS. Cant. and three others we have τρίτη, and not ἔκτη, the third, and not the sixth. So Peter of Alexandria read in his copies; and so Nonnus, whose words are these, ver. 3215.

Ἦν δὲ τίσαινομένη τρίτῃ θανάτιφορος ὥρη,

The third hour, that fatal one, was advancing,

17 And

THE TEXT.

17 And he (*r*) bearing his cross, went forth unto a place called *the place* of a skull, which is called in the Hebrew, (*s*) Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, (*t*) What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, (*u*) took his garments (and made four parts, (*x*) to every soldier a part) and also *his* coat: now the coat was (*y*) without seam, woven from the top throughout.

THE COMMENTARY.

17 (*r*) Which was soon afterwards laid upon Simon, a Cyrenian (Matth. xxvii. 32. Mark xv. 21. and Luke xxiii. 26.) probably, because they found Jesus too weak to carry it. See note (G).

Ib. (*s*) See note on Matthew xxvii. 33.

22 (*t*) *i. e.* I will not alter it. It is an eastern way of speaking. See Gen. xliii. 14.

23 (*u*) See com. on Matthew xxvii. 35. and note on Matthew x. 10.

Ib. (*x*) *i. e.* to every one of the four soldiers, who were employed in setting up the cross and fastening him to it.

Ib. (*y*) See note (H).

N O T E S.

(G) V. 17. *Bearing his cross*] It was customary for those, who were to be crucified, to be made to carry their cross to the place where it was to be set up. So says Plutarch in his treatise *De iis qui serò a numine puniuntur* (Ed. Francof. 1620. p. 554.) τῷ μὲν σώματι κολαζομένων ἑκάστος τῶν κακῶν ἐκφέρει τὸν αὐτοῦ σταυρὸν, every malefactor, who receives bodily punishment, carries out his own cross: and so says Plautus in a fragment of his play called *Carbonaria*, patibulum feram per urbem, deinde affigam cruci.

(H) V. 23. *Without seam*] Josephus in Antiq. iii. 7. 4. describes the make of such a coat or tunic in these words, ἐστὶ δὲ χιτὼν ἕτος ἕκ ἐκ δυοῖν περιμημάτων, ὥστε ῥαπτοῦς ἐπὶ τῶν ὤμων εἶναι καὶ τῶν παρὰ πλευράν· φάρτος δ' ἐν ἐπίμηκῃ ὑφασμένον σχιστὸν ἔχει βρογχωτῆρα ἔπλάγιον, ἀλλὰ κατὰ μήκος ἐρρωγότερα πρὸς τε τὸ στήθεον καὶ μεσὸν τὸ μέλαφρον. *Hæc tunica (i. e. Aaron's) non constat ex duabus plagulis, ut futuras habeat in humeris ac lateribus; sed unicum est vestimentum in longum undiq; circumtextum, quâ collo induitur habens aperturam non obliquam, sed in longitudinem discissam à pectore usq; ad interscapilium medium.*

T H E T E X T.

T H E C O M M E N T A R Y.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, (z) which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus, his mother, and (a) his mother's sister, (b) *Mary the wife of Cleophas*, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing (c) that all things were now accomplished, (d) that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of (e) vinegar: and they filled a sponge with vinegar, and (f) put it upon hyssop, and put it to his mouth.

24 (z) In Pf. xxii. 18.

25 (a) She is not here named; and John seems to have mentioned her and Jesus's mother as present, because the other evangelists have omitted this circumstance.

Ib. (b) Rather, *Mary the wife of Clopas*. See note (I).

28 (c) *i. e.* except the circumstance of his thirsting.

Ib. (d) In Pf. lxix. 21.

29 (e) See Matthew xxvii. 48. and Mark xv. 36. and see note (K) here.

Ib. (f) *i. e.* fastened the sponge to the end of a twig of the plant called *hyssop*. Matthew calls it a *reed* in ch. xxvii. 48. See Toup's Emend. ad Suidam (part iii.) p. 166.

N O T E S.

(I) V. 25. *Mary the wife of Cleophas*] She is said in Matthew xxvii. 56. and Mark xv. 40. to have been the mother of James the less and of Joses; and this James her son is said in Matth. x. 3. to have been the son of Alpheus, from hence it seems that Alpheus and Cleophas or Clopas were the same person. To which may be added, that Hegesippus is quoted by Eusebius in Hist. Eccles. iii. 11. as saying, that Clopas was the brother of Joseph the husband of Jesus's mother. See note on Matthew xiii. 55.

(K) V. 29. *Vinegar*] This *vinegar* here mentioned was a different thing from that which was offered to Jesus mixed with *gall* and *myrrh* (Matthew xxvii. 34. and Mark xv. 23.) and which he refused to drink. This he *received* or drank (ver. 30.); and it seems to have been a small wine of a tartish taste, such as the common people in Judea used for their ordinary drink and fit for the quenching of thirst. Some of this sort of wine (it is probable) the soldiers, who were to watch the bodies, had brought with them to Golgotha.

THE TEXT.

30 When Jesus therefore had received the vinegar, he said, (g) It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, (h) because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was (i) an high day) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And (k) he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye (l) might believe.

THE COMMENTARY.

30 (g) *i. e.* now, that they have given me vinegar to drink upon my thirsting, all things are accomplished, of which the scripture has spoken concerning my birth, life, and death. See com. on ver. 28.

31 (h) *i. e.* for the Sabbath, which was the next day. See note (L) here and on ver. 14. Besides, by the Jewish law a body was not to remain hanging all night long, as is said in Deut. xxi. 22, 23.

Ib. (i) Rather, *a great day*; *i. e.* a more solemn one, than the other Sabbaths, because it fell out in the days of unleavened bread. See Exod. xii. 16.

35 (k) Most probably John, the writer, is here meant.

Ib. (l) *i. e.* believe, that Jesus did really die on the cross.

N O T E S.

(L) V. 31. *Because it was the preparation*] I suspect, that the words ἐπεὶ παρασκευὴ ἦν are an interpolation. They are wanting in two Greek MSS. and a reason more likely to be the true one is given in the following words, *that Sabbath which was an high day*, was coming on. But whether those words were written by John, or not, by *the preparation* must be meant the preparation for the Sabbath approaching. See note on ver. 14. To which add, that every Sabbath had a preparation preceding it, and beginning at the ninth hour (or our three of the clock in the afternoon) of Friday; as we learn from Jos. Antiq. xvi. 6. 2. where he recites an edict of the Emperor Augustus in favour of the Jews, by which he orders, "that no Jew should be obliged to give bail or surety ἐν σάββατον, ἢ τῇ πρὸ τούτης παρασκευῇ ἀπὸ ὥρας ἐννάτης on the Sabbath or on the preparation before it after nine of the clock;" *i. e.* after three in the afternoon; for Augustus naming an hour would certainly name it after the Jewish way of reckoning, especially it being the Roman way likewise, as may be seen in note on ch. i. 39.

T H E T E X T.

T H E C O M M E N T A R Y.

36 For these things were done, that the scripture should be fulfilled. (m) A bone of him shall not be broken.

37 And again another scripture saith, (n) They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus.

39 And there came also Nicodemus (o) which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about (p) an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen cloths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, (q) because of the Jews preparation-day, for the sepulchre was nigh at hand.

36 (m) See Pf. xxxiv. 20. Exodus xii. 46, and Numb. ix. 12.

37 (n) See Zech. xii. 10. and Pf. xxii. 16.

39 (o) *i. e.* who, when he first came to Jesus, came by night, as in ch. iii. 2. and vii. 50.

Ib. (p) See note (M.)

42 (q) *i. e.* because it was the day on which they prepared themselves for keeping the Sabbath, which began on that day (on which Jesus was crucified and buried) at our three o'clock in the afternoon. See note on ver. 14. and ver. 31. For this reason the Jews buried him in a sepulchre near to the place, where he had been crucified.

N O T E S.

(M) V. 39. *An hundred pound weight*] It appears from Jos. Antiq. xv. 3. 4. that great quantities of spices were used by the Jews for embalming a dead body, when they intended to shew marks of respect to the person deceased: for he tells us, that Herod in the funeral of Aristobulus made use of a very many spices τὸ πλῆθος τῶν θυμιαμάτων ποιησάμενος; and (as Wetstein quotes it from the Talmud) eighty pounds of spices were used at the funeral of R. Gamaliel the elder.

C H A P. XX.

THE TEXT.

1 **T**HE first *day* of the week (*a*) cometh Mary Magdalene, early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to (*b*) the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came also to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin (*c*) that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, (*d*) and believed.

9 For as yet they knew not the scripture, (*e*) that he must rise again from the dead.

10 Then the disciples went away again (*f*) unto their own home.

THE COMMENTARY.

1 (*a*) With whom were Salome and Joanna, and Mary the wife of Cleopas. See Matthew xxviii. 1. Mark xvi. 1. and Luke xxiv. 10.

2 (*b*) *viz.* John.

7 (*c*) Rather, *which had been*.

8 (*d*) *i. e.* believed, that the body of Jesus had been taken out of the sepulchre, as Mary Magdalene had said in ver. 2.

9 (*e*) Rather, *that he was to rise again*. See note (A).

10 (*f*) Not each to his own home, but all of them to the house where they and

N O T E S.

(A) V. 9. *That he must rise again*] The Vulg. Latin has *oportebat*, and most of the ancient Versions have something similar to it. They seem to have had *ēdei* in the MSS. from which they were formed.

the

THE TEXT.

11 ¶ But (*g*) Mary stood without at the sepulchre, weeping : and as she wept, she stooped down *and looked* into the sepulchre,

12 And (*b*) seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because, they have taken away my Lord, and I know not where they have laid him.

14 And (*i*) when she had thus said, (*k*) she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she (*l*) supposing him to be the (*m*) gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, (*n*) Touch me not; for I (*o*) am not yet ascended to my Father: but go to (*p*) my brethren, and say unto them, (*q*) I ascend unto my Father and to your Father, and *to* my God and your God.

THE COMMENTARY.

the other disciples were used to lodge, or at least to assemble themselves; for on that evening Jesus found them assembled together, ver. 19.

11 (*g*) It must be Mary Magdalene, see ver. 16. according to Mark xvi. 9. *he appeared first to Mary Magdalene.* See com. here on ver. 18.

12 (*b*) Known to be such by their garments flashing out fire like lightening. See com. on Mark ix. 29. and on Luke xxiv. 4.

14 (*i*) John has here omitted what the angels said to the women about Jesus's being risen; probably, because it is recorded in Matthew xxviii. 5, 6, 7. Mark xvi. 6, 7. and Luke xxiv. 5, 6, 7.

Ib. (*k*) Or, *she was turned back; i. e.* to go to Jerusalem, and tell the disciples what she had seen and heard, Matthew xxviii. 8, 9. and Mark xvi. 8. But she and Mary Magdalene with the rest of the women were not gone so far as to be out of the garden, ver. 15.

15 (*l*) This mistake may have been occasioned by his appearing in some particular dress, perhaps that of a gardener; or by there not being day-light enough for them to see distinctly.

Ib. (*m*) Or, *garden-keeper.*

17 (*n*) Some of the women *beld him by the feet and worshipped him*, Matth. xxviii. 9. Jesus therefore meant here, that they should forbear to touch him, or (in other words) that they should let him go. Luke has omitted this circumstance of Jesus's appearing to the women; but Mark has mentioned

THE TEXT.

18 Mary Magdalene (*r*) came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then (*s*) the same day at evening, being the first *day* of the week, when (*t*) the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he (*u*) shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you : (*x*) as *my* Father hath sent me, even so send I you.

22 And when he had said this, he (*y*) breathed on *them*, and saith unto them, (*z*) Receive ye the holy Ghost.

23 Whose soever (*a*) sins ye remit, they are remitted unto them : *and* whose soever *sins* ye retain, they are retained.

THE COMMENTARY.

tioned it in ch. xvi. 9. as Matthew has in the place before-mentioned.

17 (*o*) Rather, *I do not yet ascend*; *i. e.* I am not yet going to do so. See note on ch. iii. 13.

Ib. (*p*) *i. e.* my apostles.

Ib. (*q*) *i. e.* I shall ascend unto him, though not yet. John has not expressly said, that Jesus did ascend, (perhaps because Mark and Luke have mentioned it;) but this verse fully implies, that Jesus was to ascend.

18 (*r*) It appears from hence, that she was returned from Jerusalem, and *the other Mary* (Matthew xxviii. 9.) perhaps was with her, when Jesus appeared to her. See the com. on ver. 11.

19 (*s*) *i. e.* on which Jesus arose.

Ib. (*t*) It is not said, that *he came and stood in the midst of them*, while the doors continued shut: and therefore it may have been, that the doors were by his supernatural power opened for his entrance.

20 (*u*) Luke xxiv. 40.

21 (*x*) *i. e.* the holy Spirit of God shall be with you (ver. 22.) as it is with me. In Acts x. 38. Jesus is said to have been *anointed with the holy Ghost and with power*; and in Luke iv. 1. to have been *full of the holy Ghost*. See also John iii. 34.

22 (*y*) Or, *into them*.

Ib. (*z*) This does not seem to mean, that he then gave to them the holy Ghost; but that he confirmed by this outward sign (his breathing on them) the promise, which he had made, that they should receive it, as they soon afterwards did, Acts ii. 2, 3. See also John vii. 39. and Acts i. 4.

23 (*a*) This promise was made to the apostles only. "A" here signifies *si, if*.

24 ¶ But

T H E T E X T.

24 ¶ But Thomas, one of the twelve, (b) called Didymus, (c) was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, (d) I will not believe.

26 ¶ And (e) after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas (f) answered and said unto him, (g) My Lord and my God.

29 Jesus saith unto him, Thomas (h) because thou hast seen me, thou hast believed: (i) blessed *are* they that have not seen, and *yet* have believed.

T H E C O M M E N T A R Y.

24 (b) Thomas in the Hebrew tongue, and Didymus in the Greek, do both signify a twin.

Ib. (c) This circumstance John has recorded, because omitted by the three other evangelists.

25 (d) *i. e.* that it is Jesus, whom ye have seen.

26 (e) *i. e.* inclusively; for it seems to have been on the first day of the following week: and it was in Galilee, to which country the apostles had gone by Jesus's appointment, Matthew xxviii. 7, 16. and Mark xvi. 7, 14.

28 (f) Having, probably, first done as he was bidden in ver. 27. See note (B) here.

Ib. (g) Rather, *thou art* (or, *this is*) *my Lord and my God*; *i. e.* I own thee now to be Jesus the Christ, and as such my Lord and my God. See Rom. i. 4. See note (C) here.

29 (h) Rather, *because thou seest me, believest thou*? See note on ch. iii. 13.

Ib. (i) Or, *happy will they be, who, having not seen, shall yet believe*; *i. e.* they will be particularly happy, who will shew themselves not to be so faithless, as thou

N O T E S.

(B) V. 28. *Answered and said*] Though we are not here told, that Thomas did *thrust his hand into Jesus's side*; yet it seems probable, that he did. See Lucas Brug. in loc.

(C) *Ib.* *My Lord and my God*] Observe here, that Thomas calls Jesus his *God*, and that Jesus does not reprove him for it, though probably it was the first time, that he was called so.

hast

T H E T E X T.

30 ¶ And (k) many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

T H E C O M M E N T A R Y.

hast done; but will believe, that I rose from the dead (without having the proof which thou hast demanded and had) upon the testimony of you my apostles and the chosen witnesses of my resurrection. This was the case of all the converts to christianity after Jesus's ascension into heaven.

30 (k) *i. e.* he wrought many other miracles (ch. xxi. 25.) when he was present with his disciples in his life-time, which I have not recorded here. See note (D).

N O T E S.

(D) V. 30. *Many other signs*] There is no more probable account to be given of what John here says, than that he wrote his Gospel chiefly to supply the omissions of the other evangelists; the consequence of which was, that he should omit the mention of all or most of the miracles, which they had recorded.



C H A P. XXI.

THE TEXT.

1 AFTER these things Jesus shewed himself again to the disciples (a) at the sea of Tiberias; and on this wise shewed he *himself*:

2 There were together, Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, (b) I go a fishing. They say unto him, (c) We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then saith Jesus unto them, Children, have ye any meat? They answered him, (d) No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him*, (for (e) he was naked) and did (f) cast himself into the sea.

THE COMMENTARY.

1 (a) This was likewise called *the sea of Galilee*, ch. vi. 1. for the situation of it, see com. on Matthew iv. 13. and see note (A) here.

3 (b) Rather, *I will go, &c.*
Ib. (c) Rather, *we will likewise go, &c.*
 See com. on ch. v. 25. and on ch. vii. 8.

5 (d) Meaning, that they had no meat with them in the ship.

7 (e) *i. e.* had only his vest (vest-coat, as we call it) or under garment. He put on that sort of upper coat, which those of

N O T E S.

(A) V. 1. *At the sea of Tiberias*] Luke has made no mention of Jesus's appearing to his apostles in Galilee, or of their having been ordered to go thither: but Matthew in ch. xxviii. 7. and Mark in ch. xvi. 7. have mentioned an order for them to go to Galilee. Matthew likewise in ch. xxviii. 16. has mentioned Jesus's appearance to them there: but his account of it is so short, that John seems for that reason to have been large in recording the circumstances of it.

THE TEXT.

8 And the other disciples came (g) in a little ship (for they were not far from land, but as it were (h) two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, (i) and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter (k) went up, and (l) drew the net to land full of great fishes, (m) an hundred and fifty and three: and for all there were so many, yet was not the net broken.

THE COMMENTARY.

his trade usually wore, when not fishing, out of respect to Jesus. See not (B).

7 (f) Holding one of the ropes of the net in his hand, that he might assist the others in drawing the net, as seems implied in ver. 11. He either swam, or the water into which he cast himself was very shallow; for they were not far from land, ver. 8.

8 (g) Rather, *in the little ship*, viz. that mentioned in ver. 3.

Ib. (h) About 132 English yards.

9 (i) Or, *and food (i. e. victuals) laid upon it*. So also in ver. 13. ὁψάριον.

11 (k) *i. e.* from the shore to the land.

Ib. (l) See note (C).

Ib. (m) See note (D).

N O T E S.

(B) V. 7. *He was naked*] So in LXX. 1 Sam. xix. 24. when Saul had put off his ἱμάτια, his upper garments, he is said to have been γυμνός, *naked*, and David, when girded only with a linen ephod, is said to have been *uncovered*, in 2 Sam. vi. 14, 20. To which may be added, what we read in LXX. Job xxii. 6. ἀμφιάσιν γυμνῶν ἀφείλες, *thou hast taken away the covering of the naked*. Agreeably to this manner of speaking Demosthenes says in his oration against Meidias, ὥς με μιν γυμνὸν ἐν τῷ χιτῶνίσκῳ γενέσθαι φεύγοντα ἐκείνου, *so that in flying from him I was almost naked in my tunic, or vestcoat*: and what the author of the treatise *De viris illustribus* (published commonly as Suetonius's) says of Cincinnatus the Roman senator, *ad quem missi legati nudum eum arantem trans Tiberim offenderunt*, is thus expressed by Livy in iii. 27. *Tunicā vestitum, sine tōga & pallio*: and in this sense it is that Virgil says, (Georg. i. 299.) *Nudus ara, fere nudus* — And so Seneca de Benef. lib. v. 13. (Edit. Lipsii) says, *Qui malè vestitum et pannosum vidit, nudum se vidisse dicit*.

(C) V. 11. *And drew the net*] If John wrote ἔλκυσσε, then we must suppose, that Peter came on shore holding one of the ropes of the net in his hands, by which he too helped to draw the net to the land: but this seems not likely. Perhaps John wrote ἔλκυσσαν, *they (the other disciples) drew the net*, &c. as in ver. 8. it is said, that *they dragged the net*.

(D) *Ib.* *An hundred*] It is remarked by Jerom in his Comment. on Ezek. ch. xlvii. that Oppian in his Halieut. a poem upon fishing, has given an account of just this number of fishes, as of all which were known to him. This is mentioned only as an accidental concurrence of the numbers, from which the reader, if he is wise, will draw no manner of conclusion.

THE TEXT.

12 Jesus saith unto them, Come *and* (*n*) dine. And none of the disciples (*o*) durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and (*p*) giveth them, and fish likewise.

14 This is now the third time that Jesus (*q*) shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had (*r*) dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me (*s*) more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, (*t*) Feed my lambs.

THE COMMENTARY.

12 (*n*) *i. e.* make the meal, which we call breakfast. It was morning, when Jesus said this, ver. 4.

Ib. (*o*) Rather, *asked him*. See note (E).

13 (*p*) Eating likewise with them, as Luke says in ch. xxiv. 43. See also Acts x. 41.

14 (*q*) *i. e.* to his apostles, when all or most of them were together. See note (F).

15 (*r*) See com. on ver. 12.

Ib. (*s*) *i. e.* more than thou lovest these things (*viz.* bread and fish; or more than the things which belong to thy employment, as a fisherman. See note (G).

Ib. (*t*) *i. e.* instruct and strengthen the converts to my religion. These are called his sheep in ver. 16. 17. but by both words the same thing is meant, as may be seen in comparing Matthew x. 16. with Luke x. 3. See note (H).

N O T E S.

(E) V. 12. *Durst ask him*] In the Greek language ἐτόλμα has a peculiar signification, when an infinitive mood follows it, as it does here. It is not meant to express any courage or boldness, but rather something which in the English language is commonly better omitted than attempted to be expressed. In the Latin one it is tolerably well expressed by *sustinuit*, and in ours it may sometimes be so by *ventured* or *cared*: but generally it is better to give the sense of a perfect tense to the infinitive mood, which follows it: and the reason here given, *knowing that it was the Lord*, is a plain proof of the truth of the foregoing observation. The verb *τολμᾶν* is used after the same manner in Matthew xxii. 46. Mark xii. 34. Luke xx. 40. Acts v. 13. and Jude 9. Frequent instances of this use of the word are found also in other Greek writers; for a specimen of which the reader may take the following quotation from *Plato de Repub.* (p. 92. vol. i. Ed. Maffey), ἐδὲις ἂν γένοιτο — ἕως ἀδαμάντινος, ὃς ἂν μένειεν ἐν τῇ δικαιοσύνῃ, καὶ τολμήσειεν ἀπέχεσθαι τῶν ἀλλοτρίων, &c. *nobody would be so firm, as to persevere in justice and to abstain from the property of others, &c.*

(F) V. 14. *Shewed himself to his disciples*] Jesus appeared once to ten of them (ch. xx. 19.); again to them, when eleven of them were together (ch. xx. 26.); and at this third time of his appearance, to seven of them as mentioned in ver. 2. of this chapter. These are all the appearances of Jesus after his resurrection, which John has recorded.

(G) V. 15. *More than these*] *i. e.* (say the commentators) more than these my other disciples love me. But it does not seem probable, that Jesus should put a question to Peter, which he could

THE TEXT.

THE COMMENTARY.

16 He saith to him again the second time, Simon *son* of Jonas lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him (*u*) the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, (*x*) When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, (*y*) thou shalt stretch forth thy hands, and another (*z*) shall gird thee, and carry thee whither (*a*) thou wouldest not.

17. (*u*) Peter had thrice denied Jesus, and here he is made as often to profess his love of him.

18 (*x*) The time then present, when Jesus was speaking, is not to be supposed excluded by this expression.

Ib. (*y*) This expression implies, that Peter in his old age was to die on a cross. See note (I).

Ib. (*z*) *i. e.* shall bind thee and fasten thee to a cross. This is said in opposition to the girding, which the Jews used customarily about their garments.

Ib. (*a*) This means that Peter would not seek to die by the hands of his persecutors. See note (K).

N O T E S.

not possibly answer, because he could only know his own degree of love for Jesus, not that of the other disciples.

(H) V. 15. *Feed my lambs*] This command for feeding Jesus's *lambs* and *sheep* seems not to have been appropriated to Peter, but to have been intended likewise as the duty of the rest of the apostles, and indeed of all the Christian teachers. Paul in Acts xx. 28. tells the elders of the church of Ephesus, that the holy Ghost had made them *overseers of the flock, to feed the church of God*: and Peter himself (the best authority in this case) directs the Christian elders in these words, *Feed the flock of Christ; which is among you, taking the oversight thereof*, 1 Ephes. v. 2.

(I) V. 18. *Thou shalt stretch forth, &c.*] It was the custom at Rome (says Wetstein in his N. Test. in loc.), that such as were to be crucified, should have their necks put into a yoke, and have their hands stretched out and fastened to the ends of the yoke; and, when they had been thus led through the city, they were carried out to be crucified. To such a custom as this he thinks, that Arrian on Epictetus iii. 26. alludes, when he says, *καὶ ἐκείνας σκαυθόν, ὡς οἱ ἐσταυρωμένοι*, and *stretching out thyself, as those do, who are crucified*. He quotes likewise Artemidorus, who in his Oneirocr. i. 78. says, *κακῆργος δὲ ὢν, σταυρωθήσεται, διὰ τὸ ὕψος καὶ τὴν τῶν χερῶν ἐκτασιν*: if he has such a dream, as had been before mentioned, and the dreamer is a malefactor, his dream signifies, that *he will be crucified*,

THE TEXT.

THE COMMENTARY.

19 This spake he, signifying, by what death he should (b) glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth (c) the disciple whom Jesus loved, following; (d) which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and (e) what shall this man do?

22 Jesus saith unto him, If I will that he (f) tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple (g) should not die: yet Jesus said not unto him, (h) He shall not die; but, If I will that he (i) tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and (k) we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that

19 (b) He, who dies in testimony of a truth, which came from God, is properly said to glorify God by his death.

20 (c) viz. John the evangelist.

Ib. (d) Rather, who also had leaned on his breast at supper, and had said, &c. See ch. xiii. 23, 25.

21 (e) Rather, And this man, what? i. e. what shall he suffer?

22 (f) i. e. live till I come to destroy the Jewish church and state. This John, and he alone of all the apostles, is said to have done.

23 (g) Rather, is not to die.

Ib. (h) Rather, that he is not to die.

Ib. (i) See com. on ver. 22.

24 (k) i. e. I, John, know. See com. on ch. iv. 38. and note (L) here.

N O T E S.

crucified, because of the height and the stretching out of his hands: and Plautus who in his Miles Glor. ii. 4. 6. says, *Credo ego isthoc exemplo tibi esse eundem actutum extra portam, dispeffis manibus patibulum cum habebis.* See note on ch. xix. 17.

(K) V. 18, *Thou wouldest not*] This ought to have been a lesson to all Christians afterwards, shewing how wrong a thing it was in them, to throw themselves into the way of their persecutors, that they might be martyrs, as some of them are reported in history to have done.

(L) V. 24. *We know*] So this evangelist frequently uses the plural number, when he represents Jesus only as speaking of himself (see ch. iii. 11.); and so he does, when he meant himself only in ver. 12. of his third Epistle. He speaks also of himself in the third person (as in the beginning of this verse) in ch. xix. 35. and xx. 2. There is therefore no need to suppose (as some do), that this and the next verse were added after John's death to his Gospel by some of the Christians at Ephesus.

(l) even

THE TEXT.

(1) even the world itself could not contain the books that should be written. Amen.

THE COMMENTARY.

25 (1) Perhaps it was written, *ἐδὲ αὐτῷ ὁμιῶμαι*, &c. and may be rendered thus, *I believe, that the world (i. e. the people of it) would not receive the books, which should be written, though (written) by him, (i. e. by John the evangelist, whose testimony was known to be true, ver. 24.) i. e. even his account would not be received by the world, i. e. by the Jews and Gentiles called the world, ch. xvii. 9. whereas Christ's disciples were not of the world, ch. xvii. 14, 15, 16, &c. See note (M).*

N O T E S.

(M) V. 25. *Even the world itself, &c.*] This is a very strong eastern expression to represent the great number of miracles, which Jesus wrought. But, however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. Some instances of which it may be proper to lay before the reader. In Numb. xiii. 33. the spies, who returned from the search of the land of Canaan, say, that they saw giants there, of such a prodigious size, that they were *in their own sight as grasshoppers*. In Deut. i. 28. cities with high walls round about them are said to be *walled up to heaven*. In Dan. iv. 11. mention is made of a tree, whereof *the height reached unto the heaven, and the sight thereof unto the end of all the earth*: and the author of Ecclesiasticus in ch. xlvii. 15. speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou filledst it with parables*: as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus's miracles, if the particular account of every one of them were given. In Jos. Antiq. xix. 22. God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed, and then it is added, *οἱ πληρώσει πᾶσαν, ὅσιν ἥλιος ὁρά, καὶ γῆν καὶ θάλασσαν, they shall fill the whole sea and land, which the sun shines upon*. Philo in his tract De Ebriet. (tom. i. p. 362. 10.) is observed to speak after the same manner, *ἐδὲ γὰρ τῶν ὠρεῶν ἱκανὸς ἐδεῖς χωρῆσαι τὸ ἀφθονον πλῆθος ἰσως δ' ἐδ' ὁ κόσμος*. &c. And in his tract de Poster. Coini (tom. i. p. 253. Ed. Mang. he says, *ἐδὲ γὰρ, εἰ πᾶτον ἐπιδείκνυσθαι βεληθέη τὸν ἐαυτῷ, χωρῆσαι ἂν, ἡπειρωθείσης καὶ θαλάσσης, ἡ σύμπασα γῆ*. Wetstein in N. Test. on the place, and Basnage in his Histoire des Juifs (lib. iii. 1. 9. and 5. 7.) have quoted from the ancient Jewish writers such passages as the following; *if all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men were writers, they would not be sufficient to write all the lessons, which Jochanan composed*: and concerning one Eliezer it is said, that, *if the heavens were parchment, and all the sons of men writers, and all the trees of the forest were pens, it would not be sufficient for the writing all the wisdom which he was possessed of*. Homer, who, if not born in Asia minor, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking, which prevailed so much in the East; as in Iliad, B. xx. ver. 246, 247. he makes Æneas say to Achilles, Come let us have done with reproaching one another,

Ἐστὶ γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι

Πολλὰ μάλ', ἐδ' ἂν νῆυς ἐκαλόνευστος ἄχθος ἄροιστο.

For

N O T E S.

For (says he) we may throw out so many reproachful words on one another, that a ship of an hundred oars cannot be able to carry the load. Few instances of any thing like these are to be found in the writers of the western world; and yet it has been observed, that Cicero in Philip. ii. 44. *præsertim cum illi eam gloriam consecuti sunt, quæ vix cælo capi posse videatur*; and that Livy in vii. 25. says, *Hæ vires populi Romani, quas vix terrarum capit orbis*. Attempts have been made by some (of whom Heinfius was, I think, the first) to take away the hyperbole here by giving to $\epsilon\chi\omega\rho\eta\sigma\alpha\iota$ the sense of not receiving, not admitting, or not approving, *i. e.* of rejecting them: for this sense of the word $\epsilon\chi\omega\rho\eta\sigma\alpha\iota$ they have the authority of Matthew xix. 11, 12. and 2 Cor. vii. 2. and of other passages in the N. Test. But I cannot be of opinion, that this was meant for the sense of the word here; because then the word $\alpha\iota\sigma\theta\epsilon\iota\varsigma$ would be (I think) quite useless and superfluous; and because then what will be here said, will contain this absurdity, that, if all Jesus's miracles were written, the world would not receive them; and yet a part of them were written (as is said in ch. xx. 32.) that men might receive them, and believe, that Jesus is the Christ, the son of God. The mention of a larger number could not make a lesser number less credible, nor incline the reader to think less honourably of the person, who wrought so infinite a multitude of miracles.

END OF THE FIRST VOLUME.



